

Criticism of Qoran

The most comprehensive and evidence based book ever written by
an Islamic Scholar criticizing Qoran

By:
Soha

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Necessary Introduction

There are many religions in the world and many people claimed to be prophet throughout history. The most sensible way to deal with these religions is that we should study these religions impartially using reason and science as criteria. If we found a religion contained acceptable miracles and its contents are 100% correct, we should accept that religion and obey its rules. Also if there is a God in this world he would expect us to do the same to find the right direction toward him. This is exactly what this book is doing.

Fourteen hundred years ago, in Arabia (today's Saudi Arabia), a person named Mohammad claimed that he was a prophet. He revealed a book called Quran over 23 years claiming that it was the word of God. The name of Mohammad's religion is Islam and the believer in Islam is called Moslem.

If Quran is really the word of God, it should have two essential properties. First: it should be 100% correct and flawless, since God is omniscient and does not make mistakes. Second: it should include permanent miracle(s), something that it is absolutely

impossible for human to do. Because even though 100% correctness is very difficult, it is not impossible, especially if a book includes simple facts like Qoran. Also it is possible that in a period of history people see no faults in the book but with advancement of science they find errors in the book. Therefore book of God should include permanent miracle(s). In other words, God should support his prophet with real and permanent miracles so that people could realize that he was a real prophet.

Qoran claims that it is miracle for three reasons: first: it includes everything, second: it is completely correct and third: nobody can bring something similar to even one Soorah (chapter) of Qoran. Now we should scrutinize these claims.

The verses claiming the first miracle are:

مَا كَانَ حَدِيثًا يُفْتَرَى وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ
يُؤْمِنُونَ (يوسف ١١١)

Translation: It (the Qoran) is not a forged statement but a confirmation of the Allah's existing Books [the Torah, the Gospel and other Scriptures of Allah] and a detailed explanation of everything and a guide and a Mercy for the people who believe (12/111).

وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَى لِّلْمُسْلِمِينَ (نحل ٨٩) -

Translation: And We have sent down to you the Book (the Qoran) as an explanation of everything, and a guidance, and a mercy, and glad tidings for those who have submitted themselves (to Allah as Moslems) (16/89).

The claim of having explanation of everything is obviously wrong. Everything could not be included in a million books; how is it possible to be included in one book? This claim produced lots of difficulties for commentators of Qoran. Everyone tried to cover up the problem in his own way. The best cover up is that everything does not mean really everything but it means everything for guiding people towards God. But this cover up has three clear faults: first: if Qoran is really the word of God, God is able to say a sentence correctly and completely and does not need the help of weak humans to correct God's weaknesses. When God says everything, he really means everything. Secondly: in both the mentioned verses, everything was followed by guidance. It means that Qoran includes everything as well as guidance. In other words guidance is different from everything. Thirdly by reading this book, especially chapter six, you realize that Qoran even does not include everything for guiding people towards God. For example there is not even one reliable reason in the whole Qoran for proving the main pillars of Islam: the existence of God, oneness of God, prophethood of Mohammad or presence of the resurrection day. Therefore the first claimed miracle is wrong.

The second claim is that Qoran is 100% correct; there is absolutely no weakness, fault or error in Qoran:

قُرْآنًا عَرَبِيًّا غَيْرَ ذِي عَوَجٍ لَّعَلَّهُمْ يَتَّقُونَ (زمر ٢٨) -

Translation: An Arabic Qoran, without any deviation in order that they may be pious (39/28).

أَفَلَا يَنْدَبِرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا (نساء ٨٢) -

Translation: Do they not then consider the Qoran carefully? Had it been from other than Allah, they would surely have found therein many contradictions (4/82).

This claim is also wrong. Qoran is full of weaknesses, faults, contradictions and errors. This book will show you more than 1000 cases of them.

The third claimed miracle of Qoran is that nobody can bring a Soorah (chapter) like Qoran. Qoran first asked the opponents to bring ten Soorah similar to Qoran, and then lowered his demand to one Soorah:

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِعَشْرِ سُورٍ مِثْلِهِ مُفْتَرِيَاتٍ وَاذْعُوا مَنْ اسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ (هود ١٣)

Translation: Or they say, "He (Prophet Mohammad) forged it (the Qoran)." Say: "Bring you then ten forged Soorah like unto it, and call whomsoever you can, other than Allah (to your help), if you speak the truth!"(11/13).

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا شُهَدَاءَكُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ (٢٣) فَإِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ (بقره ٢٣-٢٤)

Translation: And if you are in doubt concerning that which We have sent down (i.e. the Qoran) to Our slave (Mohammad), then produce a Soorah of the like thereof and call your witnesses besides Allah, if you are truthful. (2/23) But if you do it not, and you can

never do it, then fear the Fire (Hell) whose fuel is men and stones, prepared for the disbelievers (2/24).

This type of combatant-seeking is a fallacy (false reasoning), because writing of everyone is unique like oneself. The poem or writing of each poet or writer is specific and no body can write exactly similar to another one. For example writings of Shakespeare or poem of Hafez¹ or Sa'adi² are unique and knowledgeable people could recognize writing or poem of each one. If claim of Qoran is right, it means that Shakespeare, Hafez and Sa'adi are prophets because no one could write exactly similar to them.

Albeit we help Mohammad and make his combatant-seeking claim more reasonable by using 'comparable' instead of 'similar' and modify his idea like this "if you are right that Mohammad is not a prophet bring a chapter comparable in level to Qoran". For example even though the writings of Ferdosi³, Hafez and Sa'adi are not similar but all stand on the highest level of Persian literature. Even with helping Mohammad, his argument is futile, because as you will see in this book (chapter 21) there are many books in the world comparable or at much higher level than Qoran, both in writing and in content.

¹ - A great Iranian poet

² - A great Iranian poet and writer

³ - A great Iranian poet reviving Persian language

Therefore none of the claimed miracles of Qoran is correct; on the contrary, by reading this book you will find that Qoran is full of anti-miracles, i.e. weaknesses, faults and errors.

Argument of this book

Argument of this book is very simple:

- If Qoran is the word of God it should be flawless and miraculous.
- Qoran is full of weaknesses, contradictions and errors and has no miracle
- Thus Qoran is not the word of God

This book proves the second premise and confirms that it is impossible that Qoran be the word of God.

The sources of this book

The sources of Islam are exclusively Qoran and Sonnat, nothing else. Qoran is the book of Mohammad claimed to be revealed by God to Mohammad. Sonnat consisted of behaviors (Sirrah) and sayings (Hadith) of Mohammad. Thus the first source of this book is Qoran, and if a verse or a concept was not clear enough, Sonnat was used to find its original meaning. For Sonnat,

the most reliable sources were used like Sehah¹, especially Bokhari and Moslem, for Hadith and Sireh-Ibn-Hesham (Ibn-Eshaq) and history of Tabari for Sirrah. Also if necessary, the most reliable Sonnat-based commentaries were used like Tabari, Al-ddorr-ol-Mansoor, Ka'shaf and Jalalain. Any thing attributed to Islam is only based on Qoran and Sonnat, nothing else. Language of the sources was either English, for scientific materials, or Arabic, for Islamic materials. I partly used other's translations of the verses of Qoran, but I checked them carefully to make sure that the translation was correct.

About the Author

I have to introduce the part of me which is related to this book. The name 'Soha' is an alias (nickname). I am a university professor and a researcher. Parts of my education were in one of the very famous Islamic schools for educating Islamic scholars. I have studied and taught Islamic knowledge for more than thirty years. I am expert in most branches of Islamic knowledge, like Qoran commentary, Feqh, Hadith, History of Islam and Islamic philosophy. I have been a very obedient Moslem for 45 years. Like other Islamic scholars, when I encountered a weakness in Islam, I would have said "استغفر الله": asking forgiveness from God, also I would have cursed Satan who was trying to lead me astray. Like other Islamic scholars, I was deceiving myself and other people by

¹ - The most reliable sources of sayings of Mohammad

covering up the errors and weaknesses of Islam. Little by little, I fed up of covering up; I said to myself “If Islam is the true religion of God it should not fail before a weak human being like me”. So I dared to look critically on Islamic rules about human rights, politics, economy and judgeship. It resulted in my first book “Criticism of judicial, political and economical rules of Islam” in Farsi. Briefly I found that Islam is an anti-human rights doctrine and Islamic rules are very primitive, insufficient and impractical. I found that the majority of problems of Islamic world are resulted from Islam. Then I thought of looking at Qoran critically, but I was so afraid of being burnt in the hell alive that I could not start for a few years. Then little by little, I conquered my fear and started to collect, organize and write the weaknesses, faults and errors of Qoran. The result was astonishing, because I found that weaknesses and errors of Qoran are much more than ordinary books written by non-prophet knowledgeable authors. I found that Islam is the worst doctrine of the whole human history. I found that Qoran is written by an ignorant man of 1400 years ago of Arabia. Wrong information, primitive culture and brutality of that environment have been gathered in Qoran and attributed to God. Poor God (if exists)!! who can not defend himself against so many stupidity and brutality attributed to him. Finally I lost my tens of years of love (Islam) for reason and science. Then I decided to publish my findings just for helping humanity, reason and peace.

Due to security reasons, it was not possible to get the book edited by a native speaker or by a company, so you may encounter writing weaknesses in the book; I apologize for that; you could help by sending your corrections or criticism to my email.

Please do not read this book hastily and superficially, it is not a newspaper, it is a deep and scholarly book needing attention and thinking. Also please read it impartially, with no love or hatred, otherwise you lose your sincere judgment.

Soha

2014

drsoha2012@gmail.com

Chapter 1

Introducing Qoran

It is assumed that the readers, have read Qoran at least one time, but since it is not always the case, I introduce Qoran briefly in this chapter.

Qoran is the word of God

Qoran and Mohammad claimed that Qoran is word by word, the word of God. God dictated Qoran to Mohammad directly or through Gabriel and Mohammad got it written down by his writers, as mentioned in the following verse:

وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تَبْيَٰنًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ (نحل ٨٩) -

Translation: And We have sent down to you the Book (the Qoran) as an explanation of everything, and a guidance, and a mercy, and

glad tidings for those who have submitted themselves (to Allah as Moslems) (16/89).

Also the following verses explicitly state that what Mohammad says as Qoran are the exact sayings of God:

النجم: مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَى (٢) وَمَا يَنْطِقُ عَنِ الْهَوَى (٣) إِنْ هُوَ إِلَّا وَحْيٌ يُوحَى (٤) عَلَّمَهُ شَدِيدُ الْقُوَى (٥) ذُو مِرَّةٍ فَاسْتَوَى (٦) وَهُوَ بِالْأُفُقِ الْأَعْلَى (٧) ثُمَّ دَنَا فَتَدَلَّى (٨) فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى (٩) فَأَوْحَى إِلَى عَبْدِهِ مَا أَوْحَى (١٠) مَا كَذَبَ الْفُؤَادُ مَا رَأَى (١١)

Translation: Your companion (Mohammad) has neither gone astray nor has erred (2) Nor does he speak of (his own) desire (3). It is only an Inspiration that is inspired (4) He has been taught (this Qoran) by one mighty in power (Gabriel) (5). Dhu Mirrah (free from any defect in body and mind), Fastawa [then he (Gabriel) rose and became stable] [commentary At-Tabari] (6). While he (Gabriel) was in the highest part of the horizon (7) Then he (Mohammad) approached and came closer (8) And was at a distance of two bows' length or (even) nearer (9) So did (Allah) convey the Inspiration to His slave (Mohammad) (10) The (Mohammad's) heart did not lie what he saw (11) (53/2-11).

In this respect Qoran is totally different from other religious books like Torah or Gospel. Other religious books are writings of ordinary humans, companions of the prophet or religious scholars, explaining the teachings of the prophet and some sporadic sayings of the prophet. But Qoran are direct sayings of Mohammad and these sayings are exact sayings of God inspired in Mohammad.

Sayings of Mohammad are two types: first, those which are part of Qoran; these are exact wordings of God; second, those sayings which are not part of Qoran, called Hadith; these sentences are in the second degree of importance for understanding Islam, but their wordings are from Mohammad not from God.

So, since Qoran is claimed to be the exact word of God, it must be absolutely correct, absolutely excellent, without any weakness in writhing and in content.

The main messages of Qoran

Qoran is a book that its author (Mohammad) claimed that it was revealed to him by God, 1400 years ago in Arabia. Followings are the main messages of Qoran:

- There is only one God named Allah, and paganism is wrong and should be fought with and annihilated.
- There will be a resurrection (judgment) day after the end of life on the earth.
- Qoran is the book of God revealed to Mohammad by God.
- Believers in Islam (Moslems) should be absolutely obedient to God and Mohammad. The word Islam means submission, submission to God and Mohammad.
- Necessity of performance of all the rules revealed by God or taught by Mohammad.
- Necessity of abstinence from what is prohibited by Islam.

- Necessity of defending Islam and its borders and fighting to expand the rule of Islam to all parts of the world.

Textual Beauty of Qoran

The text of Qoran is beautiful. Writing of Qoran is something between prose (ordinary writing) and poetry, something like modern poetry. Beauty of Qoran was one of the reasons attracting people to believe in it. Not all parts of Qoran have the similar beauty; it has unbeautiful and tumultuous parts as well. Some of the ugly verses are presented in chapter 20 of this book. The most beautiful parts are the verses revealed in Mecca.

Qoran is repetitive

Qoran is the most repetitive book I have ever seen in Arabic, English and Farsi languages. The main messages of Qoran were repeated hundreds of times throughout Qoran. You encounter some of these main themes in every page of Qoran. Most of all, threatening people from the judgment day is repeated again and again in every page, sometimes ten times in a page. Praising Allah, being absolutely obedient to him and fighting with idols are the next most repetitive themes. It is almost impossible to read a page of Qoran without seeing these themes. There are few themes that were mentioned just one time in Qoran. If one read one of the great

chapters (Soorah) of Qoran, like Al-Bagharah, if he read the rest of Qoran, no much knowledge is added to his previous understanding of Qoran.

Examples of repetitiveness

- The word Allah (الله) was repeated 2153 times.
- The words meaning hereafter (judgment day) were repeated thousands of times.
- The word Moses was repeated 136 times and the story of Moses (short and long) was repeated 34 times.
- The following phrase was exactly repeated 40 times.

"لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ"

Translation: (in the judgment day) they(good Moslems) shall have gardens in which rivers flow.

- The following phrase was exactly repeated 9 times and with a little change in wording was repeated 13 times.

“وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا”

Translation: and who is more oppressor than who forges a lie against Allah.

- The following phrase with a little change in wording was repeated at least 10 times.

“وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ”

Translation: and they worship beside Allah what can neither harm them nor profit them.

- The following phrase was exactly repeated 7 times.

“اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ”

Translation: Allah is who created the heavens and the earth in six days.

Surely, could be said that the whole contents of Qoran could be written without repetition in 20% of the size of the present Qoran.

Qoran is a limited and low-content book

Qoran is a shallow book with limited content. Qoran mentions various things at the perception level of common people of its historical period without deep discussion and proper reasoning. For example when people asked Mohammad “why the moon has various shapes throughout a month?”. The answer of Qoran is that:

هُوَ الَّذِي جَعَلَ الشَّمْسُ ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابِ-

“It is He Who (God) made the sun to be a shining glory and the moon to be a light, and measured out stages for her; that you know the number of years and the count (of time).. (10/5).

If today one asks the same question from a low level student, he will answer because the various parts of the moon are towards the sun and earth. But Mohammad did not know that therefore gave such an improper answer.

Limited content is the main reason of repetitiveness of Qoran. Mohammad heard some things from Bible and his environment. In that era and in such a geographical place (Arabia was one of the most underdeveloped part of that era) there were little correct knowledge. Therefore Mohammad repeated his scant knowledge again and again throughout a period of 23 years, and this is clear evidence that Qoran is made-up by Mohammad not God, since God knows everything.

Qoran is greatly influenced by its environment

Qoran is greatly influenced by circumferential geography, culture, customs, knowledge and Arabic language. This is one of the important points that you will take in from the current book. For example to understand many words and concepts, one should know the culture, geography and customs of Arabia of 1400 years ago. Also many customs and rules of Arabia were presented in Qoran as Islamic rules, like prohibited months, slavery, contempt of women, caravan raid and brutality with enemies. Another example is paganism that was common among Arabian people, while in Iran people worshiped one God and in Rome the Christianity was widespread. But Mohammad influenced by his environment made fighting with paganism the main pillar of Qoran,

unaware that so much talking of idolatry was not useful for other parts of the world or for future of human being.

Another example is sailboat. It was mentioned a few times in Qoran that wind propels the sailboat with the order of God, like:

هُوَ الَّذِي يُسَيِّرُكُمْ فِي الْبَرِّ وَالْبَحْرِ حَتَّىٰ إِذَا كُنْتُمْ فِي الْفُلِكِ وَجَرَينَ بِهِمْ بَرِيحٍ (يونس ٢٢)-
طَيِّبَةٍ

Translation: He is Who makes you travel by land and sea; until when you are in the ships, and they sail on with them in a favorable wind (10/22).

Mohammad was unaware that in the future, powerful motors will propel the ships and wind loses such a role.

A major part of Qoran is in response to routine events of Mecca and Medina. For example something happened or after a fight, Mohammad revealed some verses about that event. Even there are many verses about the private life of Mohammad with his so many wives, while many of theses detailed explanation related to a special time and place are not useful for other geographical places and future. Overall Mohammad could not bring a universal book useful for any time and any place, which is clear evidence that Qoran is made up by Mohammad not by God, since God knows everything and everywhere and not confined to the events of an era.

Qoran is a disordered book

Qoran is in complete disorder, the most disordered book I have ever seen. Concepts, subjects and writings are irregular. Various concepts of Qoran follow each other with the least relation to each other. Sequence of writing is neither based on subject nor date of revelation. Briefly the main irregularities of Qoran are:

- Presentation of very diverse subjects in each Soorah
- The text does not follow a subject from beginning to end, so that if one wants to find the opinion of Qoran about a subject he should search all of the Qoran.
- Most verses follow each other without clear and meaningful relationship.
- In many cases there are diverse subjects even within one verse.

Qoran is inexact

Many sentences of Qoran are inexact in presenting a concept. Mohammad was not careful enough to present materials correctly and completely. For example Mohammad says something generalized, then after some times or even years realizes that such concept is not universal and is not true in some cases; in some cases he made the concept more specific but in many cases remained inaccurate. For example Qoran says:

- (إِنَّ مَعَ الْعُسْرِ يُسْرًا (الشرح ٥) -

Translation: Surely there is ease with (after) difficulty (95/5).

But we know that it is not always the case. In some (not all) cases a difficulty or hardness ends up in a good result or ease. This sort of inaccuracy is abundant in Qoran. Commentators of Qoran tried hard to rectify these weaknesses of Qoran by using other verses or sayings of Mohammad or by employing any sort of justification. But this sort of inaccuracy even is not acceptable from a rational man, surely God could not be so inaccurate.

Ambiguity of Qoran

Majority of Qoranic verses are simple and could be understood by reading, however there are lots of ambiguous verses. There are several reasons for these ambiguities including: irregularity, inaccurate statements, vague concepts, borrowing the customs and rules of various nations, inexactness of many sentences, lots of unjustified omission of parts of the sentences like too much omission of pronouns, historical stories and claims without mentioning the date or geographical places of them, using vague Arabic and non Arabic words without explaining them so that even the great companions of the prophet sometimes did not know the meaning of some words. Another major reason of ambiguity of Qoran is abrogation of some verses.

Many of the Qoranic verses could not be understood without referring to Sonnat, and some of them could not be understood even with the help of Sonnat; since there is nothing

about them in Sonnat or what is there is unreliable. For example hundreds of Meccan verses in the 30th part of Qoran are not clear and there are lots of controversies between commentators about them.

Understanding Qoran

Islam has two sources: Qoran and Sonnat. Sonnat consisted of sayings and behaviors of Mohammad, that are present in the Hadith (sayings of Mohammad) and Sirrah books.

Islamic scholars throughout the last 1400 years, greatly improved Islam. They collected Qoran with great accuracy while it was scattered in many places and in the hand of many people. They collected the sayings of Mohammad and his behaviors in some trusted books. They build the Feqh system (the knowledge of deduction of Islamic rules from Hadith and Sonnat) from scattered and contradictory rules of Mohammad. There was no philosophy in Islam, but Islamic scholars took the Greek philosophy and nurture it in the name of Islam. While there was no mysticism in Islam, they took this subject from Indian religions and Christianity and developed it in the name of Islam. While Qoran and Sonnat are weak in morality, Islamic scholars produced hundreds of books about morality by using the moral values and thoughts of other thinkers especially Greek ones. The reality is that Islam that was nurtured by the Islamic scholars is more rationale, more mature,

more moral and more humane than Islam of Mohammad. This is a main reason that if one wants to find the real Islam he should look back over 1400 years and look at the oldest Hadith and Sonnat books that are nearest to the Mohammad time. In other words, if some thing is not in Qoran or in reliable Sonnat books it is not from Islam. Today Islamic intellectuals attribute many concepts to Islam which has no origin in either Qoran or Sonnat.

Therefore the only reliable way to understand Islam is to look at Qoran and reliable Sonnat, nothing else. Even though this way seems easy but it is not without difficulties. Here I mention some of the main obstacles for understanding Qoran.

Obstacles for understanding Qoran

- Irregularity of Qoran is a great obstacle for understanding Qoran. For finding the opinion of Qoran about a subject one should look too many pieces of materials among 6600 verses. There is no easy solution to this problem. If someone wants to know the view of Qoran about some thing he should collect all the verses related to that subject and put them together in a chronological order, which is not an easy task to do even with the help of a computer. It is the reason that only those who read Qoran tens of times could know relatively the overall opinion of Qoran about different subjects.

- Changing view of Qoran by time is the next hindrance for perception of Qoran. As said before, many parts of Qoran were

revealed in responses to actual events around Mohammad. When the situation changed, new verses arrived with new or modulated rule. For example at the beginning of the period of call to Islam, war was not allowed, then when Mohammad found military supports from the Madinan people, Qoran encouraged people to war. To overcome this challenge one should know the revelation date of the verses. For which he should refer to the great old reliable commentaries of Qoran which is not an easy task for ordinary people.

- The next obstacle is abrogation. In some important cases the view of Qoran was completely changed and the previous verses were abolished and made useless, while they are still present in Qoran. For example when Mohammad was living in Mecca and had no power, there are many verses implying the freedom of speech and belief. But when Mohammad was supported by military power in Madinah, he presented new verses abolishing freedom of speech and belief. By this abrogation, more than one hundred verses were completely abolished or were affected seriously. The problem is that there is no sign or phrase in any verse of Qoran indicating that it is abrogated or not, making the problem worse. For overcoming this obstacle, one should read the reliable books about abrogation which are in Arabic and it is not an easy task. As an example; abrogation is the main reason that most Moslem intellectuals claim that Qoran supports freedom of speech and belief, human right, and

peace, while almost all of the great Islamic scholars (clerics), throughout the Islamic history, believe that there are no such things in Islam. Most Moslem intellectuals are not competent in understanding Qoran and do not know or do not care about abrogation. As a relief, I collected the most important cases of abrogation in this book.

- The next obstacle is that for many verses, it is necessary to know the revelation circumstances. One should know the actual event that a verse was revealed in response to it, which is not easy task for non specialists. One should refer to old reliable commentaries to find that.

- Amendment (correction) of the meaning of some verses by translators and commentators of Qoran is another obstacle for understanding Qoran. Translation of Qoran is necessary for most non-Arab people. Also interpretations of Qoran are necessary for all to find the meaning of ambiguous verses and see the related Sonnat, but unfortunately the translators and commentators of Qoran do patching as well. They try to patch the rotten holes in Islam and Qoran. They try hard to cover up mistakes and weaknesses of Qoran.

If one wants to do research about something, he should be impartial, he should not have prejudgment, positive or negative, about the subject. A bitter reality is that most believers are not

impartial researcher of their own belief. They have a strong belief in a religion before starting research, and as expected they end up with a stronger and more confident belief in their religion. When someone believed something, it means that he already made his judgment, therefore doing research is meaningless. Islamic clerics and commentators could not be impartial in their study of Quran and Islam. They believe that Quran is the word of God and is absolutely right, therefore, they read Quran and Sonnat not for research but to get guidance, to get knowledge and to go to heaven. So they do not see the mistakes or weaknesses in Quran and if happened to see, they would patch it carefully. They make all sorts of justifications to cover up the mistakes, like some one who patches carefully a ragged cloth. For this reason they add a phrase or change the original meaning of a phrase or word, so that the mistake could not be seen. To be honest, some of the translators and commentators of Quran are clever enough to understand that some verses are not correct or are against the human right or are in contradiction with modern science. While they are real believers and believe that Quran is absolutely right, what should they do in such problematic situation? They simply change or distort the meaning of the words and sentences of Quran. Sometimes they distort the meaning so much that is completely different from the verse itself. You may know that it is a great struggle between Islamic intellectuals and non-Moslems researching about Islam. As an easy example look at the following verse:

“اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ (الاعراف ٥٤)“

Translation: Surely your God is Allah, who created the heavens and the earth in six days (7/54).

You see, Qoran says that God created the whole world in six days, which is exactly what Bible says. What the translator and commentators should do with such a great mistake. They simply put the word “period’ instead of “day”. Now if a person reads the meaning of this verse, he does not notice this great mistake.

This obstacle is very hard to overcome for those who do not know Arabic language. A method that can help is that if you are not competent in Arabic, look at more than one translation and commentaries, especially look at older ones which are more near to the Mohammad era.

Most Moslem intellectuals are modern patch tailors. Most of them have insufficient and shallow knowledge of Islam but they are strong believers. They take a verse from Qoran or a sentence from Mohammad and without looking at the whole structure, amend or distort the meaning of that sentence so that it looks like a modern concept. Based on every day’s fashion, they produce a new fashionable interpretation of Islam and they push poor young Moslems from one distorted way to another one. They do not let people understand the real Islam. When socialism was fashionable, Moslem intellectuals covered the Islam with the cloth of socialism. Today that democracy is more fashionable, they claim that Islam is pro-democracy. In many cases in a whole book of them very few

verses of Qoran or sentences from Mohammad could be seen. They attribute their thought to Islam. Many intellectual clergies also do the same thing.

What to do?

With so many obstacles for understanding Qoran, what an ordinary man should do to understand Qoran. With all the problems I still encourage you to read Qoran. I guess, around 60% of Qoran could be understood by reading it. Reading all verses related to a subject together is much better to get an overall view of Qoran about a subject. When you encounter an ambiguous verse, you should look at Qoran commentaries. I prefer the old reliable commentaries based on Sonnat like Tabari and AldorrolMansoor which were less affected by the history.

Be impartial

The last point is that if you read Qoran by love, you find every sentence absolutely correct and excellent, and if you read Qoran by hate you will find every thing wrong. Qoran is neither that nor this. Someone (Mohammad) claimed that this book (Qoran) is revealed to him by God; the most rational way is that you should read the book carefully, without love or hatred, and scrutinize its materials using reason and science; if it is completely right, obey, otherwise put it aside.

Chapter 2

Scientific errors of Qoran

. Errors discussed in this chapter are about our knowledge about nature which is called science or experimental science. But first we should know the opinion of Qoran about knowledge.

Viewpoint of Qoran about knowledge

Since the word of science is a modern word specifically attributed to experimental knowledge, I use the word ‘knowledge’ here.

Islam looks at knowledge, thinking and reasoning as precious entities and encourages Moslems to pursue and learn

knowledge. There are many verses and many Hadiths about knowledge. For example:

قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُوا الْأَلْبَابِ (التوبة ٣٩) -

Translation: Say: are those who know and those who do not know alike? Only the men of understanding are mindful (39/9).

إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الصُّمُّ الْبُكْمُ الَّذِينَ لَا يَعْقِلُونَ (الانفال ٢٢) -

Translation: Surely the worst animals, in Allah's sight, are the deaf, the dumb, who do not understand (8/22).

(آل عمران) إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لِّأُولِي الْأَلْبَابِ (١٩٠) الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ (١٩١)

Translation: Most surely in the creation of the heavens and the earth and the alternation of the night and the day there are signs for men who understand (3/190) Those who remember Allah while standing and sitting and lying on their sides and think about creation of the heavens and the earth: our lord! you have not created this in vain! glory be to you; save us then from the chastisement of the fire (3/191).

- Mohammad said: One who goes a way to find knowledge, God will facilitate his way to paradise (Al-Bokhari 1/27).

An important question is that: what is the meaning of knowledge in Islam? Does it include all knowledge including science (experimental knowledge)? Definitely no. The meaning of

knowledge in Qoran and Sonnat is knowledge of Islam and Qoran, and the precious thinking is a thinking that results in more knowledge about God and Islam. There are many evidences from Qoran and Sonnat confirming this claim. Including:

The first: All Qoranic verses in which knowledge, thinking and reasoning were mentioned are about belief, knowledge and practicing Islam. For example:

أَمَّنْ هُوَ قَانِتٌ آنَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُو رَحْمَةَ رَبِّهِ قُلْ هَلْ يَسْتَوِي -
الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُوا الْأَلْبَابِ (الزمر ٩).

Translation: What! he who is obedient during hours of the night, prostrating himself and standing, takes care of the hereafter and hopes for the mercy of his lord! Say: are those who know and those who do not know alike? Only the men of understanding are mindful (39/9).

Intension of the verse is quite clear. Those who worship God are knowledgeable and those who not worship God are ignorant. Therefore viewpoint of Qoran about knowledge is knowledge of Islam and practice of Islamic rules including worshipping God.

Also verses 3/190-191 (mentioned above) are excellent sample in showing that the knowledge in Qoran is knowledge which leads to belief in Islam; read them again:

- *Translation:* Most surely in the creation of the heavens and the earth and the alternation of the night and the day there are signs for men who understand (3/190) Those who remember Allah while

standing and sitting and lying on their sides and think about creation of the heavens and the earth: our lord! you have not created this in vain! glory be to you; save us then from the chastisement of the fire (3/191).

The second evidence: Compare these two verses from the same Soorah:

إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الصُّمُّ الْبُكْمُ الَّذِينَ لَا يَعْقِلُونَ (الانفال ٢٢)-

Translation: Surely the worst animals, in Allah's sight, are the deaf, the dumb, who do not understand (8/22).

إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الَّذِينَ كَفَرُوا فَهُمْ لَا يُؤْمِنُونَ (الانفال ٥٥)-

Translation: Surely the worst of animals in Allah's sight are those who disbelieve, then they would not believe (8/55).

The conclusion is that “belief = knowledge, understanding and reason” or “infidelity = ignorance and being the worst animal”.

The third evidence:

(الفرقان ٤٤) أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ إِنْ هُمْ إِلَّا كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلًا

Translation: or do you think that most of them (infidels) do hear or understand? They are nothing but as cattle; nay, they are straying farther off from the path (25/44)

The verse says that infidels are without intellect or understanding; in other words “belief = knowledge, understanding and reason” or “infidelity = ignorance and being more devious than animals”.

The fourth evidence:

وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ (الملك ١٠) -

Translation: and they (people in the hell) shall say: if we listened or thought, we should not have been among the members of the burning fire (67/10).

Again this verse tells that members of the hell have no intellect and reason. In other words, believers who are in the paradise are knowledgeable and wise.

Conclusion: you could look at all the related verses; you end up with the same result. Moslem (believer in Islam) is wise and knowledgeable; non-Moslem (disbeliever in Islam) is unwise, insane and ignorant even if he/she is the professor of science.

Evidence from Sonnat:

قال النبي: من ابتغى العلم من غيره اضله الله -

Translation: Mohammad said: anyone questing knowledge from a source other than Qoran, God will make him astray¹.

The meaning is evident; Qoran is the only source of knowledge, nothing else.

Opinion of almost all of the great Islamic scholars is the same. Here I present the opinion of two of the very great ones: Moulana the greatest Islamic Gnostic says: The details of geometry,

¹ - Ayyashi commntary 6/1

astronomy, medicine and philosophy which are related to the natural world, find now way to the heaven. All these branches of knowledge are knowledge of making manger, which is necessary for cow and camel. For the survival of animals for a few days, these stupid people called them secrets (knowledge) (Masnavi).

Molla Sadra, the greatest Islamic philosopher criticizes Avicena (Ibn-e-Sina) that why he spent his precious life on such worthless things like medicine, mathematics etc. (Introduction of Asfar-ol-Arba'ah).

Therefore based on Islam, any knowledge (including experimental sciences) other than knowledge of Islam is worthless. There is no verse in Qoran or Hadith in Sonnat that could be claimed that is about experimental science.

However, we know that:

- Advancement in experimental sciences is the main difference between advanced and retarded nations.
- Today, all aspects of human civilization like industry, agriculture, economy and even administration are dependent on experimental sciences.
- Experimental sciences are the most reliable knowledge of human being and reliability of other branches of knowledge is dependent on their compatibility with experimental sciences.

- Experimental sciences abolished hundreds of superstitious beliefs and provide us with the possibility of criticizing religions. Even if one wants to find if a claimed prophet is really a prophet, experimental sciences are the best criteria.
- Experimental sciences abolished many baseless philosophical claims.
- Experimental sciences even changed and advanced our morality and led us toward more realistic and humane moral values.
- Experimental sciences abolished many unjust old laws and replaced them with human rights. For example in the past, many believed that women and some races are subhuman, and based on this error, slavery of other races and inhumane behavior with women were justified. Experimental sciences showed that they are human like others and there is no justification of any discrimination.
- Experimental sciences were the base of democracy. Science showed us that monarchs, kings and clergies are human beings like us, therefore they have no privilege right to govern other people.

While Islam claims that Islam could excellently manage all aspects of human life, Quran is ignorant about the experimental sciences, which are the most precious knowledge and are the essential part of any management. It is a great weakness of Quran and it is what we expect from a human being in 1400 years ago. If God were the

writer of Qoran, he would know the experimental sciences and their importance.

With respect to the previous discussion we do not expect that Qoran talks about experimental sciences, but Qoran has sporadic sentences about nature, sky, earth, vegetations, animals and so on. If Qoran was revealed by God, these sentences about the natural world should be absolutely correct. If they are erroneous, they are great evidences against the Mohammad's claim and confirm that Qoran is made up by Mohammad not by God. In this chapter you will see that most of these types of Qoranic sentences are wrong.

Gestation and embryo

There are many verses in Qoran talking about these subjects and most of them are wrong as explained here.

Semen is menial fluid

ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلَالَةٍ مِّنْ مَّاءٍ مَّهِينٍ (السجده ٨) -

Translation: And (God) made his (human) progeny from an extract of menial fluid (32/8).

We know that semen is a very precious and important biological phenomenon. Millions of sperms are living in each droplet of semen with all supportive material including water, food and protective molecules. But in the past with no experimental

sciences, man mistakenly thought that semen is something worthless and despicable. Mohammad included this great mistake of ignorant common man in Quran. If Quran were the word of God, he knew the greatness and importance of semen and would not make such a great mistake.

Semen comes from between the backbone and the ribs

(الطارق) فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ (٥) خُلِقَ مِنْ مَّاءٍ دَافِقٍ (٦) يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ (٧)

Translation: Now let man but think from what he is created!(86/5) He is created from emitted water (86/6) coming from between the backbone and the ribs (86/7).

In the following verse also tells that descendant of human was taken from back:

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا - بَلَى شَهِدْنَا أَنْ تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ (اعراف ١٧٢).

Translation: and when your lord brought forth from the children of Adam, from their backs, their descendants, and made them bear witness against their own souls: am I not your lord? They said: yes! We bear witness. Lest you should say on the day of resurrection: surely we were heedless of this (7/172).

Today we know that semen is made in testes, stored in seminal vesicles and exit through urethra. It has nothing to do with

ribs and backbone; therefore those sentences of Qoran are incorrect.

The origin of this error reaches to 2500 years ago. For example, Hippocrates (Greek physician in 2500 years ago) claims that semen is originated from brain, then enters the spinal cord, then enters the kidneys, testes and urethra.¹ Also in several locations in Torah this idea was mentioned, for example God said to Jacob “Many kings will emerge from your back”². This mistake still prevails in some uncivilized nations. You see, Mohammad entered a wrong slangy belief into Qoran.

There is another error in the verse 86/6; it says “He is created from emitted water” which is the man’s semen. Qoran never mentions the role of woman’s ovule in the genesis of human. It is another wide spread old slangy error that people thought that fetus is originated from the man’s semen only. You see again Mohammad, got this idea from his environment and brought it into Qoran.

Determining the sex of the fetus after Alaqah

(القيامة) أَلَمْ يَكُ نُطْفَةً مِّن مَّنِيٍّ يُمْنَى (٣٧) ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَّى (٣٨) فَجَعَلَ مِنْهُ -
الزَّوْجَيْنَ الذَّكَرَ وَالْأُنثَى (٣٩)

¹ -Hippocratic writings, Penguin Classics, 1983, pp 317-318

² - Torah, Genesis 35:11

Translation: Was he (human) not a Notfeh¹ from emitted semen (75/37) then he was a clot of blood (Alaqah), so he created then made in due proportion (75/38) then he made of him two kinds, the male and the female (75/39).

There are some Hadiths about the above verses with similar meaning. For example:

Mohammad said "Notfeh remains in the uterus for 40 days. Then God sends an angle towards it. Angle asks God whether be male or female? Then God makes it male or female².

This is an explicit error. The sex of the fetus is determined with the combination (fertilization) of one sperm and one ovule resulting in the first cell of the fetus called zygote, not 40 days later.

Developmental stages of the fetus

Qoran mentions the stages of development of fetus in the womb in the following verses:

(المؤمنون) وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِّنْ طِينٍ (١٢) ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَّكِينٍ - (١٣) ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظَامًا فَكَسَوْنَا الْعِظَامَ لَحْمًا ثُمَّ أَنشَأْنَاهُ خَلْقًا آخَرَ فَبَارَكُ اللَّهُ أَحْسَنُ الْخَالِقِينَ (١٤)

Translation: and certainly we created man of an extract of clay, (23/12) then we made him a Notfeh in a firm resting-place, (23/13) then we made the Notfeh a clot of blood (Alaqah) then we made

¹ - Notfeh has not a definite meaning the most popular meaning is male's semen in the uterus.

² - Al-Sahih Moslem Vol. 6, no 2645

the clot a chewed lump of flesh (Mozghah), then we made the lump of flesh bones, then we clothed the bones with flesh, then we caused it to grow into another creation, so blessed be Allah, the best of the creators (23/14).

The stages are: 1- Notfeh (from semen), 2- conversion into a clot of blood (Alaqah), 3- conversion into a chewed lump of flesh (Mozghah) 4- conversion into bones, 5- clothing of the bones with flesh, 6- another creation.

There is a reliable Hadith (saying) from Mohammad about these verses “ Every one of you is aggregated in the womb of his mother in 40 days, then is converted to Alagah similar to that (40 days), then become Mozghah similar to that then god send an angle to him and orders him to four: his food, death, prosperity and adversity.¹

Based on this Hadith the period of Notfeh is 40 days, the period of Alagheh is 40 days and the period of Mozqah is 40 days. As quoted from several Mohammad’s companions including Ebn-e-Abbas in various commentaries including Al-Tabari, , Al-Kashaf, Aldor-ol-Mansoor, the meaning of another creation is blowing the spirit into the fetus.

To compare the Qoranic stages with real stages of fetal development you can use any scientific embryology book. To facilitate comparison, the fetal developmental stages are shown in the figure in the next two pages. Fetal development from

¹ - Al-Sahih-ol-Bokhari 6/2433; Al-Sahih-ol-Moslem 4/2036; Al-Sahih-Ebne-Hayyan 14/47; Al-Sonnan Nesai 6/366; Al-Sonnan Abe-Davood 4/228)






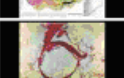

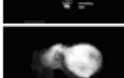
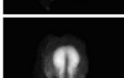

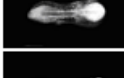

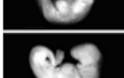
fertilization to eight weeks is divided into 23 stages. At eight weeks, fetus has all its organs and then grows fast and each organ develops towards its completeness and being functional. Now look carefully, which stage is Alaqah, or Mozghah, or Bone? None. Fetus never is a clot of blood, never is something like chewed flesh and never is bone. All tissues (like muscle and bone) and organs develop together. Fetus never converts to bone then bone be clothed by muscle. Also there is no step corresponding to blowing spirit into the fetus. All of these Qoranic stages are wrong.











Also Mohammad said that each stage is 40 days. The period of Notfeh is 40 days. If we suppose that Notfeh be the fertilized egg, it takes just one day not 40 days. Forty days includes 16 stages of the fetal development. As Mohammad said, from 40-80 days, fetus is a clot of blood, which is nonsense. Also based on the Hadith, from 80-120 days fetus is Mozgheh (similar to chewed flesh) which is nonsense since during this period fetus has the outline of a human being with all organs. Therefore all of sayings of Qoran and Sonnat about fetus are explicit errors.

Some of the Moslem miracle-makers came to help of Mohammad and tried to change this nonsense to miracle. They claimed that Alaqah means leech, since fetus is clung to the wall of uterus like a leech and this is a miracle. But this interpretation is worthless as is explained.

Carnegie Stage Table

from: Rothenburger and Gay, 1995.

Stage	Days (approx)	Size (mm)	Images (not to scale)	Events
1	1 (week 1)	0.1 - 0.15		fertilized oocyte, zygote , pronuclei
2	2 - 3	0.1 - 0.2		morula cell division with reduction in cytoplasmic volume, blastocyst formation of inner and outer cell mass
3	4 - 5	0.1 - 0.2		loss of zona pellucida, free blastocyst
4	5 - 6	0.1 - 0.2		attaching blastocyst
5	7 - 12 (week 2)	0.1 - 0.2		implantation
6	13 - 15	0.2		extraembryonic mesoderm, primitive streak, gastrulation
7	15 - 17 (week 3)	0.4		gastrulation , notochordal process
8	17 - 19	1.0 - 1.5		primitive pit, notochordal canal
9	19 - 21	1.5 - 2.5		Somitogenesis Somite Number 1 - 3 neural folds, cardiac primordium, head fold
10	22 - 23 (week 4)	2 - 3.5		Somite Number 4 - 12 neural fold fuses
11	23 - 26	2.5 - 4.5		Somite Number 13 - 20 rostral neuropore closes
12	26 - 30	3 - 5		Somite Number 21 - 29 caudal neuropore closes
13	28 - 32 (week 5)	4 - 6		Somite Number 30 leg buds, lens placode, pharyngeal arches

14	31 - 35	5 - 7		lens pit, optic cup
15	35 - 38	7 - 9		lens vesicle, nasal pit, hand plate
16	37 - 42 (week 6)	8 - 11		nasal pits moved ventrally, auricular hillocks, foot plate
17	42 - 44	11 - 14		finger rays
18	44 - 48 (week 7)	13 - 17		ossification commences
19	48 - 51	16 - 18		straightening of trunk
20	51 - 53 (week 8)	18 - 22		upper limbs longer and bent at elbow
21	53 - 54	22 - 24		hands and feet turned inward
22	54 - 56	23 - 28		eyelids, external ears
23	56 - 60	27 - 31		rounded head, body and limbs
Following this stage Fetal Development occurs until birth (approx 40 weeks)				

Firstly, it is a baseless guess, while understanding of Quran should be based on Quran and Sunnat. Where, in Quran or Sunnat, was said that Allaah means leech? Or which of the prophet's companions did say that? Nowhere and no one. Secondly, in the whole period of pregnancy, fetus is clung to the uterus; therefore all of the fetal stages are Alaqa which is against Quran and Sunnat.

It is more interesting if you know that Quran's ideas about embryology were copied from the Ancient Greeks and Romans, especially Galen (AD 129 – 199) a great Roman physician. Here is the translation of Galen's writing:

“But let us take the account back again to the first conformation of the animal, and in order to make our account orderly and clear, let us divide the creation of the fetus overall into four periods of time.

1. The first is that in which, as is seen both in abortions and in dissection, the form of the semen prevails (may be Arabic Notfah). At this time, Hippocrates too, the all-marvelous, does not yet call the conformation of the animal a fetus; as we heard just now in the case of semen voided in the sixth day, he still calls it semen.

2. But when it has been filled with blood (may be Arabic Alaqa), and heart, brain and liver are still unarticulated and unshaped yet have by now a certain solidarity and considerable size, this is the second period; the substance of the fetus has the form of flesh and no longer the form of semen. Accordingly you would find that Hippocrates too no longer calls such a form semen but, as was said, fetus.

3. The third period follows on this, when, as was said, it is possible to see the three ruling parts clearly and a kind of outline, a silhouette, as it were, of all the other parts (may be Arabic Mudqah). You will see the conformation of the three ruling parts more clearly, that of the parts of the stomach more dimly, and much more still, that of the limbs. Later on they form "twigs", as Hippocrates expressed it, indicating by the term their similarity to branches.

4. The fourth and final period is at the stage when all the parts in the limbs have been differentiated; and at this part Hippocrates the marvelous no longer calls the fetus an embryo only, but already a child, too when he says that it jerks and moves as an animal now fully formed (may be Arabic A new creation')".¹

Honestly, Galen and Hippocrates explained the fetal developmental stages in more detail and more correctly than Qoran. The ideas of Galen had spread from Roman Empire to the neighbors and Mohammad had heard them imperfectly and included them in Qoran imperfectly. For example Galen says that “it has been filled with blood” which is relatively correct; since small vessels grow in the fetus. But Mohammad wrongly changed it to “blood clot”. Also Galen explained the budding of the hands and feet which has not been mentioned in Qoran or Sonnat.

We should ask from Moslem miracle-makers; what a miracle it is that Mohammad borrowed the other’s ideas and quoted them imperfectly. It is natural for a human being to forget and to be imperfect but not for God. Therefore it is again clear evidence that Qoran is made up by Mohammad not by God.

¹ - Corpus Medicorum Graecorum: Galeni de Semine (Galen: On Semen) (Greek text with English trans. Phillip de Lacy, Akademik Verlag, 1992, section I:9:1-10 pp. 92-95, 101

Pregnancy period is six months

In the following verse the sum of pregnancy and breast-feeding is 30 months:

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا وَحَمْلُهُ وَفِصَالُهُ ثَلَاثُونَ شَهْرًا (الاحقاف ١٥).

Translation: We have enjoined on man kindness to his parents: In pain did his mother bear him, and in pain did she give him birth. The pregnancy to his weaning is (a period of) thirty months (46/15).

In the following verse, the period of breast-feeding is 2 years:

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ وَفِصَالُهُ فِي عَامَيْنِ أَنْ اشْكُرْ لِي - وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ (لقمان ١٤).

Translation: and we have enjoined man in respect of his parents-- his mother bears him with fainting upon fainting and his weaning takes two years-- saying: be grateful to me and to both your parents; to me is the eventual coming (31/14).

If breast-feeding period (24 months) is subtracted from 30 months (pregnancy + breast-feeding), the result would be 6 months. It means that the pregnancy period is 6 months. This is a clear mathematical mistake of Quran. Surely God does not make mistakes.

Milk come out from between feces and blood

وَأِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً تُمْسِكُمْ بِمَا فِي بُطُونِهِ مِنْ بَيْنِ قَرْنٍ وَدَمٍ لَبَنًا خَالِصًا سَائِغًا -
لِلشَّارِبِينَ (النحل ٦٦).

Translation: and most surely there is a lesson for you in the cattle; we give you to drink of what is in their bellies, from between the feces and the blood, pure milk, easy and agreeable to swallow for those who drink (16/66).

It is clear that exit of milk from between feces and blood is nonsense that could not be the word of God.

Sky and earth

Before explaining the Qoranic verses about sky and earth, a brief history of astronomy until the age of Mohammad is presented.

A brief history of astronomy

“If an observer looks at the stars on any clear night he sees an apparently innumerable host of them, which seem to lie on a portion of a spherical surface, of which he is the centre. This spherical surface is commonly spoken of as the sky, and is known to astronomy as the celestial sphere. The visible part of this sphere is bounded by the earth, so that only half can be seen at once...Most of us at the present day have been taught in childhood that the stars are at different distances, and that this sphere has in consequence no real existence. The early peoples had no knowledge of this, and

for them the celestial sphere really existed, and was often thought to be a solid sphere of crystal.”¹

“Pythagoras and his followers (the 6th century B.C.) Pythagoras taught that the earth, in common with the heavenly bodies, is a sphere, and that it rests without requiring support in the middle of the universe... It is at any rate a reasonable conjecture that he knew the moon to be bright because the sun shines on it, and the phases to be caused by the greater or less amount of the illuminated half turned towards us; and the curved form of the boundary between the bright and dark portions of the moon was correctly interpreted by him as evidence that the moon was spherical, and not a flat disc, as it appears at first sight. Analogy would then probably suggest that the earth also was spherical. However this may be, the belief in the spherical form of the earth never disappeared from Greek thought, and was in later times an established part of Greek systems, whence it has been handed down, almost unchanged, to modern times...Not only were the stars supposed to be attached to a crystal sphere, which revolved daily on an axis through the earth, but each of the seven planets (the sun and moon being included) moved on a sphere of its own.”²

“Philolaus, who lived in the 5th century BC, introduced for the first time the idea of the motion of the earth: he appears to have

¹- A. Berry, A short history of astronomy, 1899, New York Charles Scribner's sons, p-4

² - ibid p 24-25

regarded the earth, as well as the sun, moon, and five planets, as revolving round some central fire, the earth rotating on its own axis as it revolved.”¹

Plato (about 428-347 B.C.) said: “...The sun, moon, planets, and fixed stars revolve on eight concentric and closely fitting wheels or circles round an axis passing through the earth. Beginning with the body nearest to the earth, the order is Moon, Sun, Mercury, Venus, Mars, Jupiter, Saturn, stars... He also states that the moon shines by reflected light received from the sun.”²

“Aristotle (384-322 B.C.), in common with other philosophers of his time, believed the heavens and the heavenly bodies to be spherical. In the case of the moon he supports this belief by the argument attributed to Pythagoras, namely that the observed appearances of the moon in its several phases are those which would be assumed by a spherical body of which one half only is illuminated by the sun.”³

“Almost the only scientific Greek astronomer who believed in the motion of the earth was Aristarchus of Samos, who lived in the first half of the 3rd century B.C., and is best known by his measurements of the distances of the sun and moon. He held that the sun and fixed stars were motionless, the sun being in the centre

¹ - A. Berry, A short history of astronomy, 1899, New York Charles Scribner's sons, p-25

² -ibid. p-27

³ - ibid. p-29-33

of the sphere on which the latter lay, and that the earth not only rotated on its axis, but also described an orbit round the sun.”¹

“The last great name in Greek astronomy is that of Claudius Ptolemaeus, commonly known as Ptolemy of whose life nothing is known except that he lived in Alexandria about the middle of the 2nd century A.D. (more than 400 years before Mohammad) His reputation rests chiefly on his great astronomical treatise, known as the *Almagest* which is the source from which by far the greater part of our knowledge of Greek astronomy is derived, and which may be fairly regarded as the astronomical Bible of the Middle Ages... The *Almagest* is avowedly based largely on the work of earlier astronomers, and in particular on that of Hipparchus. The most interesting parts of these introductory books deal with what may be called the postulates of Ptolemy's astronomy (Book I., chap. ii.). The first of these is that the earth is spherical;... that the heavens are spherical and revolve like a sphere; and the earth is in the centre of the heavens...”²

Ptolemy says that there are eight layers of heavens (sky) around the earth; seven for the Moon, Sun, Mercury, Venus, Mars, Jupiter, Saturn; and the eight one for the fixed stars. *Almagest* had

¹- A. Berry, *A short history of astronomy*, 1899, New York Charles Scribner's sons, p-26

² - *ibid.* p-64

been accepted worldwide among civilized nations until 16th century A.D. when Copernicus abolished the Ptolemy's system.¹

Obviously the opinions of the great Greek astronomers, especially Ptolemy, were prevailed in the period of Mohammad, especially among the neighbors of Arabia Persian and Roman empires.

Herein I return to Qoranic opinion about astronomy.

Sky is a roof

وَجَعَلْنَا السَّمَاءَ سَقْفًا مَحْفُوظًا (الانبياء) -

Translation: and we have made the sky a guarded roof (21/32).

أَفَلَمْ يَرَوْا إِلَى مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ مِّنَ السَّمَاءِ وَالْأَرْضِ إِن نَّشَاءَ نَحْصِفْ بِهِمُ الْأَرْضَ أَوْ نُسْقِطَ عَلَيْهِمْ كِسَفًا مِّنَ السَّمَاءِ إِنَّ فِي ذَلِكَ لَآيَةً لِّكُلِّ عَبْدٍ مُّنِيبٍ (سبا ٩).

Translation: Do they not then consider what is before them and what is behind them of the heaven and the earth? If we want we will make them disappear in the land or bring down upon them a portion of the sky; most surely there is a sign in this for every servant turning (to Allah) (34/9).

In these verses, sky is a roof that part of it could be picked and pummeled on the head of sinful people. This is a clear error;

¹ - Pannekoek, A., A History of Astronomy (1961); Tauber, G. E., Man's View of the Universe: Astronomy from Babylonian Times to the Present (1979).

there is no roof above the earth. Universe is a collection of stars and planets. This Quranic idea is the same as what early uncivilized human thought of the sky, which is a transparent semi-sphere above the earth.

Sky is elevated

- وَالسَّقْفَ الْمَرْفُوعَ (الطور ٥) -

Translation: and swear to the elevated roof (52/5).

- وَإِلَى السَّمَاءِ كَيْفَ رُفِعَتْ (الغاشية ١٨) -

Translation: And (Don't they look) at the Sky, how it is raised high? (88/18).

- وَالسَّمَاءِ رَفَعَهَا (الرحمن ٧) -

Translation: and swear to the sky, he (God) raised it high (55/7).

Qoran says the sky is above, which is a clear error. Earth is a hovering sphere in space. There is no real above or below. For example during a day you assume that part of the sky is above you, in the evening this part of the sky is on one side of you and at night this part is below you. But we always see the sky above. This is just a convention with no reality. But Mohammad like any human in 1400 years ago thought the sky is above. It confirms that Qoran is not the word of God but it is the word of Mohammad.

Some pillar are holdings the sky up

Mohammad assumed that sky is a roof and above, now he should answer another question, what is holding this roof up?

Qoran answered:

وَيُمْسِكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ (الحج ٦٥) -

Translation: and he (God) withholds the sky from falling on the earth (22/65).

This imagination has a very old history. For example it is in Taoism belief that Pangu cleaved the earth and sky from each other and stood between them and kept the sky above.¹ Mohammad, like every naïve man, thought that if no one keeps the sky up, it will fall on the earth, and the easiest answer for a believer is that God keeps the sky from falling.

In another verse, Qoran says that there are some unseen pillars that keep the sky up.

خَلَقَ السَّمَاوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا (لقمان ١٠) -

Translation: He (God) created the heavens without any visible pillar (31/10).

Mohammad thought that sky is a heavy roof that needs some sort of pillar. This is a clear mistake. Firstly, there is no real roof (sky) to need pillars. Secondly, there are no such pillars. It is worth noting that Anaximander (600 B.C.) a Greek thinker had reached the idea that there is no need for pillars to keep celestial bodies in place.²

¹ - Bodde, Derk. 1961. "Myths of Ancient China", in *Mythologies of the Ancient World*, ed. by Samuel Noah Kramer, pp. 367–408.

² - J. P. Vernart (1982) *Les origines de la pensee grecque*. PUF Pariw. p 128, J. P. Vernart (1982) *The origins of the Greek thought*. Cornell University Press

Thus Mohammad and Qoran were more than 1200 years behind their time.

Some Moslem miracle-makers tried to make up a miracle from this error. They said that the meaning of pillar in the mentioned verses is gravitational force. This is an incorrect arbitrary imagination. Since firstly, it has no basis in Qoran and Sonnat; secondly gravitational force makes imaginary sky fall on the earth not keep it up. In other words, pillar works against the gravitation.

Sky has no hole or crack

أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا وَزَيَّنَّاهَا وَمَا لَهَا مِنْ فُرُوجٍ (ق ٦) -

Translation: Do they not then look up to sky above them how we have made it and adorned it and it has no holes (slit)? (50/6).

Also, some verses say that in the resurrection day, some slits or fissures will appear in the sky. It implies that the sky has no opening or slit before then.

إِذَا السَّمَاءُ انْفَطَرَتْ (الانفطار ١) -

Translation: when (in resurrection day) the heaven becomes ripped (cleaved) (82/1).

وَأَنشَقَّتِ السَّمَاءُ (الحاقة ١٦) -

Translation: (in resurrection day) the sky becomes cleaved (69/16).

This is another error of Qoran. There is nothing as sky to be cleaved or not cleaved. This was imagination of the primitive man,

who saw the sky a crystalline roof without any crack or hole and this primitive baseless idea brought in Qoran by Mohammad.

Stars are adornment lights of the sky

Now that the sky is a crystalline roof, stars should be attached to it and adorn the sky with their beautiful lights. It is the imagination of the primitive man in the early history of human being. As mentioned earlier some early Greek thinkers thought that stars are attached to the crystal sphere of sky.¹ This primitive idea was presented in Qoran by Mohammad.

إِنَّا زَيَّنَّا السَّمَاءَ الدُّنْيَا بِزِينَةِ الْكَوَاكِبِ (الصافات ٦) -

Translation: Surely we have adorned the sky of the world (earth) with adornment of stars (37/6).

وَزَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ (فصلت ١٢) -

Translation: We (God) adorned the sky of the earth (world) with lamps (41/12).

وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ (الملك ٥) -

Translation: Surely we (God) adorned the sky of the earth (world) with lamps (67/5).

Surely stars makes our imaginative sky beautiful, but is it right to say stars are lamp? If your child ask you; what are the stars? You never say they are lamp for adorning the sky. You would say the stars are celestial bodies like our earth; some of them

¹ - A. Berry, A short history of astronomy, 1899, New York Charles Scribner's sons, p-24-25

produce light and some reflect the light of others. But a primitive man in the early history of human life thought differently, similar to Mohammad and any Arab of his period: sky is a crystalline roof and stars are lamps attached to it adorning it.

This idea is also wrong from another perspective. Lamp is something that produces light. If the celestial bodies are lamp, they must be producer of light; that is not the case for the planets.

Seven skies and throne of God (Arsh)

Seven skies are mentioned many times in Qoran. For example:

- اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ (الطلاق ١٢) -

Translation: Allah is he who created seven skies, and of the earth a similar number (65/12).

- الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا (الملك ٣) -

Translation: who created the seven skies one above another (67/3).

- أَلَمْ تَرَوْا كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَاوَاتٍ طِبَاقًا (نوح ١٥) -

Translation: Don't you see how Allah has created the seven heavens, one above another (71/15).

As was mentioned in the history of astronomy; belief in the presence of seven skies, which were the path of seven planets, has been widespread from 1200 years before Mohammad and it was

known in Arabia.¹ Mohammad took this idea from the environment and brought it in Quran.

Seven skies and throne of God (Arsh) is clearly explained in Sonnat; look:

... قال (الرسول) أتدرون كم بين السماء والأرض فقلنا الله ورسوله أعلم قال بينهما - مسيرة خمس مائة سنة ومن كل سماء إلى السماء التي تليها مسيرة خمس مائة سنة وكثف كل سماء مسيرة خمس مائة سنة وفوق السماء السابعة بحر بين أعلاه وأسفله كما بين السماء والأرض ثم فوق ذلك ثمانية أوعال بين ركبهم وأظلافهم كما بين السماء والأرض ثم فوق ذلك العرش بين أسفله وأعلاه كما بين السماء والأرض والله تعالى فوق ذلك ليس يخفى عليه من أعمال بني آدم شيء

Translation: Mohammad said to his companions: Do you know the distance between the sky and the earth? The companions said: God and his prophet are more knowledgeable. Mohammad said: the distance between them is 500 years; and from each sky to the above sky is 500 years; and the thickness of each sky is 500 years; and above the seventh sky there is a sea, which from its bottom to its top is equal to the distance between the sky and the earth. Above that there are eight male goats which the distance between their hoofs and knees is similar to the distance between the earth and the sky. Then Arsh (throne of God) is over them, which the distance between its top and bottom is equal to the distance between the

¹ - Aloosi, Boloogh-ol-Arb; 3/224

earth and the sky. God is on the Arsh and none of the behaviors of the people is hidden from him.¹

Belief in the presence of seven skies and Arsh above them was known in Arabia before Islam. For example Omayye-ibn-AbiSalt, a great pre-Islamic poet says:²

له ما رأت عين البصير و فوقه -
سمااء الاله فوق سبع سمائيا -

Translation: Whatever eye sees is his (property of God), and above that is the sky of God above the seven skies.

Similar to the mentioned Hadith, Qoran says that Arsh of God is over a sea:

وَهُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ (هود ٧)-

Translation: and he it is who created the skies and the earth in six days and his throne (Arsh) is on the water (11/7).

Also carriage of Arsh by eight entities is mentioned in Qoran:

وَالْمَلَكُ عَلَى أَرْجَائِهَا وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَانِيَةٌ (الحاقة ١٧) -

Translation: And the angels will be on its sides, and eight will, that Day, bear the Throne of thy Lord above them (69/17).

In addition, the presence of God on Arsh is mentioned in Qoran:

¹ - This Hadith was mentioned in many reliable sources including; Sonnan-AbiDawood 4/231; Sonna-IbneMajeh 1/69; Almostadrak Ala Aalsahihain 2/316; Ahadith-ol-Mokhtarah 8/375.

² - Aloosi, Boloogh-ol-Arb; vol. 2

اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى (السجده ٤) -
الْعَرْشِ

Translation: It is God Who has created the heavens and the earth, and all between them, in six days, and sits on the Throne (Arsh) (32/4).

Therefore based on Qoran and Sonnat; there are seven skies above the earth and above the seventh sky there is a sea and on the sea there are eight goats keeping the throne of God (Arsh) up and God resides on the Arsh. There is an eight heaven in the Plotemic system for fixed stars; Mohammad replaced that with sea, goats and Arsh. In addition to the Plotemic system which was known during Mohammad era, there were religious fictions about seven skies. For example in Indian religions, there is seven world above and seven worlds below.¹ Also seven skies were accepted in old Egypt.² Mohammad has taken these fictions from its environment and added to Qoran with small modifications. Today we know that all of them are wrong.

Now we calculate the distances said by Mohammad:

$7 * 500 = 3500$ years thickness of the skies

$7 * 500 = 3500$ years distances of the skies

500 years depth of the sea

$3 * 500 = 1500$ years height of the goats (height of each goat estimated to be 3 times the distance between hoof and knee)

¹ - Sushil Mittal, G. R. Thursby, The Hindu world , 2004, Routledge New York

² - Scott Leonard, Myths and Religion. p-330

500 years thickness of the Arsh

Sum = 9500 years.

In the past and even now, some people denote distance by years not by length. For example you may say, the distance between UK and US is 6 hours. It means if someone travels by air it will take 6 hours to reach from UK to US. In the Mohammad era, Arabia people were using camel for their travel. The maximum velocity of a camel is 60 km/hr. Each year is 8766 hours, thus

$8766 * 60 = 525960$ km: the maximum distance traveled by a camel in a year. Then:

$9500 * 525960 = 4996620000$ km: the whole thickness of the universe except earth. Since the light velocity is 300000 km/second, the thickness will be:

$4996620000/300000 = 16655$ seconds with light speed, which will be 4.6 hours of light speed. It means that Mohammad said that the diameter of the whole universe (except earth and God) is 4.6 light hours; while galaxies were found in the universe many billion light years away. This is another great error of Mohammad and Qoran.

Sun moves to produce day and night

وَهُوَ الَّذِي خَلَقَ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ كُلٌّ فِي فَلَكٍ يَسْبَحُونَ (الانبياء ٣٣)-

Translation: and he it is who created the night and the day and the sun and the moon; all travel along in a path (Falak) (21/33).

لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ(يس - ٤٠).

Translation: neither it is allowable to the sun to overtake the moon, nor can the night outstrip the day; and all move in a path (Falak) (36/40).

Tabari says there is nothing in Sonnat about the meaning of Falak. Falak means any thing circular.¹ Since night and day were mentioned in 6 out of 7 verses about motion of moon and sun, thus their motion is related to day and night. It means that sun is moving to produce day and night. There are other verses in Qoran explicitly says that it is the motion of sun which produces day and night. Look at the Zul-Qarnain (an unknown person) fiction in Qoran:

(الكهف) وَيَسْأَلُونَكَ عَنْ ذِي الْقَرْنَيْنِ قُلْ سَأَتْلُو عَلَيْكُمْ مِنْهُ ذِكْرًا (٨٣) إِنَّا مَكَّنَّا لَهُ فِي الْأَرْضِ وَآتَيْنَاهُ مِنْ كُلِّ شَيْءٍ سَبَبًا (٨٤) فَأَتْبَعَ سَبَبًا (٨٥) حَتَّىٰ إِذَا بَلَغَ مَعْرَبَ الشَّمْسِ وَجَدَهَا تَغْرُبُ فِي عَيْنٍ حَمِئَةٍ وَوَجَدَ عِنْدَهَا قَوْمًا ... (٨٦) ... ثُمَّ أَتْبَعَ سَبَبًا (٨٩) حَتَّىٰ إِذَا بَلَغَ مَطْلِعَ الشَّمْسِ وَجَدَهَا تَطْلُعُ عَلَىٰ قَوْمٍ لَمْ نَجْعَلْ لَهُمْ مِنْ دُونِهَا سِتْرًا(٩٠)

Translation: They ask you about Zul-qarnain. Say, "I will rehearse to you something of his story." Truly we established his power on earth, and We gave him the ways and the means to all things. One (such) means he followed, Until, when he reached the setting place of the sun, he found it set in a spring of murky water: ...Then followed he (another) mean, Until, when he came to the place of rising of the sun, he found it rising on a people for whom We had provided no covering protection against the sun (18/83-90).

¹ - Al-Tabari commentary, 23/17

This is mentioned clearly in a Hadith as well:

وعن أبي ذرٍّ كنت رديف رسول الله على الجمل فرأى الشمس حين غابت فقال يا أبا ذرٍّ -
أتدري أين تغرب هذه فقلت الله ورسوله أعلم قال فإنها تغرب في عين حامية

Translation: It is narrated from Abi-Zar: During sunset I was on a camel with prophet. Prophet said “Do you know the place of sunset?” I told: “God and his prophet know better. Prophet said:” it sets in a spring of murky water”¹

Thus both Qoran and Sonnat say that sun rises from a place on the earth and sets in a spring of murky water. Could you imagine a bigger error? This was the perception of the primitive men like people of Arabia in 1400 years ago. In desert, they saw that in the morning sun comes out of a far place on the earth and in the evening it goes down into a far murky spring (mirage). Mohammad included this illusion in Qoran as reality.

There are eight clear errors in this Qoranic story. First: Sun has a rising place on the earth which is wrong. Second: sun has a setting place on the earth, which is wrong. Third: it is sun which travels through sky and produces day and night, which is wrong. Fourth: Setting of sun in a spring, which is wrong. Fifth: setting of sun in a spring results in collision or contact of sun with earth, which is wrong. Sixth: it necessitates that sun rise and sun set occurs at the same time all over the world, which is wrong. Since sun enters the murky spring one time in 24 hours, it means that sunset occurs the same time everywhere. Seventh: if sunset and

¹ - Kash'af, 2/694

sunrise happens everywhere at the same time, the earth should be flat not round. It is because if the earth is spherical, it would be impossible that sunset and sunrise happen everywhere at the same time. Eight: if sun goes to Arsh every night (as mentioned in a Hadith narrated shortly), the other side of the earth should always be dark, which is wrong.

Another verse that clearly indicates the sun motion during the day is:

أَلَمْ نَرِ إِلَىٰ رَبِّكَ كَيْفَ مَدَّ الظِّلَّ وَلَوْ شَاءَ لَجَعَلَهُ سَاكِنًا ثُمَّ جَعَلْنَا الشَّمْسُ عَلَيْهِ (الفرقان ٤٥) -
دَلِيلًا

Translation: have you not considered (the work of) your lord, how he extends the shade? and if he had pleased he would certainly have made it stationary; then we We make the sun its guide (25/45).

Guide of the sun for shade clearly indicates that movement of the sun causes the motion of the shade.

Some of the Moslem miracle-makers said that the meaning of the sun motion in Qoran is that the sun and whole solar system are moving in the galaxy. This is wrong, since:

First: there is nothing in Qoran and Sonnat about this movement, and even galaxy was not known by Mohammad or Qoran. It is an arbitrary baseless guess. The understanding of Qoran should be based on Qoran and Sonnat, nothing else.

Second: Most verses mentioning the motion of sun also speak about the day and night. In other words, the motion of sun is the cause of day and nights. For example:

لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ (يس ٤٠) -
يَسْبَحُونَ

Translation: neither is it allowable to the sun that it should overtake the moon, nor can the night outstrip the day; and all move in a sky (36/40).

Third: Zol-Qarnain verses explicitly demonstrate the sun motion for producing day, therefore this guess is against Quran itself.

Fourth: the next verse (36/38) explicitly says the sun goes to a settling place at night which is in support of the previous verses denoting the motion of sun during the day and night.

Sun goes to a settling place during night

(يس) وَآيَةٌ لَهُمُ اللَّيْلُ نَسْلَخُ مِنْهُ النَّهَارَ فَإِذَا هُمْ مُظْلِمُونَ (يس ٣٧) وَالشَّمْسُ تَجْرِي -
لِمُسْتَقَرٍّ لَهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ (يس ٣٨)

Translation: and a sign to them is the night: we draw forth from it the day, then they are in the dark; (37/37) and the sun goes to a settling place appointed for it; that is the ordinance of the mighty, the knowing (37/38).

There is an explanation for ‘settling place’ in Sonnat:

حدثنا أبو نعيم حدثنا الأعمش عن إبراهيم التيمي عن أبيه عن أبي ذر رضي الله عنه - قال كنت مع النبي في المسجد عند غروب الشمس فقال يا أبا ذر أتدري أين تغرب الشمس قلت الله ورسوله أعلم قال فإنها تذهب حتى تسجد تحت العرش فذلك قوله تعالى والشمس تجري لمستقر لها ذلك تقدير العزيز العليم

Translation: Narrated from Abi-Zar: “I was with the prophet in the mosque during sunset. Prophet asked “do you know where the sun sets? I said “God and his prophet know better”. Prophet said ”It goes under the Arsh (throne of God) for prostrating God; this is the meaning of the saying of God that “sun goes to a settling place”.¹

This Hadith was mentioned in many other reliable sources as well.²

Therefore, based on the Qoran and Sonnat, it is the sun which moves and produces day and night, and during night goes under the Arsh. We know that this is wrong and it is the earth which rotates and produces day and night.

In addition, there is another error in the above Hadith. It means that during night sun goes up and passes all skies to reach Arsh. Therefore during night the distance between the sun and the earth must be much longer than that during the day, which is wrong.

¹ - Bokhari 4/1804.

² - For example: Sahih-Moslem 1/139; Sahih-Ibn-Hayyan 20/14; Sonnan-Nesaie 6/409; Tabari 5/23.

Do you think all there wrongs are sayings of God or they are the words of Mohammad who did not know more than the people around him in 1400 years ago?

The earth is flat

Following verses indicate that the earth is flat not sphere:

وَالْأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا (النازعات ٣٠) -

Translation: and the earth, he (God) flattened it after that (79/30)

Zeyd-ibn-Amr, an Arabic poet before Mohammad, says:¹

دحاهها بأيد فلما استوت شدّها و ارسى عليها الجبالا

Translation: Flattened the earth, when it was in a good form made it strong and mounted its mountains.

This indicates that the concept of flat earth had been prevailed in Arabia during Mohammad's era. Mohammad might have borrowed the verse from the aforementioned poem.

وَالِىَ الْأَرْضَ كَيْفَ سَطَحَتْ (غاشية ٢٠) -

Translation: and the earth, how is it made flat? (88/20).

Some commentators who knew that even in the Greek Plotemic system the earth is spherical, tried to change the meaning of flat to

¹ - Sirreh Ibn-Hesham, Chapter: poetry of Zeid

expand; but it is useless. Since expansion of the earth also is incorrect. There is no such a stage in the history of the earth. Most importantly, the Zol-Qarnain verses are clear about the flatness of the earth. Look again:

(كهف) فَأَتْبَعَ سَبَبًا (٨٥) حَتَّىٰ إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا تَغْرُبُ فِي عَيْنٍ حَمِئَةٍ وَوَجَدَ -
عِنْدَهَا قَوْمًا ... (٨٦) ... ثُمَّ أَتْبَعَ سَبَبًا (٨٩) حَتَّىٰ إِذَا بَلَغَ مَطْلِعَ الشَّمْسِ وَجَدَهَا تَطْلُعُ عَلَىٰ
قَوْمٍ لَّمْ نَجْعَلْ لَهُم مِّن دُونِهَا سِتْرًا (٩٠)

Translation: One (such) means he followed, Until, when he reached the setting place of the sun, he found it set in a spring of murky water: ...Then followed he (another) mean, Until, when he came to the place of rising of the sun, he found it rising on a people for whom We had provided no covering protection against the sun (18/83-90).

As mentioned earlier, the earth having a setting place and a rising place, necessitates that sunrise and sunset occur at the same time all over the world, which is wrong. Since sun enters the murky spring one time in 24 hours, it means that sunset occurs in one time everywhere. If sunset and sunrise happens everywhere at the same time, the earth must be flat not round. It is because if the earth is spherical, it would be impossible that sunset and sunrise happen everywhere at the same time. Therefore there is no escape of the flatness of the earth in Quran.

Flatness of the earth is a very primitive concept in the history of mankind even among the very old Greek philosophers. But Pythagoras (600 B.C.) based on the shadow of the earth on the

moon during eclipse, concluded that earth is spherical.¹ Also Aristotle (400 B.C.) supported the idea of spherical earth.² Plotemy (200 B.C.) based on several evidences confirmed that the earth is sphere.³ You see the idea of flatness of the earth was abolished nearly 1200 years before Mohammad, but Mohammad still believed in the flat earth.

Someone may say: having one sunrise place and one sunset place (which is said in Zol-Qarnain verses) is compatible with a spherical earth as well. But this is not compatible by Qoran and Sonnat. As mentioned before, Qoran and Hadith said that the sun goes into a murky spring during sunset. It necessitates that sunset is unique everywhere in the world. If the earth is spherical, sunset happens in some geographical areas not all. It means that sun both did and did not go down to the murky spring, which is impossible.

In Qoran there are six verses denoting ‘one’, two verses denoting ‘two’ and three verses denoting ‘many’ sunset and sunrise places for the sun. All there verses are wrong, there is not one, two or more real sunset or sunrise places on the earth. In other words there is no place at all for sunrise or sunset on the earth.

¹ - Paul H. Seely, *The Firmament and the Water Above*, Westminster Theological Journal 53 (1991)

² - Lloyd, G.E.R. (1968). *Aristotle: The Growth and Structure of His Thought*. Cambridge Univ. Press. pp. 162–164.

³ - Ptolemy. *Almagest*. pp. I.4. as quoted in Grant, Edward (1974). *A Source Book in Medieval Science*. Harvard University Press. pp. 63–4.

Seven earths

اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ (طلاق ١٢) -

Translation: Allah is he who created seven skies, and of the earth a similar number (65/12).

To find a clear view of the seven earths we look at Sonnat. In a lengthy Hadith, Mohammad explained for his companions the seven skies and their distance (this part was narrated before) then explains the seven earths:

ثم قال أتدرون ما هذا تحتكم قلنا الله ورسوله أعلم قال أرض أتدرون ما تحتها قلنا الله ورسوله أعلم قال أرض أخرى أتدرون كم بينها وبينها قلنا الله ورسوله أعلم قال مسيرة خمسمائة عام حتى عد سبع أرضين ثم قال وأيم الله لو دليتم أحكم بحبل إلى الأرض السفلى السابعة لهبط

Translation: Then prophet asked “do you know what is below you”. We answered “God and his prophet know better”. Prophet said “the earth”. Then prophet said “do you know what is below the earth”. We answered “God and his prophet know better”. Then prophet said “do you know what the distance between them is”. We answered “God and his prophet know better”. Prophet said “500 years”. In this way prophet counted seven earths. Then said I swear to God, if one of you goes by a rope to the seventh earth he will drop.¹

¹ -Mosnad Ahmad ibn Hanbal 2/370; Sonan Termazi 5/404; Tabari interpretation 28/154, Al-Dorr-ol-Mansoor 1/109

Therefore based on Qoran and Sonnat, there are seven stratified earths below our feet, which is wrong. Also if someone goes to the seventh earth will fall down which is nonsense. It was the primitive human perception of above and below, which was wrong. They thought that if anything goes down, will drop, therefore if someone goes to the other side of the earth will drop into space.

The concept of seven underworlds was accepted by some very early religions and cultures. For example in Indian religions there are seven skies and seven underworlds.¹ Also it was known in early history of Greece.² Then this nonsense concept was brought to Qoran by Mohammad in the name of God.

The whole shape of the universe in Qoran

As mentioned based on Qoran and sayings of Mohammad, the universes consisted of seven stratified layers of earths and seven stratified skies. The stars are beautiful shiny lamps adhered to the first sky (sky of the earth). Above the seventh sky there is a sea and over the sea there are eight goats holding up the throne of God and God resides on the throne and from there sends his commands down to control and administer the universe, then the feedback of his commands goes upwards to him in one thousand

¹ - Sushil Mittal, G. R. Thursby, The Hindu world, 2004, Routledge New York

² - Hesiod. Theogony, 116; 123-132

years. Administration of the universe by God is mentioned in some verses. For example:

اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ مَا لَكُمْ
مَنْ دُونِهِ مِنْ وَلِيٍّ وَلَا شَفِيعٍ أَفَلَا تَتَذَكَّرُونَ (سجده ٤) يُدَبِّرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ
يَعْرُجُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِمَّا تَعُدُّونَ (سجده ٥)

Translation: Allah is he who created the skies and the earth and what is between them in six days, and he resided on the throne (Arsh);(32/4) He regulates the affair from the heavens to the earth; then shall it ascend to him in a day the measure of which is a thousand years of what you count (32/5).

The following verses also affirm that God is in the sky above:

أَأَمِنْتُمْ مَنْ فِي السَّمَاءِ أَنْ يَخْسِفَ بِكُمْ الْأَرْضَ فَإِذَا هِيَ تَمُورُ (ملك ١٦) أَمْ أَمِنْتُمْ مَنْ فِي
السَّمَاءِ أَنْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ (ملك ١٧)

Translation: Do you feel secure that He who is in sky will not cause you to be swallowed up by the earth when it shakes. Or do you feel secure that He Who is in sky will not send against you a violent tornado (with showers of stones), so that you shall know how (terrible) was my warning? (67/16-17)

All of these are worthless fictions. These are a mixture of Plotemic system with the fictions in Mohammad's era. What Mohammad said about universe is much more primitive and wrong

compared to the Plotemic system of old Greece. For example in the Plotemic system the earth is sphere, but in Qoran, it is flat. It seems that Bedouin Arabs could not understand the possibility of a spheroid earth. Even today if someone lives in a desert with no connection to the modern world and science, he would apprehend the universe very similar to Mohammad and Qoran. Do you think all this nonsense is from God?

Creation of the world in six days or eight days?

In seven verses of Qoran it is mentioned that the world was created in six days by God. For example:

اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ - (سجده ٤)

Translation: Allah is he who created the skies and the earth and what is between them in six days (32/4).

In contrary to those seven verses, in the following verses it is said that the world was created in eight days by God.

(فصلت ٩-١٢) قُلْ أَنتُمْ لَكُمْغُرُونَ بِالَّذِي خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ وَتَجْعَلُونَ لَهُ أَندَادًا ذَلِكَ - رَبُّ الْعَالَمِينَ (٩) وَجَعَلَ فِيهَا رَوَاسِيًا مِنْ فَوْقِهَا وَبَارَكَ فِيهَا وَقَدَّرَ فِيهَا أَقْوَاتَهَا فِي أَرْبَعَةِ أَيَّامٍ سَوَاءً لِّلنَّاسِ لِيُنْذِرَ (١٠) ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ ائْتِيَا طَوْعًا أَوْ كَرْهًا قَالَتَا أَتَيْنَا طَائِعِينَ (١١) فَفَضَّاهُنَّ سَبْعَ سَمَاوَاتٍ فِي يَوْمَيْنِ وَأَوْحَىٰ فِي كُلِّ سَمَاءٍ أَمْرَهَا وَزَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَحِفْظًا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ (١٢)

Translation: say: what! do you indeed disbelieve in him who created the earth in two days, and do you set up equals with him?

That is the lord of the worlds (9) and he made in it mountains above its surface and he blessed therein and made therein its foods, in four days: alike for the seekers (10) then he directed himself to the heaven and it was smoke, so he said to it and to the earth: come both, willingly or unwillingly. they both said: we come willingly (11) So he completed them seven heavens in two days, and revealed in every heaven its affair; and we adorned the sky of the earth with brilliant stars and (made it) to guard; that is the decree of the mighty, the knowing (12) (41/9-12).

As it is evident the sum of the days spent by God to create the world would be 8 days. This is clear mistake of Mohammad as an ordinary human being, not the mistake of God. This explicit mistake made lots of trouble for Qoran commentators. They made great effort to hide this mistake. Some of them said that the aim of God from 4 days in verse 10, is the sum of previous two days in verse 9 and two days in verse 10. Isn't it strange, God said I did these things in 4 days but commentators say God did these things in 2 days. You see, as I mentioned in chapter 2, how far the translator and commentators go to patch the torn parts of Qoran. Even if we accept this nonsense, the problem is not solved. It necessitates that the aim of God from 2 in verse 9 is two real creation days, then his aim from 4 days in verse 10 is two real creation days plus two from previous verse and again God returned to his earlier aim and his aim of 2 days in the verse 11 is two real creation days. Do you think even a child does what they are attributing to God. Poor God,

who can not count three simple numbers and can not say three numbers clear enough to be understood with a rational being; and the weak human beings (compared to God) should make great efforts to make the miscounting of God correct and understandable. No, it is impossible for God to be so stupid and weak; it is the mistake of Mohammad attributed to God.

The source of the six days of creation most probably is the book of Genesis of Torah.

What is the meaning of six days? The meaning is clear; six 24 hours as every body understands from the word of day. Sonnat also clearly supports this meaning. For example:

سئل رسول الله في كم خلقت السموات والأرض قال خلق الله أول الأيام الأحد وخلقت - الأرض في يوم الأحد ويوم الإثنين وخلقت الجبال وشقت الأنهار وغرس في الأرض الثمار وقدر في كل أرض قوتها يوم الثلاثاء ويوم الأربعاء ثم استوى إلى السماء وهي دخان فقال لها وللأرض ائتيا طوعا أو كرها قالتا أتينا طائعين فقضاهن سبع سماوات في يومين وأوحى في كل سماء أمرها ” في يوم الخميس ويوم الجمعة وكان آخر الخلق في آخر الساعات يوم الجمعة فلما كان يوم السبت لم يكن فيه خلق (المستدرك علي صحيحين ٤٨٩/٢ ، صحيح مسلم ٢١٤٩/٤ ، صحيح ابن حبان ٣٠/١٤ ، احاديث المختاره (٣٠٢/١٠ ، سنن نسائي ٤٢٧/٦ ، تفسير طبري ١٤٩/١) .

Translation: The prophet was asked about the length of creation of the skies and the earth. Prophet said “God designated Sunday as the first day and he created the earth on Sunday and Monday; and he created mountains and streams and planted fruits and designated

the foods of each region of the earth on Tuesday and Wednesday. Then he directed himself to the heaven and it was smoke, so he said to it and to the earth: come both, willingly or unwillingly; they both said: we come willingly. So he completed them seven heavens in two days, and revealed in every heaven its affair on Thursday and Friday. The last creation was at the last hours of Friday; and on Saturday there was no creation.¹

As mentioned in footnote, this Hadith with little difference was narrated by many reliable sources and in all sources the meaning of day is the days of a week; as anyone understands. Therefore based on Qoran and Sonnat, God created the world in six days which is a clear mistake. We now know that from Big Bang to the emergence of life on the earth is at least 11 billion years.

Some of the modern translators and commentators of Qoran and Moslem intellectuals tries to cover this clear mistake. They arbitrarily translated the word Yowm (يوم = day) to period instead of day. This baseless translation, as you saw, is against the word of Mohammad himself. Also if Qoran is from God, God is capable of using the right word and is not begging people to correct his mistakes. God could simply use period instead of day.

Based on Qoran and Sonnat, surely the meaning of day is ordinary days of a week, but for completeness of the discussion, two other

¹ -Sahih-Moslem 4/2149; Sahih-AbooHayyan 14/30; Sonnan-Nesaie 6/427; AlMostadrak-AlaSahihain 2/489; Tabari commentary 1/149; Ahadis-ol-Mokhtarah 10/302.

opinions is discussed. Two types of day related to God and resurrection day are mentioned in Qoran:

First: Day with a length of one thousand years, related to God:

وَأِنَّ يَوْمًا عِنْدَ رَبِّكَ كَأَلْفِ سَنَةٍ مِّمَّا تَعُدُّونَ (حج ٤٧) . -

Translation: and surely a day with your God is as a thousand years of what you count (22/47).

يُدَبِّرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِّمَّا تَعُدُّونَ (سجده ٥)

Translation: He (God) regulates the affair from the sky to the earth; then shall it ascend to him in a day, the measure of which is a thousand years of what you count (32/5).

If we calculate the six days of creation by this measure, it would be six thousands years, which is still wrong.

Second: day with a length of fifty thousand years, related to resurrection day:

نَعْرُجُ الْمَلَائِكَةَ وَالرُّوحَ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ (معارج ٤) . -

Translation: to him ascend the angels and the spirit in a day the measure of which is fifty thousand years (70/4).

If we calculate the six days of creation by this measure, it would be 300 thousands years, which is still wrong.

Therefore there is no way, based on Quran and Sonnat, to rectify this great error, that God created the universe in six days of a week.

Was the earth created first or the sky?

There is an explicit contradiction between tow sets of verses; one says the earth was created before skies; the other says the skies were created before earth.

The earth was created first:

فصلت ٩-١٢: قُلْ أَنتُمْ لَتَكْفُرُونَ بِالَّذِي خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ وَتَجْعَلُونَ لَهُ أَندَادًا ذَلِكَ - رَبُّ الْعَالَمِينَ (٩) وَجَعَلَ فِيهَا رَوَاسِيًا مِنْ فَوْقِهَا وَبَارَكَ فِيهَا وَقَدَّرَ فِيهَا أَقْوَاتَهَا فِي أَرْبَعَةِ أَيَّامٍ سَوَاءً لِّلنَّاسِ لِيُنَبِّئَهُنَّ (١٠) ثُمَّ اسْتَوَى إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ ائْتِيَا طَوْعًا أَوْ كَرْهًا قَالَتَا أَتَيْنَا طَائِعِينَ (١١) فَقَضَاهُنَّ سَبْعَ سَمَاوَاتٍ فِي يَوْمَيْنِ وَأَوْحَى فِي كُلِّ سَمَاءٍ أَمْرًا وَزَيْنًا السَّمَاءِ الدُّنْيَا بِمَصَابِيحَ وَحَفِظْنَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ (١٢)

Translation: say: what! do you indeed disbelieve in him who created the earth in two days, and do you set up equals with him? That is the lord of the worlds (9) and he made in it mountains above its surface and he blessed therein and made therein its foods, in four days: alike for the seekers (10) then he directed himself to the heaven and it was smoke, so he said to it and to the earth: come both, willingly or unwillingly. they both said: we come willingly (11) So he completed them seven heavens in two days, and revealed in every heaven its affair; and we adorned the sky of the earth with brilliant stars and (made it) to guard; that is the decree of the mighty, the knowing (12) (41/9-12).

The same is mentioned in the following verse:

هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعاً ثُمَّ اسْتَوَى إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ -
وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ (بقرة ٢٩)

Translation: he it is who created for you all that is in the earth, and he directed himself to the heaven, so he made them complete seven heavens, and he knows all things (2/29).

The idea of creation of the earth before creation of skies is mentioned in Torah and most probably Mohammad borrowed it from Torah.

The skies were created before the earth.

In contradiction to the previous verses; are the following verses:

النازعات: أَأَنْتُمْ أَشَدُّ خَلْقًا أَمْ السَّمَاءُ بَنَاهَا ٢٧ رَفَعَ سَمَكَهَا فَسَوَّاهَا ٢٨ وَأَغْطَشَ لَيْلَهَا -
وَأَخْرَجَ ضُحَاهَا ٢٩ وَالْأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا ٣٠ أَخْرَجَ مِنْهَا مَاءَهَا وَمَرْعَاهَا ٣١ وَالْجِبَالَ
أَرْسَاهَا ٣٢ مَتَاعًا لَكُمْ وَلِأَنْعَامِكُمْ ٣٣

Translation: are you the harder to create or the heaven? he made it (27) he raised high its height, then put it into a right good state (28) and he made dark its night and brought out its light (29) and the earth, he flattened it after that (30) he brought forth from it its water

and its pasturage (31) and the mountains, he made them firm, (32) (79/27-32).

In the previous series mentioned that the earth, foods, postures and mountains were created before the creation of skies (it was also said by Mohammad in a Hdith mentioned earlier), but in these verses says exactly opposite. Could be this clear error from God?

It is interesting that both sets of the verses are wrong. The earth not developed before and not after the skies. Stars and planets started to develop together and there is no real sky to say created before or after. Could God not know when created different parts of the world? These errors are strong evidences showing that Qoran is made up by Mohammad not by God.

What was the form of skies at the beginning?

ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ ائْتِيَا طَوْعًا أَوْ كَرْهًا قَالَتَا أَتَيْنَا - طَائِعِينَ (فصلت ١١) فَقَضَاهُنَّ سَبْعَ سَمَاوَاتٍ فِي يَوْمَيْنِ (فصلت ١٢)

Translation: then he directed himself to the sky and it was smoke, so he said to it and to the earth: come both, willingly or unwillingly. They both said: we come willingly (11) so he completed them seven skies in two days (12) (41/11-12).

It is said that the skies were smoke before formation, which is wrong. Based on the modern physics, universe has begun to form from Big Bang. The universe at that time was a highly condensed

energy; there were no subatomic particles, atoms and molecules.¹ But smoke is a mixture of many molecules including carbon dioxide, carbon monoxide, water vapor and many organic molecules composed of carbon, hydrogen and oxygen. Smoke only appeared after development of vegetables and trees in less than one billion years of the recent history of the universe, more than 12 billion years after the Big Bang and more than 5 billion years after the appearance of the solar system.

The idea of formation of the world from a formless material was present in very old civilizations like Greece²,

Egypt³, China⁴, and others⁵. Aristotle had named this formless material as “Prima Materia” more than one thousand years before Mohammad. Idea of formless primary material is relatively reasonable, but Mohammad spoiled this idea and changed it to smoke which is totally wrong.

¹ -Peacock, John (1999). *Cosmological Physics*. Cambridge University Press.
Wright, E.L. (9 May 2009). "What is the evidence for the Big Bang?"

² - Hesiod. *Theogony*, 116; 123-132.

³ - Hans-Gebhard Bethge, Bentley Layton, *Societas Coptica Hierosolymitana*, Trans. “On the Origin of the World.” *The Nag Hammadi Library in English*. New York: HarperCollins, 1990. 170-89.

⁴ - Mair, Victor H. (1990). *Tao Te Ching: The Classic Book of Integrity and the Way*, by Lao Tzu. Bantam Books. P-90

⁵ - *Myths and Religion* by Scott Leonard p-62

The next error of these verses is that they separate the creation of earth from creation of other stars and planets, which is against the findings of modern physics.

Earth and skies were adjoining at the beginning

أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا (انبیاء ۳۰) -

Translation: do not those who disbelieve see that the skies and the earth were adjoining, then we clove them asunder? (21/30).

At the first look this verse seems reasonable, but if we look at another verse of Quran which clarifies the meaning of adjoining (رتق), we find that this verse is also wrong. The other verse is:

يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السِّجْلِ لِلْكِتَابِ كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ (انبیاء ۱۰۴) -

Translation: on the (resurrection) day when we will roll up skies like the rolling up of the scroll for writings, as we originated the first creation, (so) we shall reproduce it (21/104).

It says that at the beginning the seven layers of skies were over each other like the pages of a book and God will recreate them in the same form on resurrection day. Therefore the meaning of adjoining (رتق) in the verse 21/30 is that at the beginning seven skies and the earth were overlaid like the pages of a book, which is wrong. At the beginning there were formless mixture of energy, there were no sky layers or earth to overlay.

What is the source of this idea? The idea of contiguousness of skies and earth has an old history of many thousands years. This idea was present in Hinduism¹, Buddhism², Taoism³, old Chinese fictions⁴, Babylon⁵, old Egypt⁶ and finally in Torah⁷, and most probably Mohammad borrowed it from Torah. Therefore this idea is a very old wrong fiction not a miracle as some Moslem intellectuals claimed.

Another interpretation of these verses by some companions of Mohammad (not Mohammad himself) is that at the beginning seven skies were contiguous, also seven earths were contiguous. Then God separated the bundle of skies to seven skies and separated the bundle of earths to seven earths. It is evident that this interpretation is also wrong.

¹ - H.H. Wilson. The Vishnu Purana: A System of Hindu Mythology and Tradition Translated from the Original Sanskrit and Illustrated by Notes Derived Chiefly from Other Puranas. 1840; Calcutta, India: Punthi Pustak, 1972

² - M. Walshe: The Long Discourses of the Buddha, p. 407: "On Knowledge of Beginnings", Somerville, MASS, 1995.

³ - Bodde, Derk. 1961. "Myths of Ancient China", in Mythologies of the Ancient World, ed. by Samuel Noah Kramer, pp. 367–408.

⁴ - Myths and Religion by Scott Leonard p-70

⁵ - Bottéro, J. (2004). Religion in Ancient Mesopotamia. x. Chicago: University of Chicago Press.

⁶ - Hans-Gebhard Bethge, Bentley Layton, Societas Coptica Hierosolymitana, Trans. "On the Origin of the World." The Nag Hammadi Library in English. New York: HarperCollins, 1990.

⁷ - Genesis 1:1–2:3

In another verse, Qoran says that God is expander (developer):

وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ (ذاريات ٤٧) -

Translation: We construct the skies with hands and we are expander (51/47).

There are three opinions about the meaning of expander (مُوسِعُونَ) in Sonnat and commentaries. First: it may be derived from (وسعه) which means expander. Second it may be derived from (وسع) which means powerful. Third: it may mean increase, implying that God is the giver of sustenance.¹ The most reasonable meaning that complies with its previous two verses is expander, meaning that God is expanding the distance between the earth and skies; the same as the meaning of the following verse, which was discussed earlier:

أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا (انبیاء ٣٠) -

Translation: do not those who disbelieve see that the skies and the earth were contiguous, but we clove them asunder? (21/30).

¹ - Bohkari 4/1837; Attashil Le Oloome lGoran (Arabic text) 4/70; Attafsir ol-Kabir (Arabic text) 28/195.

The concepts of expansion and contraction of the world had been present before Mohammad era. For example it was mentioned in Indian religions¹ and in Buddhism.²

It is interesting that some Moslem miracle-makers claimed that these verses are miracle; since they presented the Big Bang theory 1400 years ago. Qoran says that skies were gas (smoke); it also says that earth and skies were stuck together and says the skies are expanding; and these are what Big Bang theory says. But this is not the case and all these verses are very old wrong concepts. Since: first: as explained before, based on Big Bang theory, the world at the beginning was made of extremely condensed energy not smoke as Qoran says. Smoke emerged around 12 billions years later than the Big Bang.

Second: based on the Big Bang theory, the earth was not developed separately (as Qoran claims), not before or after the other stars and planets.

Third: the earth was also developed along the others from pure condensed energy; but Qoran claims that only skies were smoke not the earth.

Fourth: There is no sky at all, opposite to what Qoran claims.

¹ - H.H. Wilson. The Vishnu Purana: A System of Hindu Mythology and Tradition Translated from the Original Sanskrit and Illustrated by Notes Derived Chiefly from Other Puranas. 1840; Calcutta, India: Punthi Pustak, 1972

² - M. Walshe: The Long Discourses of the Buddha, p. 407: "On Knowledge of Beginnings", Somerville, MASS, 1995.

Fifth: Qoran claims that skies are stratified; again there is no such thing in reality.

Sixth: Qoran claims that at the beginning the skies and the earth were like pages of a book which is wrong; all the world was a mixture of condensed energy not like the pages of a book.

Seventh: expansion of the skies not the earth as claimed by Moslem miracle-makers, necessitates that the distance between the earth and the sun and moon increases continuously which is not the case. Because, Qoran says that sun and moon are in their special skies. If the skies are getting further and further, the sun and the moon also get further from the earth.

Eight: the concept of expansion of the skies as claimed by Moslem miracle-makers is against the reliable Hadith of Mohammad as mentioned earlier:

قال (الرسول) أتدرون كم بين السماء والأرض فقلنا الله ورسوله أعلم قال بينهما مسيرة - خمس مائة سنة ومن كل سماء إلى السماء التي تليها مسيرة خمس مائة سنة وكثف كل سماء مسيرة خمس مائة سنة (المستدرك علي صحيحين ٣١٦/٢، سنن أبي داود ٢٣١/٤، سنن ابن ماجه ٦٩/١، احاديث المختاره ٣٧٥/٨).

Translation: Mohammad said to his companions: Do you know the distance between the sky and the earth? Companions said: God and his prophet are more knowledgeable. Mohammad said: the distance

between them is 500 years; and from each sky to the above sky is 500 years; and the thickness of each sky is 500 years.¹

Based on this Hadith, the thickness of each sky and the distance between neighboring skies is constant, which is opposite to the Moslem miracle-makers' claim.

Ninth: all three concepts had been mentioned by previous cultures thousands of years before Mohammad's era. Even if they were right, repetition of them by Mohammad could not be a miracle, since they were not new ideas.

Constellations

“The earliest observers probably noticed particular groups of stars remarkable for their form or for the presence of bright stars among them, and occupied their fancy by tracing resemblances between them and familiar objects, etc. We have thus at a very early period a rough attempt at dividing the stars into groups called constellations and at naming the latter.”²

“Among the constellations which first received names were those through which the sun passes in its annual circuit of the celestial sphere, which is those through which the ecliptic

¹ - This Hadith was mentioned in many reliable sources including; Sonnan-AbiDawood 4/231; Sonna-IbneMajeh 1/69; Almostadrak Ala Aalsahihain 2/316; Ahadith-ol-Mokhtarah 8/375.

² - A. Berry, A short history of astronomy, 1899, New York Charles Scribner's sons, p-12

passes...This strip of the celestial sphere was called the zodiac, because the constellations in it were (with one exception) named after living things, it was divided into twelve equal parts, the signs of the zodiac, through one of which the sun passed every month, so that the position of the sun at any time could be roughly described by stating in what "sign" it was. The stars in each "sign" were formed into a constellation, the "sign" and the constellation each receiving the same name."¹

As you see these constellations are not real objects, they are created by imagination of the early human beings. But Mohammad thought that they are real things in the sky as every man in that period did.

وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَزَيَّنَّاهَا لِلنَّاظِرِينَ (حجر ٦١)-

Translation: It is We Who have set out the zodiacal signs in the sky, and adorned them for viewers (15/16).

وَالسَّمَاءِ ذَاتِ الْبُرُوجِ (بروج ١)-

Translation: Swear by the sky, having the Zodiacal Signs (85/1).

This verse is most probably was borrowed from a poet living before Mohammad called Qes-Ibn-Saedah-Al-Ayadi as he

said in his poem “وسماء ذات أبراج”.²

¹ - A. Berry, A short history of astronomy, 1899, New York Charles Scribner's sons, p-13

² - (Arabic text) Hazez- Beyhaqi, Dala-el-o-Nobovah, 2/108

It is evident that these verses are from a human not from God, since God knows that the Zodiacal Signs are fancy.

Night is seeking day hastily

يُعْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيئًا (اعراف ٥٤) -

Translation: He (God) throws the veil of night over the day, seeking it hastily (7/54).

There are two errors in this verse. First: day is the presence of sun light and the night is absence of sun light. Night is not a real veil to cover the day. Second: none of the day or night is really seeking the other; this is fancy. These sorts of phrases are fanciful poetic phrases not the phrase of God.

Moon is light

هُوَ الَّذِي جَعَلَ الشَّمْسَ ضِيَاءً وَالْقَمَرَ نُورًا (يونس ٥) -

Translation: It is He Who made the sun shining and the moon light (10/5).

أَلَمْ تَرَوْا كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَاوَاتٍ طِبَاقًا (نوح ١٥) وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسَ سِرَاجًا (نوح ١٦) -

Translation: See you not how God has created the seven heavens one above another; and made the moon a light in their midst, and made the sun a lamp? (71/15-16).

The above verses clearly say that the moon is light! It is again a fancy imagination of the primitive man, who when saw the

beautiful light of the moon, he would think it is a sphere of light; and Mohammad brought this fancy error in Quran.

Day reveals the Sun¹ and night conceals the sun.

وَالشَّمْسُ وَضُحَاهَا (الشمس ١) وَالْقَمَرُ إِذَا تَلَاهَا (الشمس ٢) وَالنَّهَارُ إِذَا جَلَّاهَا (الشمس -
٣) وَاللَّيْلُ إِذَا يَغْشَاهَا (٤)

Translation: Swear by the Sun and his light; By the Moon as she follows him; By the Day as it reveals the Sun; By the Night as it conceals the sun (91/1-4).

Is it the day which reveals the sun? No it is opposite; it is the sun which produces day. Also, is it the night which cover or conceals the sun? No it is opposite; it is the lack of sun's light that produces night. These are fancy childish imaginations. For a child it is difficult to understand that it is the light of the sun which makes the day; also a child may think that it is night which conceals the sun. Day is another word for the presence of sunlight and night is another word for the lack of sunlight; none of them have an independent existence. But a child or a primitive human can not understand these concepts.

¹ - خواطر حول قرآن و محمد، الختیار -

Is it God who makes these explicit errors, or it is an ordinary human being of 1400 years ago with no knowledge about the realities of the world?

Prostration of shadows

وَلِلّٰهِ يَسْجُدُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَظِلَالُهُم بِالْغُدُوِّ وَالْآصَالِ (رعد - ١٥).

Translation: Whatever beings there are in the skies and the earth do prostrate themselves to God, willingly and unwillingly, so do their shadows in the morning and evenings (13/15).

أَوَلَمْ يَرَوْا إِلَى مَا خَلَقَ اللَّهُ مِنْ شَيْءٍ يَبْقَىٰ ظِلَالُهُ عَنِ الْيَمِينِ وَالشَّمَائِلِ سُجَّدًا لِلَّهِ وَهُمْ - دَاخِرُونَ (نحل ٤٨)

Translation: Do they not look at God's creation, (even) among (inanimate) things, how their (very) shadows turn round, from the right and the left, prostrating themselves to God, and that in the humblest manner? (16/48).

These two verses claim that everything including shadow prostrate to God. There are two clear mistakes in these verses. First; shadow is nothing, has no existence; it is lack of light and can not prostrate. It is similar to saying that zero is doing something. But primitive Arabs in 1400 years ago could not understand this as Mohammad couldn't.

Second: the second verse (16/48) claims that shadows of all things in the earth and the skies prostrate. It is wrong, most of the stars do not have any shadow; for example does the sun have a shadow.

These mistakes again confirm that Qoran is the word of Mohammad not God.

Creation of night

وَهُوَ الَّذِي خَلَقَ اللَّيْلَ وَالنَّهَارَ (انبياء ٣٣).

Translation: and he (God) is who created the night and the day (21/33).

The mistake of this verse is that creation was attributed to night, while night has no reality; it is lack of light. It is like saying: God created zero. Inexistence does not have a cause. Creation of night has also been mentioned in very old Greek fictions.¹

تُولِجُ اللَّيْلَ فِي النَّهَارِ وَتُولِجُ النَّهَارَ فِي اللَّيْلِ (آل عمران ٢٧).

Translation: You enter the night to the day and enter the day to the night (3/27).

Similar to previous one, it attributed existence to the night. Night is lack, inexistence and you could not mix existence with inexistence. For example in early morning the amount of light is little; it is not a mixture of light and dark. This idea is a bit difficult for primitive man to understand but it is not difficult for God; if Qoran is said by God, it must not have this mistake.

There are many verses repeating the same mistake, like:

يُكَوِّرُ اللَّيْلَ عَلَى النَّهَارِ وَيُكَوِّرُ النَّهَارَ عَلَى اللَّيْلِ (زمر ٥) -

Translation: He makes the Night wrap the Day, and the Day wraps

¹ - Hesiod. Theogony, 116; 123-132

the Night (39/5).

Wrapping night by day or vice versa is nonsense.

وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَتَيْنِ فَمَحَوْنَا آيَةَ اللَّيْلِ وَجَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً (اسراء ١٢) -

Translation: and we have made the night and the day two signs, then we have made the sign of the night to pass away and we have made the sign of the day manifest (17/12).

This verse claims that night is a sign of God; again inexistence could not be a sign.

Meteors (falling stars) are arrows fired against Satans and Jinns

In the following verses, Qoran says that stars are the same as falling stars and fired to punish Satans or Jinns¹ who try to hear communication of exalted assembly (God with his angles) in the above heavens.

صافات ٦-١٠ : إِنَّا زَيَّنَّا السَّمَاءَ الدُّنْيَا بِزِينَةِ الْكَوَاكِبِ (٦) وَحِفْظًا مِّنْ كُلِّ شَيْطَانٍ مَّارِدٍ -
(٧) لَا يَسْمَعُونَ إِلَى الْمَلَأِ الْأَعْلَى وَيُقَذَّفُونَ مِنْ كُلِّ جَانِبٍ (٨) دُحُورًا وَلَهُمْ عَذَابٌ وَاصِبٌ
(٩) إِلَّا مَنْ خَطِفَ الْخَطْفَةَ فَأَتْبَعَهُ شِهَابٌ ثَاقِبٌ (١٠).

Translation: Surely we have adorned the sky of the earth with an adornment, the stars, (6) and a safeguard against every rebellious Satan (7) They cannot listen to the exalted assembly and they are

¹ -Qoran claims that there are some special creatures that could not be seen or touched, different from angles, called Jinn.

thrown at from every side, (8) being driven off, and for them is a perpetual chastisement, (9) except him who snatches off but once, then there follows him a falling star (10) (37/6-10).

وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَجَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ وَأَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ (- ملك ٥)

Translation: and certainly we have adorned this lower sky with lamps and we have made these missiles for the Satans, and we have prepared for them the chastisement of burning (67/5).

There is a reliable Hadith in reliable sources about these verses:

عن ابن عباس قال بينما رسول الله جالس في نفر من أصحابه إذ رمى بنجم فاستنار - فقال رسول الله ما كنتم تقولون لمثل هذا في الجاهلية إذا رأيتموه قالوا كنا نقول يموت عظيم أو يولد عظيم فقال رسول الله فإنه لا يرمى به لموت أحد ولا لحياته ولكن ربنا عز وجل إذا قضى أمرا سبج له حملة العرش ثم سبج أهل السماء الذين يلونهم ثم الذين يلونهم حتى يبلغ التسبيح إلى هذه السماء ثم سأل أهل السماء السادسة أهل السماء السابعة ماذا قال ربكم قال فيخبرونهم ثم يستخبر أهل كل سماء حتى يبلغ الخبر أهل السماء الدنيا ويختطف الشياطين السمع فيرمون... قال أبو عيسى هذا حديث حسن صحيح (سنن ترمذي ٣٦٢/٥ وتفسير طبري ٣٧/٢٣)

Translation: While prophet was sitting among his companions, a falling star was thrown with light. Prophet said in ignorance period¹ what did you say about this? They said “we said a great man is dying or is being born”. Prophet said it is not thrown for the death or life of any one, but when God decides to do something the carriers of his throne (Arsh) glorify him. Then the residents of the

¹ - Mohammad named the period before Islam as ignorance period, implying that Islam is pure knowledge.

neighboring sky glorify him until it reaches to this sky (sky of the earth). Then the residents of the sixth sky ask the residents of the seventh sky: “what said your God”. Then they inform them. Then the residents of each sky ask about the news until reaches the sky of the earth; and Satans try to hear it. Then (falling star) is thrown towards them.¹

As seen, the above Hadith repeated what is said by Qoran. There are two explicit mistakes in these verses. First: it is supposed that the falling stars are the same as stars, which is wrong. Stars are great spheres like our sun producing light, but meteors are pieces of rocks wandering in space. When they heat the earth atmosphere they burn and produce light. Second; meteors are not firing missiles toward Satans (and Jinn as mentioned in the verse 72/9). Their travel is governed by the laws of Physics and their path, speed, weight and other properties could be calculated.

It is interesting to know that this belief was prevalent in Arabia among fortune-tellers before Islam, and this belief was also borrowed by Mohammad from his environment. Briefly, one of the companions of Mohammad said: one day, people was talking about fortune-tellers before Mohammad. I said I am the first person who knows that the skies are guarded by falling stars. Then he explained his hearing from a fortune-teller, called Khatar-Ibn-Malek, who had said that “shooting stars are thrown to distant Satans.”²

¹ - Al-Sonnan Termazi 5/362; Tabari commentary 23/37.

² - Oyoon-al-Asar .

Mountains prevent the earth from shaking

وَجَعَلْنَا فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِهِمْ (انبیاء ۳۱). -

Translation: And We have set on the earth mountains standing firm, in order to not shake them (people) (21/31).

This sentence is repeated in three other places in Qoran. This concept might be borrowed from Arabia poet Qess-Ibn_Saedah, who lived before Mohammad era, as he said: "وجبال مرساة"¹

In other verses, mountains are described as nail, implying that like nail they keep earth from shaking:

وَالْجِبَالُ أَوْتَادًا (نبأ۷). -

Translation: And (we made) the mountains as pegs (78/7).

Exactly the same phrase was narrated from Arabia poet, Kaa-Ibn-Laie² who lived before Mohammad. Again Mohammad borrowed the phrase from him. Also it shows that these concepts were prevalent in Arabia before Mohammad and Mohammad brought them to Qoran in the name of God.

Both descriptions of the mountains are wrong. First: mountains were produced by movements of the earth crest, and they do not prevent the earth from shaking; on the contrary, the mountainous regions are more prone to earthquakes. This subject is

¹ - ibid p-102

² - Ibn Kasir, AlBedayah-va-Nnahayah, 2

explained in Geology books under the title of Plate Tectonics. The earth crest is made from vast slow moving plates. Earthquake and volcano are produced on the collision border of these plates.

Second: mountains are not similar to nail or peg which has a long narrow root; on the contrary the mountains are produced from upward movement of a part of the earth crest.

Mounting of the mountains

وَالِىَ الْجِبَالِ كَيْفَ نُصِبَتْ (غاشيه ١٩) -

- And at the Mountains, how they are installed? (88/19).

Were the mountains something different and separate from the earth crest that were installed (mounted) by God on the earth? It is the opinion of Qoran which was mentioned repeatedly in Qoran; and it is completely wrong. The mountains are part of the earth crest went upward due to huge lateral and ventral forces applied to them.

Hails come from the sky's mountains

وَيُنْزَلُ مِنَ السَّمَاءِ مِنْ جِبَالٍ فِيهَا مِنْ بَرَدٍ (نور ٤٣) -

Translation: He sends down hail from the sky mountains (24/43).

Since hail is hard like sands, Mohammad thought that there are mountains in the sky and these sands are separated from them and come down to the earth. It is one of the most stupid ideas attributed to God by Mohammad.

Sweet and salty waters of sea do not mix up

وَهُوَ الَّذِي مَرَجَ الْبَحْرَيْنِ هَذَا عَذْبٌ فُرَاتٌ وَهَذَا مِلْحٌ أُجَاجٌ وَجَعَلَ بَيْنَهُمَا بَرْزَخًا وَحِجْرًا -
مَحْجُورًا (فرقان ٥٣)

Translation: It is He Who has let free the two bodies of flowing water: One palatable and sweet, and the other salt and bitter; yet He has made a barrier between them, a partition that is forbidden to be passed (25/53).

الرحمن : مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ (١٩) بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ (٢٠) فَبِأَيِّ آلَاءِ رَبِّكُمَا -
تُكْذِبَانِ (٢١) يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ (٢٢)

Translation: He has let two seas flow freely (so that) they meet together; between them is a Barrier which they do not pass. Then which of the favors of your Lord will ye deny? Pearls and Corals are taken out of them (55/19-22).

These verses claim that the sweet and salty waters of seas (or a sea) can not mix together and sweetness of the sweet water remains for ever; and pearls and corals are taken out of them. All three claims are wrong. First: there is no sweet sea in the world. Someone may say the intention of Mohammad may be the flowing waters of the rivers into sea. This scrape goat produces two errors; Qoran says there are two seas, river is not a sea. Also the sweet water of river mixes up with the salty water of the sea which is against the Qoranic claim.

The second mistake is that sweet and salty waters are always mix up and there is no impassable barrier between them.

The third mistake is that pearls and corals are not present in the sweet waters as claimed by Qoran.

Most probably, Mohammad had heard from sailors that at deltas, both sweet and salty water could be found and he misunderstood that and brought his misunderstanding into Qoran in the name of God. Poor God who knows nothing about his created world!

Heart in the chest is the thinking location of human body

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونَ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا فَإِنَّهَا لَا تَعْمَى -
الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ (حج ٤٦).

Translation: Have they not travel in the land so that they should have hearts with which to understand, or ears with which to hear? For surely it is not the eyes that are blind, but blind are the hearts which are in the chests (22/46).

وَإِنَّ رَبَّكَ لَيَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ (نمل ٧٤).

Translation: and most surely your lord knows what their chests conceal and what they manifest (27/74).

يَعْلَمُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُسْرُونَ وَمَا تُعْلِنُونَ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ -
(نغابن ٤)

Translation: He (God) knows what is in the heavens and the earth, and he knows what you hide and what you manifest; and Allah is aware of what is in the chests (64/4).

In whole Quran and whole Sunnat, thinking, belief, affections and sensing were attributed to the heart which is in the chest. For example Ali (a great companion and the third Caliph after Mohammad) said “ there is a piece of flesh hanged to internal vessels of human, which is the most strange internal organ; it is the heart. There are some wisdom and some things against wisdom inside it.”¹

There is not even a small hint in Quran and Sunnat about the central nervous system in the head and its functions. As far as I know, this has been a general mistake in all history and in all cultures. Before emergence of experimental sciences, nobody knows what the function of the head was, and they believed that all sensation, thinking, affections and so on are the functions of the heart inside the chest. And again Mohammad took this mistake from his environment and brought it in Quran in the name of God.

God vitalizes the earth after its death

It is mentioned in many verses that God vitalizes the dead earth (in winter) in the spring, for example:

وَاللَّهُ الَّذِي أَرْسَلَ الرِّيحَ فَثَبِيرُ سَحَابًا فُسْفَنَاهُ إِلَى بَلَدٍ مَيِّتٍ فَأَحْيَيْنَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا -
كَذَلِكَ النُّشُورُ (فاطر ٩)

¹ - Nahj-ol-Balaqeh, Hekmat 105

Translation: and Allah is he who sends the winds so they raise a cloud, then we drive it on to a dead city, and therewith we give life to the earth after its death; and similar (will be) the Resurrection (35/9).

يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَيُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا وَكَذَلِكَ -
تُخْرَجُونَ (روم ١٩)

Translation: He brings forth the living from the dead and brings forth the dead from the living, and gives life to the earth after its death, and in a similar way you will come out (of your tombs) (30/19).

This is not correct, since the seeds of vegetables, the eggs of insects and many viruses and microbes are alive during winter. Dead soil does not change to living vegetation or animals. This sort of expression suits a poet but does not suit someone talking about reality like God.

All things are pair

وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ (ذاريات ٤٩)-

Translation: and of everything we have created pairs that you may receive instruction. (51/49)

This verse says that everything in the world is pair, which is wrong. Is the earth pair? Is the photon pair? Is the moon pair? Or is the sun pair? Even among the living things that pair-ness is widespread there are things that are not pair. Primitive living thing

are not pair. Bacteria and viruses that make the main population of living things on the earth are not pair.

This wrong perception is expected from an ordinary human in 1400 years ago, who sees the large living things like trees and animals and does not know anything about other form of living especially microscopic ones; but God knows that. Thus this mistake is from Mohammad not from God.

Another weakness of this verse is that it says “everything we have created pairs that you may receive instruction”; what is the relationship between being pair and thinking and receiving instruction? If things were not pair, nobody could think about them?

The time of death is predetermined and impossible to be changed

It is said in Qoran and Sonnat that the time of death of every person is definitely determined by God and no one or no factor can change it.

وَلَنْ يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجَلُهَا وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ (منافقون ١١) -

Translation: God never delays the death of anyone when the time appointed (for him) has come; and God is well acquainted with (all) that you do (63/11).

هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ ثُمَّ قَضَىٰ أَجَلًا وَأَجَلٌ مُّسَمًّى عِنْدَهُ (انعام ٢)-

Translation: he (God) is who created you from clay, then he decreed a term (for you); and named term (definite time of death) is with him (6/2).

وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كِتَابًا مُؤَجَّلًا (آل عمران ١٥٤)-

Translation: No body dies except with permission of God, the term had been fixed by writing (3/145).

يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَّا قَتَلْنَا هَاهُنَا فَلَوْ كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَى مَضَاجِعِهِمْ (آل عمران ١٥٤)

Translation: They say (to themselves): "If we had had anything to do with this affair (if Mohammad was right), we should not have been in the slaughter here." Say: "Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death"(3/154).

The claim is obvious, if a war happens or not, people will die on their exact time. If you do something for your sickness or not, there is no difference you will die at the predetermined time that God appointed for you. Obviously this is an explicit mistake and against common sense. There are huge scientific evidence showing that nutrition, environment, weather, health care, medication and so on affect the length of life. It is the main reason that today, people live longer than their predecessors; and the population has increased so much by provision of modern medicine.

This clear mistake, made commentators to search for a remedy and they tried a lot with no success to cover up this nonsense of Mohammad.

There is no deficit in the world

It is the claim of Qoran, look:

الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا مَّا تَرَى فِي خَلْقِ الرَّحْمَنِ مِن تَفَافُوتٍ فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِن فُطُورٍ (ملك ٣) ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ (ملك ٤)

Translation: He (God) who created the seven skies one above another: you do not see differences in the Creation of (God) Most Gracious. So turn your vision again: do you see any flaw? (3) Again turn the vision a second time: vision will come back to you dull and discomfited, in a state of worn out (4) (67/3-4).

These verses insist that even if you try hard you can not find any flaws or inappropriateness in the world. Believers think that world is created by an omniscient and omnipotent God, thus there must be no flaws or deficit or ugliness in the world. Some of the Islamic philosophers like Sadra went so far, as they claimed “it is impossible to create a better world”. But this claim is against the common sense. There are lots and lots of beauties, perfection, integrities and so on in the world; while at the same time there are lots of ugliness, irregularities, imperfections, flaws and so on in the world. Collision of stars and planets, explosion of stars, wanderer

rocks in space, flood, earthquakes, diseases, fighting among animals, including humans, and hundreds of other weaknesses and flaws are evident for everyone. Therefore this claim of Qoran is an explicit mistake.

Water comes out of rock

In the following verse, the heart of Jewish was compared to rock, concluding that the heart of Jews is harder than rock, since water comes out of some rocks.

ثُمَّ قَسَتْ قُلُوبُكُمْ مِّنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ -
الْأَنْهَارُ وَإِنَّ مِنْهَا لَمَا يَسْقَوْنَ فَيَخْرُجُ مِنْهُ الْمَاءُ وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ وَمَا اللَّهُ
بِغَافِلٍ عَمَّا تَعْمَلُونَ (بقره ٧٤)

Translation: Thenceforth your hearts were hardened: They became like a rock and even worse in hardness. For among rocks there are some from which streams gush forth; others there are which when split asunder send forth water; and others which drop for fear of God. And God is not unmindful of what you do (2/74).

This could be a poetic metaphor but it could not be the word of God, since it is not real. Water may come out of the pores or slits of a mountain, but water is not really come out from rock; it finds a way out of the slits of a rock.

Touch by evil as a cause of madness

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ.. (بقره ٢٧٥) -

Translation: Those who devour usury will not stand except as stand one whom the Evil has driven to madness by his touch (2/275).

There was an old belief in many cultures, and still is in some cultures, that if evil touches, hits or goes inside someone he becomes mad or sick. Thus fortune-tellers or clergies try to expel the evil from the sick body. The above verse supports this superstitious belief.

Evaluation of claims of scientific miracles of Qoran

Some educated Moslems tried any trick to extract scientific miracles from Qoran. They claim that Qoran mentioned some scientific ideas in 1400 years ago that was discovered recently. The main trick of them is changing the meaning of the words and twisting and massaging meaning of the verses to accommodate their claims. As I mentioned several times, the sole sources of Islam are Qoran and Sonnat. It means that perception of the words and sentences of Qoran should be based on Qoran and Sonnat nothing else, otherwise it is not Qoran's idea, it is your idea. But these Moslem miracle makers do not care about this principle.

In this chapter many of these claims were scrutinized and it was demonstrated that not only those verses are not scientific miracles but they are anti-miracles, since they are anti-science. Herein some other claims are discussed.

Space travel

It was claimed that space travel is forecasted in Qoran by the following verses:

الرحمن: يَا مَعْشَرَ الْجِنَّ وَالْإِنْسِ إِنِ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَاوَاتِ وَالْأَرْضِ -
فَانْفُذُوا لَا تَنْفُذُونَ إِلَّا بِسُلْطَانٍ (٣٣) فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (٣٤) يُرْسَلُ عَلَيْكُمَا شَوَاظُ مِّنْ
نَّارٍ وَنَحَاسٌ فَلَا تَنْتَصِرَانِ (٣٥)

Translation: O assembly of the Jinn and the men! if you are able to pass through the borders of the skies and the earth, then pass through; you cannot pass through but with authority (33).. The flames of fire and copper (or smoke of fire) will be sent on you, then you will not be able to defend yourselves (35) (55/33-35).

It was claimed that passing the borders of the earth, means space travel. They neglect the next verse that says “the flames of fire and copper (or smoke of fire) will be sent on you“. Are flames and smoke in space? Did astronauts hit by flame and melted copper or smoke? Reality is that these two verses are ambiguous (Motashabeh¹), with no clear meaning.

Motion of the earth

هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذَلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِن رِّزْقِهِ وَإِلَيْهِ النُّشُورُ -
(ملك ١٥) أَأَمِنْتُمْ مَّن فِي السَّمَاءِ أَن يَخْسِفَ بِكُمُ الْأَرْضَ فَإِذَا هِيَ تَمُورُ (ملك ١٦)

Translation: He it is who made the earth placid for you, therefore go about in the spacious sides thereof, and eat of his sustenance, and to him is the return after death (15) Do ye feel secure that He Who is in heaven will not cause you to be swallowed up by the earth when it shakes (as in an earthquake)? (67/15-16).

¹ - As will be discussed in a separate chapter, Quran says that some of its verses are Motashabeh, meaning ambiguous.

It was claimed that (ذلّول) means a placid camel; thus the verse 15 means that earth is moving like a camel but it is placid. But it is not the case; most probably they ignore the next verse intentionally that gives the meaning of (ذلّول). It says that God can change this calm earth to a shaking earth by earthquakes; placid is an antonym for shaking. Thus the verses have nothing to do with motion of the earth.

The same idea was claimed based on the following verses:

النمل: وَيَوْمَ يُنْفَخُ فِي الصُّورِ فَفَزِعَ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ -
وَكُلُّ أُنثَىٰ دَاخِرِينَ (٨٧) وَتَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِيَ تَمُرُّ مَرَّ السَّحَابِ صُنِعَ اللَّهُ
الَّذِي أَتَقَنَ كُلَّ شَيْءٍ إِنَّهُ خَبِيرٌ بِمَا تَفْعَلُونَ (٨٨) مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَهُمْ مِّنْ
قَرَعٍ يَوْمَئِذٍ آمِنُونَ (٨٩) وَمَنْ جَاءَ بِالسَّيِّئَةِ فَكُبَّتْ وَجُوهُهُمْ فِي النَّارِ هَلْ تُجْزَوْنَ إِلَّا مَا كُنْتُمْ
تَعْمَلُونَ (٩٠)

Translation: and on the day (resurrection) when the trumpet shall be blown, then those who are in the heavens and those who are in the earth shall be terrified except such as Allah please, and all shall come to him abased (87) and you see the mountains, you think them to be solid, and they shall pass away as the passing away of the cloud, the handiwork of Allah who has made every thing thoroughly; surely he is aware of what you do (88) whoever brings good, he shall have better than it; and they shall be secure from terror on the day (89) and whoever brings evil, these shall be thrown down on their faces into the fire; shall you be rewarded (for) aught except what you did? (90) (27/87-90).

The underlined sentence says that mountains are moving like clouds; it was claimed that motion of mountains is due to motion of the earth, thus Qoran says that the earth is moving.

Similar to previous claim, Moslem miracle-makers took out one verse from the middle of its related verses and made up an arbitrary claim. As seen, all these verses are explaining the situation in the resurrection day, not now. Also there is not even a small hint about motion of the earth in the whole Qoran and Sonnat.

Even if the verse be separated from its related verses, does not show the earth motion. If Qoran wanted to mention the earth motion, it must say “the earth is moving like clouds” not “the mountains are moving like clouds”; since the mountains are parts of the earth and are not moving compared to the earth. Someone may say “the intention of the verse might be the geological motion of the mountains”. It could not be the case too. Since comparison of the extremely slow geological motion to motion of clouds is unreasonable.

After all, even if we accept the claim of Moslem miracle-makers, there is no miracle, since the earth motion was introduced by two Greek scientists. Philolaus¹ (1100 years before Mohammad)

¹ - A. Berry, A short history of astronomy, 1899, New York Charles Scribner's sons, p-25

and Aristarchus (900 years before Mohammad) showed that the earth not only rotates on its axis, but also orbits round the sun.¹

Spherical shape of the earth

Some said the following verse indicates the spherical shape of the earth:

وَالْأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا (النازعات ٣٠)-

Translation: and the earth, he flattened it after that (sky) (79/30).

They tried to convert an erroneous verse to a miracle. Arabic dictionaries and all commentators said that (دَحَا) means flattened or expanded, but Moslem miracle-makers claimed that it is derived from the word (دَحِيه) which means chicken egg.

But this claim is wrong, as explained before, this verse is compatible with other verses indicating the earth is flat. Secondly such an interpretation is against the Zul-Qarnain (explained before) verses indicating that the earth is flat. Thirdly even if we accept their claim, it is not a miracle, since the spherical shape of the earth was explained by Greek philosophers like Pythagoras (1200 years before Mohammad).²

Also the same word and the same concept are present in the poem of Zeid-Ibn-Amr (a poet living before Mohammad), as he said³:

¹ - ibid p-26

² - A. Berry, A short history of astronomy, 1899, New York Charles Scribner's sons, p 24-25

³ - Sirah Ibn Hesham, part: Poem of Zeid

دحاها فلما استوت شدها

بأيد و ارسى عليها الجبالا

Translation: (God) flattened the earth and as it got sound made it strong and mounted its mountains.

If it is miracle, the miracle belongs to Greek philosophers and Zeid, not to Mohammad.

Foretelling the victory of Roman Empire against Iran Empire

الروم: غُلِبَتِ الرُّومُ (٢) فِي أَدْنَى الْأَرْضِ وَهُمْ مِّنْ بَعْدِ غَلِبِهِمْ سَيَغْلِبُونَ (٣) فِي بَضْعِ -
سِنِينَ لِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَمِنْ بَعْدِ وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ (٤)

Translation: The Roman Empire has been defeated; in a land close by; but they, (even) after (this) defeat of theirs, will soon be victorious; within some (3-9) years. With God is the Decision, in the past and in the Future: on that Day shall the Believers rejoice (30/2-4).

In the Mohammad era, Iran and Roman empires were fighting each other continuously. There were repeated victories and defeats for each side, but there was no complete victory of one side and elimination of the other side. Thus everyone could predict that if Romans were defeated in a war they will be victorious in some years later. It is exactly what Mohammad did in the above verses; in fact he was deceiving people.

Here is the list of the major battles of Romans and Iranians during Mohammad era:

- 603: Iranian attacked the Roman Empire
- Defeats and victories of both sides
- 607: defeat of Domentiolos, Roman Commander, from Iranians
- 609: occupation of Edessa and Marmara by Iranians
- 611: occupation of Antioch and Emesa by Iranians
- 612: temporary victory of Romans in Caesarea and Armenia
- 613: defeat of Roman emperor in Antioch and losing part of Cilicia; Iranian victories in Syria, Palestine, Egypt and Africa
- 614: fall of Jerusalem by Iranians
- 616-617: occupation of Egypt, Alexandria and Libya by Iranians
- 623: defeat of the Iranian commander, Sahrbaraz.
- 624: occupation of Armenia and Azerbaijan by Romans
- 625: attack of Iranians which followed by a relative defeat
- 626: relative victory of Iranians and siege of Constantinople
- 627-628: great triumph of Romans
- 629: the peace treaty was renewed (July 629). Armenia, Syria, Palestine, Roman Mesopotamia and Egypt were restored to the Roman Empire.

Now read the verses again; is it possible to make a more ambiguous forecast than this? Romans were defeated, When? Where? How much? In which territory? The verse says in a near place; but which place? What is its name? Nothing is clear; all ambiguous. Again Quran says Romans will be victorious: Where? How much? In which territory? When? Quran says in some years.

Again, nothing is clear; all ambiguous. If Mohammad was a prophet, why he did not say the exact time and place? Forecast of Qoran is exactly similar to the forecast of ordinary fortune-tellers. They say many ambiguous things, so that part of their story is compatible with everyone. For example they say “you have great desires but you don’t make good effort. You had great hardships in your life. You love someone and try to reach her/him. You have some enemies but they can not harm you seriously. Avoid jealous people. You will have a success in near future. And so on”. You see, these sentences are compatible with all people of the world in all times. Do you think these are real forecasts? Unfortunately simple minded people believe these junks. Mohammad has used the same trick. He said “Romans were defeated”. Which of so many defeats during 603-617? Ambiguous. Again he said “Romans were victorious” Which one during 623-629? Ambiguous. Mohammad made the ambiguous statements and he was confident that his believers would make a miracle from it. This ambiguity is a great pretext for Moslem miracle-makers. They arbitrarily choose those wars from so many wars to suit their miracle, for example the interval between them is 3-9 years. While everyone in Mohammad era could make the same prediction; as I can definitely predict (in the year 2012) that Taliban will offend Americans in the next month (not years). If it is a real forecast, everyone is a prophet including me.

Lowest altitude of the earth

It was claimed that the mentioned verses (about Romans) include another miracle by indicating the lowest altitude of the earth.

روم: غُلِبَتِ الرُّومُ (٢) فِي أَدْنَى الْأَرْضِ وَهُمْ مِّنْ بَعْدِ غَلَبِهِمْ سَيَغْلِبُونَ (٣) -

Translation: The Roman Empire has been defeated; in a land close by; but they, (even) after (this) defeat of theirs, will soon be victorious (30/2-3).

They claimed that (ادنى) means lowest not nearest, and Romans were defeated in the coast of dead sea which is the lowest spot (400 meters below sea level) on the earth, thus Quran indicated the lowest altitude of the earth, a miracle. But is not the case, since:

First: (ادنى) is derived from (دنا) which means near. If we look at Quran, there are 20 cases of usage of this word, from which 18 cases means near like:

دنى فتدلى (نجم ٨) فكان قاب قوسين او ادنى (نجم ٩) -

Translation: then he drew near, then he bowed (8) so he was the measure of two bows or closer still (53/9)

In one case it means less number:

أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَا يَكُونُ مِنْ نَّجْوَى -
ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا أَدْنَى مِنْ ذَلِكَ وَلَا أَكْثَرَ إِلَّا هُوَ
مَعَهُمْ (مجادله ٧)

Translation: do you not see that Allah knows whatever is in the heavens and whatever is in the earth? No where is there a secret

counsel between three persons but he is the fourth of them, nor (between) five but he is the sixth of them, nor less than that nor more but he is with them (58/7).

In one case it means low value:

قَالَ أَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ (بقره ٦١) -

Translation: he said: will you exchange that which is better for that which is worse? (2/61).

Therefore there is no usage of (ادنى) with the meaning of lowest altitude in Qoran; the correct word for this is (اخفض); and if Qoran was from God, he knew the correct word for such a meaning. As usual, Moslem miracle-makers search in the ruins for gold; they try to extract miracle from weakness, mistakes and ambiguities of Qoran by changing the meaning of the word arbitrarily.

Second: as mentioned earlier there were many (more than 10) Roman defeats. Which of them has been the intension of Qoran? Nobody knows. Why they chose the fall of Jerusalem among so many? To fit their miracle-making. Again their selection is arbitrary.

Third: even if we accept their claim, the defeat had been occurred in Jerusalem which has an altitude of 750 meters above the sea level; not in the lowest altitude.

Implication of oxygen

فَمَنْ يَرْدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا -
حَرَجًا كَأْتَمَّا يَصْعَدُ فِي السَّمَاءِ (انعام ١٢٥)

Translation: Then whom God (in His plan) will to guide,- He opens their chest to Islam; those whom He will to leave straying,- He makes their chest close and constricted, as if they had to climb up to the skies: thus doth God (heap) the penalty on those who do not believe (6/125).

It was claimed that constriction of the chest in going up to the sky, implicates that as you go upward the amount of oxygen is less. But this claim is wrong since:

First: when someone encounters a space with less oxygen, his chest will be expanded, since the respiration gets deeper; which is opposite to what Qoran said. Therefore it is an anti-miracle not a miracle.

Second: this claim is different from the understanding of the great prophet companions and great commentators. Also this claim is not compatible with similar verses. Ibn-Abbas, the great companion and the most reliable interpreter among the companions, said:

عن ابن عباس في قوله... كأنما يصعد في السماء يقول كما لا يستطيع ابن آدم أن يبلغ السماء فذلك لا يقدر على أن يدخل التوحيد والإيمان قلبه حتى يدخله الله في قلبه (الدر المنثور ٣/٣٥٦).

Translation: (The verse)“as if they had to climb up to the skies:” means as human can not go to the sky, he can not enter belief into his heart, except God does that.¹

Tabari and other great commentators accepted this idea. Also the Ibn Abbas view is compatible with other verses of Qoran saying

¹ - Al Dorr ol Mansoor 3/356

that going to sky is impossible:

وَأِنْ كَانَ كَبُرَ عَلَيْكَ إِعْرَاضُهُمْ فَإِنْ اسْتَطَعْتَ أَنْ تَبْتَغِيَ نَفَقًا فِي الْأَرْضِ أَوْ سُلَّمًا فِي السَّمَاءِ فَتَأْتِيَهُمْ بَأْيَةٌ وَلَوْ شَاءَ اللَّهُ لَجَمَعَهُمْ عَلَى الْهُدَى فَلَا تَكُونَنَّ مِنَ الْجَاهِلِينَ (انعام ٣٥)

Translation: and if their turning away is hard on you, then if you can seek an opening (to go down) into the earth or a ladder (to ascend up) to heaven so that you should bring them a sign and if Allah had pleased he would certainly have gathered them all on guidance, therefore be not of the ignorant (6/35).

It means, you can not find a means to go to the sky. Another verse is:

مَنْ كَانَ يَظُنُّ أَنْ لَنْ يَنْصُرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ فَلْيَمْدُدْ بِسَبَبٍ إِلَى السَّمَاءِ ثُمَّ لِيَقْطَعْ - فَلْيَنْظُرْ هَلْ يُذْهِبَنَّ كَيْدُهُ مَا يَغِيظُ (حج ١٥)

Translation: whoever thinks that Allah will not assist him in this life and the hereafter, let him stretch a rope to the ceiling, then let him cut (it) off, then let him see if his struggle will take away that at which he is enraged (22/15).

In addition the view of Ibn-Abbass is compatible with the verses saying that being guided is impossible if God wants someone to be astray, like:

مَنْ يُضِلِلِ اللَّهُ فَلَا هَادِيَ لَهُ وَيَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ (اعراف ١٨٦)-

Translation: To such as God rejects from His guidance, there can be no guide: He will leave them in their trespasses, wandering in distraction (7/186).

وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ (رعد ٣٣) -

Translation: and whom Allah makes err, he shall have no guide (13/33)

This concept was repeated fifteen times in Qoran. Therefore Ibn Abbas view is completely compatible with other verses of Qoran, not with oxygen.

Third: as usual Moslem miracle-makers search in the ruins to find gold. If the aim of God was oxygen why he did not clearly mention it; for example he could say if you go towards the sky you encounter air deficit. Why God of Moslem miracle-makers is so weak that needs to be helped by human to make his sentences understandable?

Water cycle

Some Moslems claimed that it is a miracle that water cycle is mentioned in Qoran.

Water cycle is consisted of 1- evaporation of sea water and formation of clouds; 2- movement of clouds by wind; 3- raining from clouds; 4- return of water from land to sea.

From the mentioned phases, only the 2nd and 3rd are mentioned in Quran:

وَهُوَ الَّذِي يُرْسِلُ الرِّيَّاحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ حَتَّىٰ إِذَا أَقْلَتُ سَحَابًا ثَقَالًا سُفِّتَهِ لَيْلٌ مَّيِّتٌ -
فَأَنْزَلْنَا بِهِ الْمَاءَ فَأَخْرَجْنَا بِهِ مِنْ كُلِّ الثَّمَرَاتِ كَذَٰلِكَ نُخْرِجُ الْمَوْتَىٰ لَعَلَّكُمْ تَذَكَّرُونَ (اعراف
٥٧)

Translation: and he it is who sends forth the winds bearing good news before his mercy, until, when they bring up a laden cloud, we drive it to a dead land, then we send down water on it, then bring forth with it of fruits of all kinds; thus shall we bring forth the dead that you may be mindful (7/57).

These two steps are so evident that even a child could know. In addition it was known in Arabia before Mohammad, with more sophistication for example the winds were divided based on their pluvial potency.¹ From those phases the first one is the most difficult which is not mentioned by Quran but mentioned by Old Testament². The fourth phase also needs a little contemplation

¹ - Boloogh- ol-Arb, 3/362

² - Aamoos 5/8

which is not mentioned by Quran. Therefore there is nothing as miracle in these verses.

Claimed mathematical miracles of Quran

Miracle of number 19

For many years there were many claims about numerical miracles of Quran. The most profound one is what claimed about number 19. In 1978, Dr. Rashad Khalifa, a Moslem scholar living in the United States, wrote a book entitled "Quran: Visual presentation of the miracle". Based on a verse of Quran (74/30-31), he claimed that Quran has a secret code of number nineteen:

عَلَيْهَا تِسْعَةَ عَشَرَ (مدثر ٣٠) وَمَا جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا مَلَائِكَةً وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا -
فِتْنَةً لِّلَّذِينَ كَفَرُوا لِيَسْتَوِيَ الَّذِينَ أُوتُوا الْكِتَابَ وَيَزِدَّادَ الَّذِينَ آمَنُوا إِيمَانًا وَلَا يَرْتَابَ الَّذِينَ
أُوتُوا الْكِتَابَ وَالْمُؤْمِنُونَ وَلِيَقُولَ الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ وَالْكَافِرُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا
مَثَلًا كَذَلِكَ يُضِلُّ اللَّهُ مَن يَشَاءُ وَيَهْدِي مَن يَشَاءُ وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ وَمَا هِيَ إِلَّا
ذِكْرَىٰ لِلْبَشَرِ (مدثر ٣١)

Translation: over it (hell) are nineteen (30) and we have not made the wardens of the fire others than angels, and we have not made their number but as a trial for those who disbelieve, that those who have been given the book may be certain and those who believe

may increase in faith, and those who have been given the book and the believers may not doubt, and that those in whose hearts is a disease and the unbelievers may say: what does Allah mean by this parable? thus does Allah make err whom he pleases, and he guides whom he pleases, and none knows the army of your lord but he himself; and this is naught but a reminder to human (31) (74/30-31).

For example number of Soorah (Chapters) of Qoran is 114, which is a multiple integer of 19 ($19 * 6 = 114$). The phrase (بسم الله الرحمن الرحيم), that each Soorah begins with, has 19 letters.

At first look, his claim seems very striking and convincing, but with deeper contemplation it is unconvincing and in many cases a fake claim. The reality is that with some compromising arbitrary rules (as employed by Rashed Khalifeh) everyone could find numerical miracle in any text. Rashed was so enchanted with number 19 that tried to mold every aspect of Qoran in his template. One example is the number of Qoran's verses, which is 6348 (including (بسم الله)) and not divisible by 19. This could invalidate his claim, but strangely he claimed that the last two verses of Soorah 9 are not from Qoran and should be omitted. Based on his theory, he found other errors in Qoran, for example he said that the first verse of Soorah 68, which is (ن) in current Qoran, is not correct and it should be (نون). These claims make the Islamic world furious so that some Islamic clergies convicted him to infidelity and death.

Finally he was killed by some Pakistani Moslems by knife in 1990, inside his Mosque.

Since the work of Reshad is the most extensive study done on numerical miracles of Qoran, it will be discussed here. The following text was extracted from his book and presented in the site of his followers, submission.org, as appendix 1, and is exactly presented here. Under each claim, I wrote my critique. I checked his claims using various Qoranic softwares and Microsoft Word on both Othmani and ordinary styles of writing Qoran.

Appendix 1 (taken from submission.org)

The Qoran is characterized by a unique phenomenon never found in any human authored book. Every element of the Qoran is mathematically composed - the soorahs, the verses, the words, the number of certain letters, the number of words from the same root, the number and variety of divine names, the unique spelling of certain words, the absence or deliberate alteration of certain letters within certain words, and many other elements of the Qoran besides its content. There are two major facets of the Qoran's mathematical system: (1) The mathematical literary composition, and (2) The mathematical structure involving the numbers of soorahs and verses. Because of this comprehensive mathematical coding, the slightest distortion of the Qoran's text or physical arrangement is immediately exposed.

Nineteen is the common denominator throughout the Qoran's mathematical system.

THE SIMPLE FACTS

Like the Qoran itself, the Qoran's mathematical coding ranges from the very simple, to the very complex. The Simple Facts are those observations that can be ascertained without using any tools. The complex facts require the assistance of a calculator or a computer. The following facts do not require any tools to be verified, but please remember they all refer to the original Arabic text:

The first verse ([1:1](#)), known as "Basmalah," consists of 19 letters.

Critique: Accent (Tashdid) in الله was calculated as two letters but in (الرحمن و الرحيم) calculated as one letter, to suit his claim. It is interesting that another person who claimed that number seven is the miracle of Qoran¹, said that "Basmalah," consists of 21 letters. He counted the accent as two letters to suit his claim.

The Qoran consists of 114 Soorahs, which is19 x 6.

The total number of verses in the Qoran is 6346, or19 x 334.

[6234 numbered verses & 112 un-numbered verses (Basmalahs)
6234+112 = 6346] Note that 6+3+4+6 =.....19.

¹ - His claim is reviewed in this book.

Critique: Qoran consisted of 6236 verses which is not a multiple integer of 19. Addition of 112, results in 6348 which still is not a multiple integer of 19.

The Basmalah occurs 114 times, despite its conspicuous absence from Soorah 9 (it occurs twice in Soorah 27) & $114 = 19 \times 6$.

Critique: Rashad believed that the absence of Basmalah in Soorah 9 is not correct (as mentioned above), but he used it tactically to suit his claim. In other words if Soorah 9 has had a Basmalah, the total number of Basmalah would be 115 which is not divisible by 19.

From the missing Basmalah of Soorah 9 to the extra Basmalah of Soorah 27, there are precisely ...19 Soorahs.

Critique: again he used the missing Basmalah tactically to suit his claim, while he believed it is not correct. Secondly: none of the beginning and end of an interval should be counted, so the interval is 17 not 19, but he included deliberately both the beginning (9) and the end (27) in his counting to suit his claim.

It follows that the total of the Soorah numbers from 9 to 27 ($9+10+11+12+\dots+26+27$) is 342, or 19×18 .

Critique: The same as number 5.

This total (342) also equals the number of words between the two Basmalahs of Soorah 27, and $342 = \dots\dots\dots 19 \times 18$.

Critique: it is 382 words which is not divisible by 19.

The famous first revelation (96:1-5) consists of19 words.

Critique: it is 20 words.

This 19-worded first revelation consists of 76 letters . 19×4 .

Critique: without accents is 78, with accents is 83. Again he tactically did not count 5 accents (Tashdid) which are really two letters (remember he counted it as two in (الله)). To reach number 76 he did not also count the second Allef (ا) in (انسان), which is really a letter.

Soorah 96, first in the chronological sequence, consists of19 verses.

Critique: again he tactically did not count Bismillah as a verse, (while he counted it in no 3) to suit his claim.

This first chronological Soorah is placed atop the last 19 Soorahs.

Critique: since it is the first Soorah, it is more reasonable to be the first or the 19th from the beginning of Qoran, not from the end.

Soorah 96 consists of 304 Arabic letters, and 304 equals .19 x 16.

Critique: it is 307, the same reasoning as number 9.

The last revelation (**Soorah 110**) consists of19 words.

Critique: Nasr (110) is not the last Soorah; Toubah is the last.¹ In addition the number of words in Nasr (110) is 22 not 19.

The first verse of the last revelation (**110:1**) consists of19 letters.

Critique: as said, Nasr is not the last Soorah. In addition it is more sensible to regard the last verse of the last Soorah not the first, but the last is not divisible to 19, so he switches to the first arbitrarily. Also he counted the accent (Tashdid) in (الله); while as you

¹ - Al-Itqan-fi-Oloome-l-Qoran 1/82; A-Tanzil 1/30

remember he did not count in some other places to suit his claim. He should obey a principle everywhere, not change it as he wishes. 14 different Arabic letters, form 14 different sets of "Qoranic Initials" (such as A.L.M. of [2:1](#)), and prefix 29 Soorahs. These numbers add up to $14+14+29 = 57 = \dots\dots 19 \times 3$.

Critique: in what basis we should sum the numbers, why don't subtract, or multiply, or divide or calculate the root, or any other mathematical operation? Just because none of those many operations produce the desired result, therefore he chose the one from many operations which suites his claim. Also as you see later, Rashad believed that initial of Soorah 68 is (نون) not (ن). In none of the cases the sum is divisible to 19, then he used another trick, he did not count (و) in (نون) to suit his claim. Even with this trick it is not divisible to 19, thus he used another trick, he used number 14 two times!

The total of the 29 Soorah numbers where the Qoranic Initials occur is $2+3+7+\dots+50+68 = 822$, and $822+14$ (14 sets of initials) equals 836, or $\dots\dots\dots 19 \times 44$.

Critique: exactly the same as number 15.

Between the first initialed Soorah ([Soorah 2](#)) and the last initialed Soorah ([Soorah 68](#)) there are 38 un-initialed Soorahs 19×2 .

Critique: Why 38 sporadic Soorahs are counted? Why do not count from the first initialed Soorah (Soorah 2) to the next initialed Soorah? Why do not count all the Soorahs in this interval? Why do not count all the initialed Soorahs in this interval? Because none of

the other procedures produces his desired result. You see, he has done lots of arithmetic with the numbers, and one of them is divisible to 19; he sticks to this one and ignores the rest. This sort of play could be done with any text, as I have done with a poem of Hafez at the end of this chapter.

Between the first and last initialed Soorah there are19 sets of alternating "initialed" and "un-initialed" Soorahs.

Critique: between these two there are 17 sets not 19; and why he did not count the whole Qoran which is 21 set.

The Qoran mentions 30 different numbers: 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 19, 20, 30, 40, 50, 60, 70, 80, 99, 100, 200, 300, 1000, 2000, 3000, 5000, 50, 000, & 100, 000. The sum of these numbers is 162146, which equals 19×8534 .

Critique: there are many decimal numbers in Qoran like, half, one third, one fourth, one fifth, one sixth and one eighth; why he did not include them? Why he did not take into account the repetition of some of the numbers? Why he did not multiply, or divide, or subtract or get logarithm and so on? Because none of the others produces his desired result.

This was a condensed summary of the Simple Facts.

THE LITERARY MATHEMATICAL COMPOSITION

The Qoran is characterized by a unique phenomenon never found in any other book; 29 Soorahs are prefixed with 14 different sets of "Qoranic Initials," consisting of one to five letters per set. Fourteen

letters, half the Arabic alphabet, participate in these initials. The significance of the Qoranic initials remained a divinely guarded secret for 14 centuries. The Qoranic Initials constitute a major portion of the Qoran's 19-based. Mathematical miracle.

Table 1: List of the Qoranic Initials and Their Soorahs			
No.	Soorah No.	Soorah Title	Qoranic Initials
1	2	The Heifer	A.L.M
2	3	The Amramites	A.L.M
3	7	The Purgatory	A.L.M.S.
4	10	Jonah	A.L.R.
5	11	Hud	A.L.R.
6	12	Joseph	A.L.R.
7	13	Thunder	A.L.M.R.
8	14	Abraham	A.L.R.
9	15	Al-Hijr Valley	A.L.R.
10	19	Mary	K.H.Y.`A.S.
11	20	T.H.	T.H.
12	26	The Poets	T.S.M.

13	27	The Ant	T.S.
14	28	History	T.S.M.
15	29	The Spider	A.L.M
16	30	The Romans	A.L.M
17	31	Luqmaan	A.L.M
18	32	Prostration	A.L.M
19	36	Y.S.	Y.S.
20	38	S.	S.
21	40	Forgiver	H.M.
22	41	Elucidated	H.M.
23	42	Consultation	H.M.`A.S.Q.
24	43	Ornaments	H.M.
25	44	Smoke	H.M.
26	45	Kneeling	H.M.
27	46	The Dunes	H.M.
28	50	Q.	Q.
29	68	The Pen	NuN

Critique: He changed the initial of the Soorah 68 (the red) from (N ن) to (NUN نون).

THE QORANIC INITIAL "Q" (Qaaf)

Here is a summary of the Q-related data:

The frequency of occurrence of "Q" in Soorah "Q" (No. 50) is 57, 19x3.

The letter "Q" occurs in the other Q-initialed Soorah (No. 42) exactly the same number of times, 57.

Critique: the initials of these two Soorahs are different. Initials of Soorah 42 is HMASQ (حم عسق). If 19 is really a code; the sum of other initials one by one must be divisible by 19, like Q. But it is not the case; sum of H: 53; M: 300; A: 98; S: 54; Q: 57. None of the sums (except Q) is divisible by 19. Also the total sum 562 is not divisible by 19. Just sum of one letter among 5 letters is divisible to 19 that could happen randomly; as any other numbers are divisible by numbers other than 19.

The total occurrence of the letter "Q" in the two Q-initialed Soorahs is 114, which equals the number of Soorahs in the Qoran.

"The Qoran" is mentioned in the Qoran 57 times.

Critique: the word Qoran is mentioned in Qoran 71 times not 57, which is not divisible by 19.

The description of the Qoran as "Majid" (Glorious) is correlated with the frequency of occurrence of the letter "Q" in each of the Q-initialed Soorahs. The word "Majid" has a gematrical value of 57.

Critique: there are other adjectives used by Qoran for Qoran, like Karim, Forqan, Azim, Hadi, Arabi, Mobin, Shafa and Maknoon. The value of none of them is divisible by 19. He chose one among many which suits his claim, if there is a rule it should be for all. The values of other adjectives are also divisible by some other numbers. Is this a miracle?

Soorah 42 consists of 53 verses, and $42 + 53$ is 95, or 19×5 . 8.

Critique: as you remember at the beginning of the Appendix 1, he counted the Bismillah as a verse to suits his claim; but here he did not count it to suits his claim, In addition why we should sum the number of the verses of a Soorah with its ordinal number? Why not doing other arithmetic? Also if it is a rule should be applicable to all Soorahs not one; but none of the others are divisible by 19. One among 114 is divisible to 19, and others are divisible to other numbers. Is this a miracle? This thing happens in any set of numbers.

Soorah 50 consists of 45 verses, and $50 + 45$ is also 95, 19×5 .

Critique: exactly similar to number 6.

The number of Qoran's in all verses numbered "19" throughout the Qoran is 76, 19×4 .

Critique: it is 72 which is not divisible by 19. In addition, why the number of Qoran in whole Qoran (7037) is not divisible by 19.

Glimpses of the Qoran's mathematical composition began to emerge. For example, it was observed that the people who

disbelieved in Lot are mentioned in 50:13 and occur in the Qoran
13 times -

7:80, 11:70, 11:74, 11:89, 21:74, 22:43, 26:160, 27:54, 27:56, 29:28, 38:13, 50:13, and 54:33.

Critique: reiteration of Qawm Loot in Qoran is 12 times, not 13, as brothers "Ikhwaan" of Loot 2 times, in other forms 10 times. None of the numbers are divisible to 13 or 19.

Consistently, they are referred to as "Qawm," with the single exception of the Q-initialed Soorah 50 where they are referred to as "Ikhwaan."

Critique: two times not one.

Obviously, if the regular, Q-containing word "Qawm" were used, the count of the letter "Q" in Soorah 50 would have become 58, and this whole phenomenon would have disappeared. With the recognized absolute accuracy of mathematics, the alteration of a single letter destroys the system.

Another relevant example is the reference to Mecca in 3:96 as "Becca"! This strange spelling of the renowned city has puzzled Islamic scholars for many centuries. Although Mecca is mentioned in the Qoran properly spelled in 48:24, the letter "M" is substituted with a "B" in 3:96. It turns out that Soorah 3 is an M-initialed

Soorah, and the count of the letter "M" would have deviated from the Qoran's code if "Mecca" was spelled correctly in [3:96](#).

NuN (Noon)

This initial is unique; it occurs in one Soorah, 68, and the name of the letter is spelled out as three letters - Noon Wow Noon - in the original text, and is therefore counted as two N's. The total count of this letter in the N-initialed Soorah is 133, 19×7 .

Critique: as mentioned earlier he changed the (نن) to (NUNنون) to suits his claim; no body in the whole Islamic world accepted that and all the Qorans have just one N not two.

The fact that "N" is the last Qoranic Initial (see Table 1) brings out a number of special observations. For example, the number of verses from the first Qoranic Initial (A.L.M. of [2:1](#)) to the last initial (N. of [68:1](#)) is 5263, or 19×277 .

Critique: he used two tricks here: first he did not count the verses of initials, and secondly, he did not count the last initialed Soorah (68) to suit his claim.

The word "God" (Allah) occurs 2641 (19×139) times between the first initial and the last initial.

Critique: it is wrong; Allah is repeated 2703 times which is not divisible by 19.

Since the total occurrence of the word "God" is 2698, (**Critique:** wrong, it is 2807; thus the following claim is not correct) it follows that its occurrence outside the initials "A.L.M." of 2:1 on one side, and the initial "N" of 68:1 on the other side, is 57, 19×3 .

Critique: wrong, it is 104 which is not divisible by 19.

Tables 9 to 20 prove that the initial "NuN" must be spelled out to show two N's.

Critique: it is his claim against the current Qoran. Even in this case it does not solve the problem. Since if (ن) changed to (نون) the letter (و) is also an initial and the total count is 96 which is not divisible by 19.

S (Saad)

This initial prefixes three Soorahs, 7, 19, and 38, and the total occurrence of the letter "S" (Saad) in these three Soorahs is 152, 19×8 (Table 2). It is noteworthy that in 7:69, the word "Bastatan" is written in some printings with a "Saad," instead of "Seen." This is an erroneous distortion that violates the Qoran's code. By looking at the oldest available copy of the Qoran, the Tashkent Copy, it was found that the word "Bastatan" is correctly written with a "Seen"

Critique: the sum of (ص) in none of the three Soorahs is divisible by 19. To reach his claim he arbitrarily added the Saad in the three Soorahs and changed the Saad in (بصطه) to (س).

In addition the initials of these three Soorah are different: 7 is ALMS (المص) 19 is KHYAS (كهيعص) and 38 is S (ص). Based on his code the sum of all initials in each Soorah should be divisible by 19, but it is not the case:

Soorah 7:

A (ا) 2344; L (ل) 1531; Mohammad (م) 1164; S (ص) 97; sum: 5136, which are neither individually nor collectively

divisible by 19.

Soorah 19:

K (ك):137; H(ه):149; Y(ي):335; A(ع):117; S(ص):26; sum: 726, which are neither individually nor collectively divisible by 19.

Soorah 38:

S(ص):29, which is not divisible by 19.

Also the sum of all initials in the three Soorahs is 5929 which is not divisible by 19. All these are against the claimed code of 19.

Y. S. (Ya Seen)

These two letters prefix **Soorah 36**. The letter "Y" occurs in this Soorah 237 (**Critique**: it is 236) times, while the letter "S" (Seen) occurs 48 times. The total of both letters is 285, 19×15 .

Critique: it is 284 which is not divisible by 19.

H.M. (Ha Mim)

Seven Soorahs are prefixed with the letters "H" and "M;" Soorahs 40 through 46. The total occurrence of these two letters in the seven H.M.-initialed Soorahs is 2147, or 19×113 . The detailed data are shown in Table 3.

Critique: look at table, there is 24 numbers for initials; based on the code 19, all of them should be divisible by 19, while only two of them are divisible by 19; is this a miracle or just a chance?

Table 3: Occurrence of the Letters "H" and "M" in the Seven H.M. Initialed Soorahs

Soorah No.	Frequency of Occurrence		
	"H"	"M"	"H+M"
40	64	380	444
41	48	276	324
42	53	300	353
43	44	324	368
44	16	150	166
45	31	200	231
46	36	225	261
	292	1855	2147 (19x113)

`A.S.Q. (ʿAyn Seen Qaf)

These initials constitute Verse 2 of **Soorah 42**, and the total occurrence of these letters in this Soorah is 209, or 19x11. The letter " `A"(ʿAyn) occurs 98 times, the letter "S" (Seen) occurs 54 times, and the letter "Q" (Qaf) occurs 57 times.

Critique: As mentioned before, Soorah 42 has five initials (حم عشق) which do not follow the code 19. The sum of them is 562 which is not divisible by 19.

A.L.M. (Alef Laam Mim)

The letters "A," "L," and "M" are the most frequently used letters in the Arabic language, and in the same order as we see in the Qoranic Initials - "A," then "L," then "M." These letters prefix six Soorahs- 2, 3, 29, 30, 31, and 32 and the total occurrence of the three letters in each of the six Soorahs is a multiple of 19 [9899 (19x521), 5662 (19x298), 1672 (19x88), 1254 (19x66), 817 (19x43), and 570 (19x30), respectively]. Thus, the total occurrence of the three letters in the six Soorahs is 19874 (19x1046), and the alteration of one of these letters destroys this phenomenon.

Critique: Rashad included (ء ا ا) in Alef but not included (ئ) which is wrong and all his calculations which includes Alef is wrong. Therefore the above Soorahs neither individually nor collectively follow the 19 code.

A.L.R. (Alef Laam Ra)

These initials are found in Soorahs 10, 11, 12, 14, and 15. The total occurrences of these letters in these Soorahs are 2489 (19x131),

2489 (19x131), 2375 (19x125), 1197 (19x63), and 912 (19x48), respectively (Table 5).

Critique: as mentioned, Rashad did not include some Hamzeh in his counting, thus all his calculations which include Alef are wrong. Therefore the above Soorahs neither individually nor collectively follow the 19 code.

A.L.M.R. (Alef Laam Mim Ra)

These initials prefix one Soorah, No. 13, and the total frequency of occurrence of the four letters is 1482, or 19×78 . The letter "A" occurs 605 times, "L" occurs 480 times, "M" occurs 260 times, and "R" occurs 137 times.

Critique: the same as previous one.

A.L.M.S. (Alef Laam Mim Saad)

Only one Soorah is prefixed with these initials, [Soorah 7](#), and the letter "A" occurs in this Soorah 2529 times, "L" occurs 1530 times, "M" occurs 1164 times, and "S" (Saad) occurs 97 times. Thus, the total occurrence of the four letters in this Soorah is $2529 + 1530 + 1164 + 97 = 5320 = 19 \times 280$.

An important observation here is the interlocking relationship involving the letter "S" (Saad). This initial occurs also in Soorahs

19 and 38. While complementing its sister letters in [Soorah 7](#) to give a total that is divisible by 19, the frequency of this letter also complements its sister letters in Soorahs 19 and 38 to give a multiple of 19. (See above).

Additionally, the Qoranic Initial "S" (Saad) interacts with the Qoranic Initials "K.H.Y.`A." (Kaaf Haa Ya `Ayn) in [Soorah 19](#) to give another total that is also a multiple of 19. (See below). This inter- locking relationship - which is not unique to the initial "S" (Saad) - contributes to the intricacy of the Qoran's numerical code.

Critique: the same as previous one.

K.H.Y.`A.S. (Kaaf Ha Ya `Ayn Saad)

This is the longest set of initials, consisting of five letters, and it occurs in one Soorah, [Soorah 19](#). The letter "K" in [Soorah 19](#) occurs 137 times, "H" occurs 175 times, "Y" occurs 343 times, " `A" occurs 117 times, and "S" (Saad) occurs 26 times. Thus, the total occurrence of the five letters is $137+175+343+117+26 = 798 = 19 \times 42$.

Critique: the letter Y (ي) occurs 333 times, so the sum is not divisible by 19.

H., T.H. (Ta Ha), T.S. (Ta Seen) & T.S.M. (Ta Seen Mim)

An intricate interlocking relationship links these overlapping Qoranic Initials to produce a total that is also a multiple of 19. The initial "H." is found in Soorahs 19 and 20. The initials "T.H." prefix **Soorah 20**. The initials "T.S." are found in **Soorah 27**, while the initials "T.S.M." prefix its surrounding Soorahs 26 & 28.

Table 6: Occurrence of the Qoranic Initials "H.", "T.H.", "T.S." and "T.S.M." in Their Soorahs

Soorah	Frequency of			
	"H"	"T"	"S"	"M"
19	175			
20	251	28		
26		33	94	484
27		27	94	
28		19	102	460
	426	107	290	944
$426+107+290+944 = 1767 = (19 \times 93)$				

It is should be noted at this time that the longer, more complex, interlocking and overlapping initials are found in the Soorahs

where uncommonly powerful miracles are narrated. For example, the virgin birth of Jesus is given in [Soorah 19](#), which is prefixed with the longest set of initials, K.H.Y.`A.S.

The interlocking initials "H.," "T.H.," "T.S.," and "T.S.M." prefix Soorahs describing the miracles of Moses, Jesus, and the uncommon occurrences surrounding Solomon and his jinns. God thus provides stronger evidence to support stronger miracles. The frequencies of occurrence of these initials are presented in Table 6.

Critique: think, is it possible to be more irrational! The sum of none of the above Soorahs is divisible by 19. To reach 19, Rashad summed different initials of four Soorah, still not divisible by 19, and then he borrowed H (ه) from another Soorah and added to the total sum to be divisible by 19. This sort of playing could be done with any text.

What Is A "Gematrical Value"?

When the Qoran was revealed, 14 centuries ago, the numbers known today did not exist. A universal system was used where the letters of the Arabic, Hebrew, Aramaic, and Greek alphabets were used as numerals. The number assigned to each letter is its "Gematrical Value." The numerical values of the Arabic alphabet are shown in Table 7.

Table 7								
								Alef ا ا
Ya' ي 10	TTa' ط 9	Ha' ح 8	Zay ز 7	Waw و 6	Ha' ه 5	Dal د 4	Jim ج 3	Ba' ب 2
Qaf ق 100	Saad ص 90	Fa' ف 80	'Ayn ع 70	Seen س 60	Noon ن 50	Mim م 40	Laam ل 30	Kaf ك 20
Ghayn غ 1000	Za ظ 900	Dad ض 800	Dhal ذ 700	Kha' خ 600	Tha' ث 500	Ta' ت 400	Shin ش 300	Ra' ر 200

Other Mathematical Properties of the Initialed Soorahs

Fourteen Arabic letters, half the Arabic alphabet, participate in the formation of 14 different sets of Qoranic Initials. By adding the gematrical value of each one of these letters, plus the number of Soorahs which are prefixed with Qoranic Initials (29), we obtain a total of 722, or $19 \times 19 \times 2$.

Critique: Rashad believed that the initials of Soorah 68 is NUN (ن و) not N (ن), thus number of initials would be 15 not 14, since there is a U (و) between two N, but Rashed did not count it intentionally to suit his claim. If he accepts the current Qoran with one N, lots of his countings will be wrong and if accepts NUN and count U, again

his countings will be wrong, thus he accepted two N and left U to reach his aim!! It means that he accepted neither the current Quran nor his own Quran. Therefore in above counting 15 should be added, which its result is not divisible by 19. In addition on what reasonable basis we should sum them in his way. For example, since some of these letters were repeated many times, we should include them all in summation, in that case the result is not divisible by 19. Playing with numbers in an arbitrary way could result in other numbers divisible to 19, 17, 7 or any other number.

Additionally, if we add the total gematrical value of all 14 initials, plus the number of the first Soorah where the initial occurs, we get a grand total of 988, 19×52 . Table 8 presents these data.

Critique: Rashad believed that the initials of Soorah 68 is NUN (ن) not N (ن), thus number of initials would be 15 not 14, consequently the result is not divisible by 19. The red U (و) was added by me to table 8 which ruins his calculations..

Table 8: The 14 Letters Used in Forming Qoranic Initials

Letter	Value	First Soorah
A (Alef)	1	2
L (Laam)	30	2

M (Mim)	40	2
S (Saad)	90	7
R (Ra)	200	10
K (Kaf)	20	19
H (Ha)	5	19
Y (Ya)	10	19
`A	70	19
(Amm)		
T (Ta)	9	20
S (Seen)	60	26
H (Ha)	8	40
Q (Qaf)	100	42
N (Noon)	50	68
U	6	68
	Not 693,	Not 295,
	699	363
$693 + 295 = 988 = 19 \times 52$ $699 + 363 = 1062$ not divisible by 19 also $693 + 29$ (Soorahs) $= 722 = 19 \times 19 \times 2$ $699 + 29 = 728$ not divisible by 19		

If we add the number of occurrences of each of the 14 letters listed in Table 8 as an initial, plus the numbers of the Soorahs where it occurs as an initial, the Grand Total comes to 2033, 19x107. See Table 9.

Critique: the problematic U (و) was shown in table 9 by red, which ruins his calculations. He intentionally counted two N and left U to suit his claim.

Table 9: Mathematically Structured Distribution of the Qoranic Initials			
Initial	Number of Occurrences	Soorahs Where It Occurs	Total
A (Alef)	13	+2+3+7+10+11+12+13 +14+15+29+30+31+32	222
L (Laam)	13	+2+3+7+10+11+12+13 +14+15+29+30+31+32	222
M (Mim)	17	+2+3+7+13+26+28 +29+30+31+32+40+41 +42+43+44+45+46	519
S (Saad)	3	+7+19+38	67
R (Ra)	6	+10+11+12+13+14+15	81

K (Kaf)	1	+19	20
H (Ha)	2	+19+20	41
Y (Ya)	2	+19+36	57
`A (`Ayn)	2	+19+42	63
T (Ta)	4	+20+26+27+28	105
S (Seen)	5	+26+27+28+36+42	164
H (HHa)	7	+40+41+42+43+44+45+46	308
Q (Qaf)	2	+42+50	94
N (Noon)	2	+68	70
U (ﺀ)	1	68	69
	not 79; but 80	not 1954; but 2022	Not 2033 (19x107) But 2102

Table 10 presents the total frequency of Qoranic Initials, plus the total gematrical value of these letters in the whole Soorah. The

Grand Total for all initialed Soorahs is 1089479. This number, in excess of one million, is a multiple of 19 ($1089479 = 19 \times 57341$). The slightest alteration or distortion destroys the system.

Note: The total gematrical value of the Qoranic Initials in a given Soorah equals the gematrical value of each initial multiplied by the frequency of occurrence of that initial in the Soorah.

Table 10: Total Gematrical Values of All Qoranic Initials In Their Soorahs			
Soorah	Initials	Frequency of Initials	Tot. GOD. Val. in Soorah
2	A.L.M.	9899	188362
3	A.L.M.	5662	109241
7	A.L.M.S.	5320	103719
10	A.L.R.	2489	80109
11	A.L.R.	2489	90190
12	A.L.R.	2375	77066
13	A.L.M.R.	1482	52805
14	A.L.R.	1197	46145

15	A.L.R.	912	29383
19	K.H.Y.`A.S.	798	17575
20	T.H.	279	1507
26	T.S.M.	611	25297
27	T.S.	121	5883
28	T.S.M.	581	24691
29	A.L.M.	1672	31154
30	A.L.M.	1254	25014
31	A.L.M.	817	16177
32	A.L.M.	570	11227
36	Y.S.	285	5250
38	S.	29	2610
40	H.M.	444	15712
41	H.M.	324	11424
42	H.M.- `A.S.O.	562	28224
43	H.M.	368	13312
44	H.M.	166	6128
45	H.M.	231	8248

46	H.M.	261	9288
50	Q	57	5700
68	N,U,N	133 + 96	6650 + 576
		41388 + 96	1048091 + 576
41388 + 96 + 1048091 + 576 = not 1089479 (19 x 57341) but 1090151 which is not divisible by 19.			

Critique: the problematic U (و) was shown in tables 9 and 10 by red which ruins his calculations. He intentionally counted two N and left U to suit his claim. Secondly, as mentioned earlier Rashad did not count Alef correctly (he counted some Hamzeh and left others to suit his claim), therefore all countings which included Alef is wrong and consequently not divisible by 19. These errors were repeated in his table 11 onward, not presented here.

MATHEMATICAL CODING OF SPECIAL WORDS

The Word "God" (Allah)

[1] As shown earlier the word "God" occurs in the Qoran 2698 times, 19x142.

Critique: it is 2807 which is not divisible by 19.

[2] The numbers of verses where the word "God" occurs add up to 118123, also a multiple of 19 ($118123 = 19 \times 6217$).

Critique: since he has mistaken in counting Allah, this is wrong.

[3] From the first Qoranic Initials (A.L.M.[2:1](#)) to the last initial (N.[68:1](#)), there are 2641, 19×139 , occurrences of the word "God."

Critique: it is 2713 which is not divisible by 19.

4] The word "God" occurs 57 times in the section outside the initials.

Critique: it is 94 which is not divisible by 19.

5] By adding the numbers of the Soorahs and verses where these 57 occurrences of the word "God" are found, we get a total of 2432, or 19×128 .

Critique: since he has mistaken in the above counting, consequently this one is also wrong.

[6] The word "God" occurs in 85 Soorahs. If we add the number of each Soorah to the number of verses between the first and last occurrences of the word "God," both verses inclusive, the Grand Total comes to 8170 or 19×430 .

Critique: the word Allah is present in all Soorahs of Qoran, thus he is wrong.

[7] The Qoran's dominant message is that there is only "One God." The word "One," in Arabic "Wahed" occurs in the Qoran 25 times. Six of these occurrences refer to other than God (one kind of food, one door, etc.). The other 19 occurrences refer to God.

The crucial importance of the word "ONE" as the Qoran's basic message is manifested in the fact that the Qoran's common denominator, 19, happens to be the gematrical value of the word "ONE."

Critique: the word one (واحد) occurs 61 times (not 25), from which 22 refers to Allah (God) which is not divisible by 19.

THE WORD "QORAN"

The word "Qoran" occurs in the Qoran 58 times, with one of them, in [10:15](#), referring to "another Qoran." This particular occurrence, therefore, must be excluded. Thus, the frequency of occurrence of "this Qoran" in the Qoran is 57, or 19x3.

Two other grammatical forms of the word "Qoran" occur in 12 verses. These include the word "Qoranun" and the word "Qoranahu." One of these occurrences, in [13:31](#) refers to "another Qoran" that cause the mountains to crumble. Another occurrence, in [41:44](#), refers to "a non-Arabic Qoran." These two occurrences, therefore, are excluded. Table 21 shows a list of the Soorahs and verses where the word "Qoran," in all its grammatical forms, occurs.

Critique: the word Qoran occurs in Qoran 71 times, from which 7 do not refer to Qoran of Mohammad, but 64 definitely refer to this Qoran and is not divisible by 19.

A STRONG FOUNDATION

The Qoran's first verse, "In the Name of God, Most Gracious, Most Merciful," known as Basmalah, consists of 19 Arabic letters. Its constituent words occur in the Qoran consistently in multiples of 19.

The first word "Ism" (Name) occurs 19 times.

Critique: the first word is Bismе (بسم) not Ism; which occurs 115 times and not divisible by 15. Ism (اسم) occurs 24 times, Asma (plural) (اسماء) occurs 13 times. They are neither individually nor collectively divisible by 19.

The second word "Allah" (God) occurs 2698 times (19x142)

Critique: the word Allah occurred 2807 times which is not divisible by 19.

The third word "Al-Rahman" (Most Gracious) 57 times (19x3)

Critique: this word occurred 160 times which is not divisible by 19.

The fourth word "Al-Raheem" (Most Merciful) 114 times (19x6)

Critique: this word occurred 146 times which is not divisible by 19.

The Five Pillars of Islam

Although the Qoran provides numerous important commandments governing all aspects of our lives (see for example [17:22-38](#)), five basic "pillars" have been traditionally emphasized. They are:

1. Shahaadah: Bearing witness that there is no other god besides God.
2. Salat: Observing five daily Contact Prayers.
3. Seyaam: Fasting during the ninth month of the Islamic calendar (Ramadan).
4. Zakat: Giving away 2.5% of one's net income as a charity to specified people.
5. Hajj: Pilgrimage to Mecca once in a lifetime for those who can afford it.

Like everything else in the Qoran, these are mathematically structured.

One God (Shahaadah):

As mentioned earlier, the word "ONE" that refers to God occurs in the Qoran 19 times.

Critique: this word occurred 61 times from which 22 refer to God which is not divisible by 19.

The reference to God "ALONE" occurs 5 times and the sum of the Soorah and verse numbers where we find these five occurrences is 361, 19×19 .

Critique: this word Vahdah (وحدہ) occurred 6 times, thus his calculations are wrong

The "First Pillar of Islam" is stated in [3:18](#) as "LAA ELAAHA ELLA HOO" (There is no other god besides Him). This most important expression occurs in 19 Soorahs. The first occurrence is in [2:163](#), and the last occurrence is in [73:9](#). Table 22 (not shown here) shows that the total of Soorah numbers, plus the number of verses between the first and last occurrences, plus the sum of these verse numbers is 316502, or 19×16658 . Also, by adding the numbers of the 19 Soorahs where LAA ELAAHA ELLA HOO occurs, plus the verse numbers where this crucial expression is found, plus the total number of occurrences (29), the Grand Total comes to 2128, or 19×112 . The details are shown in Table 23 (not shown here).

Critique: this phrase (لا اله الا هو) occurred 30 times, thus his calculations are wrong

2. The Contact Prayers "Salat":

The word "Salat" occurs in the Qoran 67 times, and when we add the numbers of Soorahs and verses of these 67 occurrences, the total comes to 4674, or 19x246

Critique: this word occurred 78 times, thus his calculation is wrong.

3. Fasting (Seyaam):

The commandment to fast is mentioned in 2:183, 2:184, 2:185, 2:187, 2:196, 4:92, 5:89, 95; 33:35, 35; & 58:4. The total of these numbers is 1387, or 19x73. It is noteworthy that 33:35 mentions fasting twice, one for the believing men, and the other for the believing women.

Critique: this word Seyaam occurred 13 times, thus his calculation is wrong.

4. The Obligatory Charity (Zakat): &

5. Hajj Pilgrimage to Mecca:

While the first three "Pillars of Islam" are obligatory upon all Moslem men and women, the Zakat and Hajj are decreed only for those who can afford them. This explains the interesting mathematical phenomenon associated with Zakat and Hajj.

The Zakat charity is mentioned in 2:43, 2:83, 2:110, 2:177, 2:277, 4:77, 4:162, 5:12, 5:55, 7:156, 9:5, 9:11, 9:18, 9:71, 18:81, 19:13, 19:31, 19:55, 21:73, 22:41, 22:78, 23:4, 24:37, 24:56, 27:3, 30:39, 31:4, 33:33, 41:7, 58:13, 73:20, and 98:5. These numbers add up to 2395. This total does not quite make it as a multiple of 19; it is up by 1.

The Hajj Pilgrimage occurs in 2:189, 2:196, 2:197, 9:3, and 22:27. These numbers add up to 645, and this total does not quite make it as a multiple of 19; it is down by 1.

Thus, Zakat and Hajj, together, give a total of $2395 + 645 = 3040 = 19 \times 160$.

Critique: Rashad used any unreasonable method to reach his claim and again he has mistaken. The word Haj occurs 11 times not 5, thus his calculations are wrong and not divisible by 19.

THE QORAN'S MATHEMATICAL STRUCTURE

The Qoran's Soorahs, verses, words, and letters are not only mathematically composed, but also arranged into a superhuman structure that is purely mathematical, i.e., the literary content has nothing to do with such an arrangement.

Since the physical construction of the Qoran is purely mathematical, it would be expected that the numbers mentioned in the Qoran must conform with the Qoran's 19-based code.

A total of 30 unique numbers are mentioned throughout the Qoran, and the sum of all these numbers is 162146, a multiple of 19 ($162146 = 19 \times 8534$). Table 24 lists all the numbers mentioned in the Qoran, without the repetitions.

The numbers which are mentioned only once in the Qoran are: 11, 19, 20, 50, 60, 80, 99, 300, 2000, 3000, 5000, 50000, and 100000.

All the numbers mentioned in the Qoran, with repetitions, occur 285 times, and this number is a multiple of 19; $285 = 19 \times 15$.

Critique: there are many decimal numbers in Qoran like, half, one third, one fourth, one fifth, one sixth and one eighth; why he did not include them? Because did not suit his claim.

THE NUMBERS OF SOORAHS AND VERSES

The numbering system of the Qoran's Soorahs and verses has been perfectly preserved. Only a few unauthorized and easily detectable printings deviate from the standard system that is divinely guarded.

When we add the numbers of all Soorahs, plus the number of verses in every Soorah, plus the sum of verse numbers, the Grand total for the whole Qoran comes to 346199, $19 \times 19 \times 959$. Table 25 is an abbreviated presentation of these data. Thus, the slightest alteration of a single Soorah or verse would have destroyed this system. As shown in Table 16, if we consider only the 29 initialed Soorahs, these same data produce a Grand Total which is also a multiple of 19. It follows that the data for the un-initialed Soorahs are also divisible by 19.

Critique: this is another unreasonable calculation to suit his aim. He used the number of verses two times plus the ordinal number of Soorahs!! Why? On what basis? In spite of these arbitrary calculations, he did not reach his aim. Since the total number of verses is 6236 which is not divisible by 19. Arbitrary adding of 112 to them is also fruitless.

Now let us look at another set of miracles involving the Soorah and verse numbers.

Write down the Soorah number, followed by the number of verses in that Soorah, then the number of every verse, and finally, the sum of verse numbers. So, for **Soorah 1** you would write 1 for the Soorah, then 7 for the number of verses, 1234567 for each verse number, and finally 28 for the sum of verse numbers, i.e. 1 7 123-4567 28.

The number for **Soorah 2** will look like this: 2 286 123456...286 41041. Do the same for all the 114 Soorahs, and then add these numbers. The total consists of 759 digits, and is a multiple of 19.

Now write down the total number of verses in a Soorah, followed by the sum of verse numbers, and keep all numbers justified to the left. For example, the number of verses in **Soorah 1** is 7, and the sum of verse numbers is 28. Thus, the combined number for **Soorah 1** will be 7 28, for **Soorah 2** it will be 286 41041, for **Soorah 3** it will be 200 20100; and so on to **Soorah 114** for which the combined number is 6 21. Remember that these numbers are written all the way to the left, as shown in Table 28. Then add them in the usual manner, from right to left. The total of all these left justified numbers is 4, 859, 309, 774 or 19×255753146 .

Finally, do the same thing as above (continuing to keep all numbers left justified), except write down the number of every verse, instead

of the total number of verses. For example, the number of Soorah 1 consists of its seven verse numbers (1234567) combined with the sum of those numbers (28). Thus the combined number for Soorah 1 will be 1234567 28. The combined number for Soorah 114 will be 123456 21.

Critique: on what reasonable basis we should do such arbitrary calculations? Playing with any sets of number eventually will produce a number divisible to our intended number. Is this a miracle? I've done this play with a poem of Hafez at the end of this chapter resulting in excellent miracles like miracles of Rashed Khalifeh. Secondly in spite of all these efforts, he did not reach his aim; since his counting of the verses is wrong and in all these calculations the total verse counting is included. For this reason I did not mention the rest of his calculations here.

Conclusion:

- This type of studies on Qoran is futile. One of the reasons is that there is no absolutely single type of writing for Qoran. As Islamic scholars know, there are seven recognized and reliable types of reading and writing of Qoran (قراءات سبعة). Also there are differences in writing in the early Islamic era compared to the later periods. Also there are differences between Othmani writing and ordinary writing of Qoran. In addition to all of the above differences, it is certain and accepted by most great Islamic scholars and commentators that even during the collection of Qoran in Othamn (third Khalifeh after Mohammad) period, there were disagreements among the companions of the prophet about many parts of Qoran. It is certain, that parts of Qoran were missed, the position of words and even verses were changed; even there were disagreements about the Soorahs. With so many disagreements about the writing and reading of Qoran, there is no single undisputed type of writing of Qoran to count its elements; thus the works of Rashad Khalifeh and others like him are fruitless and unreliable.

- Rashad conducted millions of calculations with the letters and word of Qoran, which most of them were futile; but as expected a small number of calculations resulted in numbers that were divisible by 19; as some of them were divisible by 7, or 13 or any other number. This is not a miracle, you can do the same play with any sets of numbers as I did with a single poem of Hafez at the end of this chapter, thus I can claim that Hafez was a prophet!

- Rashad did not obey a reasonable and unique set of rules throughout his calculations. He changed his tactics based on his need; I showed many of his changing tactics in my critiques. For example he does not accept missing Bismillah in Soorah Toubah; but when he wanted to make the total number of Bismillah divisible by 19, he did not count that of the Soorah Toubah. He used any tactic to suit his claim.

Another example is his claim about the initials. For making them divisible by 19, first he summed each initial letter in a Soorah; if it was not divisible by 19, he summed all initials of a Soorah; if it was not divisible by 19 he summed all initials of all Soorahs with similar initials; if it was not divisible by 19 he summed one or two initials of Soorahs with partially similar initials; if it was not divisible by 19 he borrowed an initials from another Soorah to make his result divisible by 19. If you read my critiques carefully, you see these are the tactics that he employed. This changing tactics is the way all mathematical Moslem miracle-makers employed neglecting that this sort of miracle making is completely possible for any text. An interesting example is the number of letters of Bismillah. There is another person (Abd o Ddaim Alkahil) claiming the miracle of number 7 in Qoran; which I criticized in the next section. Look what these two (Rashed and Alkahil) done with Bismillah. Rashed claims that the number of letters of Bismillah is 19 to be divisible by 19; while Alkahil claims that it is 21 to be divisible by 7, and both said it is miracle.

Another example is miracle of 12. Some claimed that number of Shahr (Arabic word of month) in Qoran is 12, equal to the number of months of a year and it is a miracle. When you look at Qoran, you see they intentionally did not count other forms of Shahr such as plural forms (like: شهر - شهرين) to get the exact 12 that they want. This sort of works is childish playing. I, as a Qoran specialist who read all the claimed numerical miracles and calculated and counted them carefully many times, say there is nothing as mathematical miracles in Qoran. In addition as I showed throughout this book there is absolutely no miracle in Qoran, on the contrary, Qoran is full of anti-miracles that I demonstrated, at least more than one thousands of them, in this book.

- As I showed earlier, in spite of all his changing tactics and arbitrary calculations, most of Rashed's claims are wrong. For example look at the following table. It shows all initialized Soorahs, and shows whether the sum of initials of each Soorah is divisible by 19 or not. The sum of initials of only one out of 29 Soorahs and the sum of all HM in seven Soorahs are divisible by 19, that could happen in any text just by chance.

Table: Showing the initialized Soorahs, and whether the sum of initials of each Soorah is divisible by 19 or not.

Note	Divisibility of sum by 19	Initials	Soorah No
	no	الم	2
	no	الم	3
	no	المص	7
	no	الر	10
	no	الر	11
	no	الر	12
	no	المر	13
	no	الر	14
	no	الر	15
	no	كهيعص	19
	no	طه	20
	no	طسم	26
	no	طس	27
	no	طسم	28
	no	الم	29
	no	الم	30
	no	الم	31
	no	الم	32
	no	يس	36
	no	ص	38
Sum of all HM of seven Soorah is divisible by 19	no	حم	40
	no	حم	41

	no	حم عسق	42
	no	حم	43
	no	حم	44
	no	حم	45
	no	حم	46
	yes	ق	50
No, even with adding an N	no	ن	68

- Finally remains a weak hypothesis to be considered. With respect to verses 74/30-31 (discussed at the beginning of this section), it is possible that Mohammad had a pattern for number 19 in mind and implemented it to show the future generations as miracle. For example he might have designed that the sum of initials of each Soorah be divisible by 19. It was a simple task; while he added new verses to each Soorah, he could have counted the initials. He even did not need to write down the sum of initials in each Soorah, it was enough to add sets of verses to each Soorah with a sum of the specified letters divisible by 19. This task does not need him to be literate, since he could percept the sound of each letter. In addition, I do not believe that Mohammad was illiterate. He had been the successful head of an international trade convoy of Khadijeh for 15 years. Was it possible to be illiterate, could not write or do accounting and be successful?

Anyway there is a possibility that Mohammad implemented the case of 19 himself. In some cases he made mistakes, as anyone

does, and during assemblage of Qoran some parts missed and some parts mixed, consequently the pattern was lost except in a few cases.

Overall there is nothing as number 19 miracle in Qoran.

Claimed miracle of number 7

Another person called AbdoDdaim Al-Kahil has written a book¹ in Arabic claimed that number 7 is miraculously used in Qoran. In his book many methods of Rashed Khalifeh were employed as well as others and in most parts of his book he is playing with numbers worse than Rashed. Herein some of his important claims are criticized.

- Sum of the letters used in Bismillah is 21, which is divisible by 7.

Critique: contrary to Rashed, he counted Arabic accent (Tashdid) as two letters to suit his claim. To make miracle, in page 100 of his book he counted accent of Bismillah as one letter. It seems that these Moslem miracle-makers think that other people are stupid.

- The first Soorah consisted of seven verses with 21 types of letters which is divisible by 7.

- Initials of Qoran are 14 which is divisible by 7.

- Creation of heavens in 6 days is repeated 7 times in Qoran.

Critique: Creation of heavens is repeated 30 times in Qoran, why did he only count those including 6 days.

¹ 2006, إشرافات الرقم سبعة في القرآن الكريم, عبدالدائم الكحيل -

- Seven heavens are mentioned in seven verses.

Critique: in 9 verses.

- Number of Soorahs from the first usage of word seven (2) to its last usage (78) is 77, which is divisible by 7.

-Number of the verses of the above range is 5649, which is divisible by 7.

Critique: he did not count Bismillah which is wrong. Bismillah is a verse of each Soorah. The counting is 5724 which is not divisible by 7.

-Number of the verses from the beginning of first Soorah with word seven (2) to the end of the last Soorah with the word seven is 5705, which is divisible by 7.

Critique: again he did not count Bismillah which is wrong. The counting is 5781 which is not divisible by 7.

- Number of verses from the beginning of Soorah 2 (first Soorah with number 7) to the first usage of the word seven and from the last usage to the end of its Soorah (78) are 28 which is divisible by 7. Since the first Soorah has 7 verses, if we count from the beginning of Qoran, it is divisible by 7.

Critique: again he did not count Bismillah which is wrong. Only from the last usage to the end of its Soorah is 28, which is divisible

by 7. In addition if we start counting from the beginning of Qoran, we should count to the end of Qoran, which is not divisible by 7.

- The first word of Qoran (بسم) is repeated 22 times and the last word of Qoran (الناس) is repeated 241 times. If we write these two beside each other, would be 24122 which is divisible by 7.

Critique: you see a glimpse of his playing with numbers. Anyway number of the word (بسم) is 115, and word (الناس) is 190, which neither individually nor collectively are divisible by 7.

Since the rest of the book is mostly playing with number which could be done with any text and with any sets of numbers, I did not narrate them here.

Conclusion

-The general critiques about Rashed's work are also applicable here.

- On the contrary to his claim, number 7 is not used in the structure of Qoran; for example:

- Total number of Soorahs is not divisible by 7.

- Total number of Verses is not divisible by 7.

- Number of the verses of the first Soorah with the word seven (2) is not divisible by 7.

- Number of the verses of the last Soorah with the word seven (78) is not divisible by 7.
- Number of the verses of the Soorahs with the word seven is not divisible by 7.
- Ordinal number of the Soorahs with the word seven is not divisible by 7.
- Number of the verses of Soorahs 1 is not divisible by 7.
- Number of the word Mohammad is not divisible by 7.
- The total verses of the pillars of Islam (oneness of God, prayer, fasting, Zakat and Hajj) is not divisible by 7.
- Number of the verses about other prophets is not divisible by 7.
- You can find tens of other examples.

Miracle making from only one poem of Hafez¹

I mentioned that most works of Rashed and Alkahil are playing with numbers and could be done with any text. The reader may ask “what is playing with numbers?”. In this section I employed some methods of Rashed and Alkahil for extracting 14 miracles! from just one poem of Hafez. If I continue it is quite possible to make more miracles.

The first hemistich is in Arabic and the second is in Farsi (Persian).

الا يا ايها الساقى ادر كاسا و ناولها

¹ - Hafez is one of the greatest Iranian poet

که عشق آسان نمود اول ولی افتاد مشکلها

There are 16 words, 59 letters without accent (Tashdid) or 62 including accents in this poem. Its ordinal number in the sonnet is one.

1- If we add the number of letters (including accents) to its ordinal number, the result is divisible by 7:

$$62 + 1 = 63 = 7 * 9$$

2- If we put together the number of words and the letters (without accents), the result is divisible by 7:

$$1659 = 7 * 237$$

3- If we add individual numbers of 1659, the result is divisible by 7:

$$1+6+5+9 = 21 = 7 * 3$$

4- If we add 1659 to its individual numbers, the result is divisible by 7:

$$1659+1+6+5+9 = 1680 = 7 * 240$$

5- If we write the above number in reverse order, the result is divisible by 7:

$$0861 = 7 * 123$$

6- If we put together the number of words (16) and the number of letters (including accents) (62), then add the number of accents (3), and the ordinal number of the poem, the result is divisible by 7:

$$1662+3+1=1666=7*238$$

7- Since (ساقی) is the most important and addressed word of the poem; if we add the occurrence numbers of its letters, the result is divisible by 7:

س = 4 (with accent)

ا = 18

ق = 2

ی = 4

Sum = 28 = 7*4

8- If we put together the number of occurrence of the letters of the (ساقی) in the words of the first sonnet, the result is divisible by 7:

الا یا ایها الساقی ادر کاسا و ناولها

2 0 2 1 5 2 1 2

20215212 = 7*2887887

9- If we write the above number in reverse order, the result is divisible by 7:

21251202 = 7*3035886

10- If we put together the number of occurrence of the letters of the (ساقی) in the words of the second sonnet, the result is divisible by 7:

که عشق آسان نمود اول ولی افتاد مشکلها

1 2 1 1 0 3 1 0

12110310 = 7*1730044

11- If we add the resulted numbers from both sonnets, the result is divisible by 7:

20215212 + 12110310 = 32325522 = 7*4617932

12- If we write the above number in reverse order, the result is divisible by 7:

$$22552323 = 7 \times 3221760$$

13- If we put together the resulted numbers from the two sonnets, the result is divisible by 7:

$$20215212 \ 12110310 = 7 \times 288788744587187$$

14- If we change the position of numbers from the two sonnets, the result is divisible by 7:

$$12110310 \ 20215212 = 7 \times 173004431459316$$

You can continue as long as you wish and make more miracles; thus I can claim that since there are at least 14 miracles in just one poem of Hafez, he is the greatest prophet or even God.

Conclusion of the chapter

- Contents of Qoran about the nature are very simple so that today's children know them better and more correctly.
- Most of the contents of Qoran about nature are wrong; except very simple facts such as "day is bright" and "water is essential for life".
- As you saw in this chapter, almost all of the topics of Qoran about nature are adopted from the environment around Mohammad 1400 years ago; thus as expected most of them are wrong. Rarely Mohammad added something to them such as sun goes under the

throne of God during night. In some cases it is worse; the content of Qoran is more wrong than those prevalent in its environment. For example while the Greek philosophers 1000 years before Mohammad, thought that the earth is spherical, Qoran still claims that it is flat. Another example is what said about embryo in Qoran, even though it was adopted from the environment but it is weaker and more wrong than the original source. This is clear evidence that Qoran is not from God, but it is written by Mohammad; he heard these things ear by ear from his environment and naturally some of the materials lost or mistaken during narration from person to person.

- There is nothing as scientific miracle in Qoran. Even there is no new correct points about the nature in Qoran. The Moslem miracle-makers, with minds sicken by their belief, claim miracles by changing the meaning of the words and even the sentences of Qoran and most of these claims are against Qoran and Sonnat. The notable claimed miracles were fully discussed in this chapter and was shown that they are really anti-miracles confirming that Qoran is made up by a fallible human being not by God.

-Finally wrongness of most of the contents of Qoran about nature explicitly confirms that Qoran is not the word of God, it is impossible for God to be so stupid and ignorant.

Chapter 3

Abrogation

What is abrogation?

We as humans may cancel or modify our opinions or decisions about something as time passes on. Both cancellation and modification happened in Qoran. Cancellation of a rule is called abrogation (نسخ). Abrogation was a smart method employed by Mohammad to escape from contradictions and incoherencies of Qoranic rules. By this method, any contradiction between two or more Qoranic rules could be covered up. The Qoranic meaning of abrogation is:

if there is contradiction or inconsistency between rules of two or more verses, the latest revealed verse is the rule (abrogator = ناسخ) and the previous ones are cancelled (abrogated = منسوخ). It does not, and can not include predicative sentences talking about realities.

Abrogation is natural for fallible human beings but it is not acceptable for God. The main reasons of abrogation by human are ignorance and narrow mindedness. None of the reasons of abrogation is applicable to God. God is omniscient and can make a decision or say something or set a rule forever. Even for ordinary human beings, too many changes of mind, results in suspicion and unreliability about the speaker. Mohammad knew that as mentioned in the following verse:

وَإِذَا بَدَّلْنَا آيَةً مَّكَانَ آيَةٍ وَاللَّهُ أَعْلَمُ بِمَا يُنَزِّلُ قَالُوا إِنَّمَا أَنْتَ مُفْتَرٍ (نحل ١٠١) -

Translation: and when We substitute one revelation for another,- and God knows best what He reveals,- they say, "you are a forger"(16/101).

Therefore changing mind many times is obscene especially for God. To escape from this critique, commentators of Quran claimed that changing the rules by God is not due to weakness of God but is due to weakness and changing situation of human beings. On the surface, this idea seems reasonable. But even with acceptance of this idea, it is much better, especially for God, to make well-thought and sound rules that do not need changing especially in a short time. In this chapter it was shown that the

reason of commentators is applicable to none of the abrogation of Qoran. It will be shown that none of them is due to changing situation of people or gradualism of the rules, but they are due to ignorance of the rule-maker. All abrogations could easily be avoided if the writer of Qoran was God but not Mohammad. This confirms that Qoran is not the word of God. God could have set the rules so that changing not be necessary.

In addition, there are other great problems with abrogation. First: most of the abrogated verses were not deleted from Qoran, which is a great mistake. If the rule of a verse was cancelled why it is still there. It makes understanding of Qoran difficult and makes the reader confused. Secondly, none of the abrogator or abrogated verses is designated explicitly in Qoran, making much confusion for the readers of Qoran. Thirdly there are controversies about some abrogations even in Sonnat, adding more confusion to the previous ones.

People see a verse in Qoran and take it as a fact, ignorant that it might be abrogated. For example lots of Islamic intellectuals resorted to the following verse to show that Islam is pro-freedom of belief, while it was definitely abrogated:

(بقره ٢٥٦) لا اكراه فى الدين -

Translation: there is no obligation in religion (2/256).

The fourth weakness of abrogation is that in some cases there was no need for a rule to be abrogated later. You will see the examples of all of these weaknesses in this chapter.

The fifth great weakness of abrogation is that it is in contradiction to a major Qoranic concept that the words of God are not changeable. For example:

وَائْتِلْ مَا أُوحِيَ إِلَيْكَ مِنْ كِتَابِ رَبِّكَ لَا مُبَدِّلَ لِكَلِمَاتِهِ (كهف ٢٧)-

Translation: and recite what has been revealed to you of the book of your lord, there is no changer to his words; and you shall not find any refuge besides him (18/27).

The next verse is more explicit about the concept:

لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ (يونس ٦٤)-

Translation: no change can there be in the words of God (10/64).

Thus many verses in Qoran, including the aforementioned ones, say that the words of God in Qoran are not alterable, but see the following verse:

وَإِذَا بَدَّلْنَا آيَةً مَكَانَ آيَةٍ وَاللَّهُ أَعْلَمُ بِمَا يُنَزَّلُ قَالُوا إِنَّمَا أَنْتَ مُفْتَرٍ (نحل ١٠١) -

Translation: and when We substitute one revelation for another,- and God knows best what He reveals,- they say, "you are a forger"(16/101).

This verse and other verses regarding abrogation are in explicit contradiction to the verses indicating inalterability of Qoran.

All these great weaknesses could not be the work of God, it was Mohammad, similar to other human beings, ignorant about future and with limited thinking capability, who made the rules then encountered future realities found that they were not good rules and should be changed. Keeping the word and promise is a moral value

among us humans, and Mohammad also claimed that. But we weak humans, when come to a bottleneck, try to change our words and promises and try hard to justify the changes to save our reputation; it is exactly what Mohammad done in Qoran and attributed this weakness to God.

The abrogation verses

There are two verses in Qoran about abrogation, one was mentioned in the previous page and the other:

مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِنْهَا أَوْ مِثْلَهَا أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ -
(بقره ١٠٦)

Translation: None of Our revelations do We abrogate or cause to be forgotten, but We substitute something better or similar: Don't you know that God has power over all things? (2/106).

Based on these verses, some verses of Qoran were abolished or were forgotten by God's will.

Abrogation types¹

There are five types of abrogation: First: forgotten verses which both their rules and their written words were abolished. There are many of such type, for example:

¹ - Arabic text: الناسخ والمنسوخ في القرآن الكريم، تأليف: علي بن أحمد بن سعيد بن حزم الظاهري أبو محمد، دار النشر: دار الكتب العلمية - بيروت - ١٤٠٦، الطبعة: الأولى، تحقيق: د. عبد الغفار سليمان البنداري

- It has been narrated from Ense-Ibn-Malek: “there was a complete Soorah (chapter) as large as Soorah Toubeh, which we all forgot the whole Soorah except this verse:

لو كان لابن آدم واديان من ذهب لابتغى إليهما ثالثا ولو أن لهما ثالثا لابتغى إليه رابعا - ولا يملأ جوف ابن آدم إلا التراب ويتوب الله على من تاب

Translation: If there were two valleys of gold for human, he will search for the third, and if he got the third he will search for the fourth, and does not fill the tummy of human except soil; God will accept repentance of whom who repent¹.

Now, even the above verse is not present in the current Quran.

- It has been narrated that during prophet life, Soorah Ahzab (33) consisted of 200 verses but 73 verses of it remained in the current Quran.²

- It has been narrated from Ibn-Omar “none of you shall say I have got the whole Quran, who knows what the whole Quran was?; lots of Quran were lost.³

- It has been narrated from Aboo-Moosa-AlAshari: “we used to read a Soorah similar to Mosabbahat [during prophet life]; then we forget it all, I only remember this verse of it¹:

¹ - Arabic text: الناسخ والمنسوخ في القرآن الكريم، تأليف: علي بن أحمد بن سعيد بن حزم الظاهري - أبو محمد، دار النشر: دار الكتب العلمية - بيروت - ١٤٠٦، الطبعة: الأولى، تحقيق: د. عبد الغفار سليمان البنداري

² - Arabic text: Al-Etqan Soiooti, 3/81-85: ص ٣، ج ٣، الاتقان في علوم القرآن، تأليف سيوطي، ٨٥-٨١

³ - ibid: 2/66

يأياها الذين آمنوا لا تقولوا مالا تفعلون فكتتب شهادة في أعناقكم فتسألون عنها يوم
القيامة

Translation: O ye who believe! Do not say ye that which ye do not?; Testimony will be written on your neck, then you will be asked about it in the resurrection day.

- It has been narrated from Ibn-Omar that there were two men who were reading a Soorah, had been read to them by the prophet, repeatedly. One night they stood up for prayer, but they could not read even one word of it. They said this to the prophet, then prophet said “these are from abrogated verses and have been forgotten”²

- It has been narrated from Ibn-Abbas:” some times it was revealed to prophet at night and he forgot it in the morning, then God descended the verse 2/106 (the verse of abrogation).³

- It has been narrated from Aiesheh⁴:

عن عائشة رضي الله عنها: قالت سمع النبي رجلا يقرأ في المسجد فقال رحمه الله لقد اذكرني كذا وكذا آية أسقطتها في سورة كذا وكذا

Translation: Ayesheh said: “prophet heard someone reading Quran in the mosque, he said “may God bless him he remembered me of such verses that I left from such Soorah”

¹ -Al-Etqan Soiooti, 3/81-85: ص ٣، ج ٣، 2/66 الاتقان في علوم القرآن، تأليف سيوطي،

² - Al-Itqan Soyooti:2/68 ٦٨/٢ الاتقان في علوم القرآن، تأليف سيوطي

³ - Asbab o Nnozool ص ١٩ -19 اسباب النزول

⁴ - Bokhari 5/5976

This Hadith explicitly indicates that Mohammad was forgetting some verses himself, not due to abrogation, but due to being a human. This confirms that Quran is the word of Mohammad not God, since God could prevent forgetting of his verses.

In summary, revealing some verses and making them forget are well established fact in Quran and Sunnat. It seems that it was a trick by Mohammad. He made the verses himself then he, like other humans, forgot some of them or were forgotten by him and his companions who heard those verses; to cover up such humanistic aspect of Quran, he attributed it to God. God does not need to reveal some verses then make them forget. God does not say worthless things to have them forgotten later.

Second type of abrogation includes those verses that their writing were abrogated (not written in the current Quran) but their rules remained valid, like the verse of stoning:

- It has been narrated that the verse of stoning had been part of Soorah Ahzab (33); [which is not now]; the verse is:

إذا زنى الشيخ والشيخة فارجموهما البتة نكالا من الله والله عزيز حكيم -

Translation: If old (has a partner) man or woman commits adultery, stone them definitely, this is God's punishment, and God is powerful and knowledgeable.¹

You may know that stoning of adulterous is part of the Islamic rules in all sects of Islam, but its verse is not written in the

¹ - Arabic text: Al-Itqan Soyooti:2/66 ٦٦/٢ تأليف سيوطي الاتقان في علوم القرآن،

current Quran. This type of abrogation is very unreasonable; if a rule is correct and should be implemented, why it should be omitted from Quran. This type of abrogation also could not be the act of God, God does not perform such an unreasonable act.

Third type of abrogation includes those verses that their writing remained in Quran but their rules were abrogated. There are many verses of this type in Quran. For seeing them you can look at quite a few reliable books about abrogation such as:

- Ibn Hazm, A-Nnasekh Val Mansookh, الناسخ والمنسوخ في القرآن، الكريم، تأليف: علي بن أحمد بن سعيد بن حزم الظاهري أبو محمد
- Ibn Jouzi, Almosaffa Men Elme A-Nnasekh Val Mansookh المصفي من علم الناسخ و المنسوخ ، تأليف: عبد الرحمن بن الجوزي أبو الفرج

This type of abrogation is also unreasonable, leaving the written form of a rule in Quran and prohibiting its practice, makes Quran difficult to be understood and makes readers confused. This ridiculous work could not be done by God.

The fourth and fifth types of abrogation are, abrogation of Quran by Sonnat and abrogation of Sonnat by Quran (like changing Qibla: the direction of prayer). These are not covered in this book.

Herein, the most important abrogations are discussed in details.

Abrogation of belief freedom

Lack of belief freedom in Islam was discussed more completely in chapter 15; here a brief explanation is presented.

As long as Mohammad was living in Mecca has no power to compel people to be Moslem. In that period he revealed some verses accepting belief freedom, like:

لا اكره في الدين (بقره ٢٥٦)-

Translation: there is no obligation in religion (2/256).

وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ فِي الْأَرْضِ كُلُّهُمْ جَمِيعًا أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّى يَكُونُوا مُؤْمِنِينَ -
(يونس ٩٩)

Translation: and if your lord had pleased, surely all those who are in the earth would have believed, all of them; will you then force men till they become believers? (10/99)

This verse shows amazement about possibility of compelling people to believe, meaning that it is impossible and wrong.

When Mohammad got power in Madinah, he used the sword to compel people to be at least superficially Moslem. He fought with people, killed thousands, robbed their belongings, enslaved their women and raped them to oblige them to be Moslem. At the end, he revealed some verses and completely abolished belief freedom. These verses are presented in Soorah Toubeh (9) and the most famous one among Islamic scholars and commentators of Qoran, called the verse of sword is this:

فاقتلوا المشركين حيث وجدتموهم (توبه ٥)-

Translation: Kill the Pagans wherever you find them (9/5).

There are many other verses expanding this order in the same Soorah and other Soorahs, which will be explained in chapter 15. The verse of sword abrogated (abolished) more than one hundred verses of Qoran, including any verse recommending good and just behavior with non-Moslems, and any verse recommending making peace with non-Moslems and so on. Based on these verses no non-Moslem has the right of living, either should be killed or be a Moslem. Christians and Jews should either be killed, or accept Islam or live humiliated with little rights under the rule of Islamic government and should pay parts of their income to the Islamic government.

There are two major drawbacks in this abrogation. First it is impossible that God abolishes this innate human right. Is it possible that God gives the people the power of thinking, reasoning and choosing then abolishes them? Why he created such a being in the first place? This is a stupid act attributed to God by Mohammad. Even if someone abolishes such rights, it does not happen in reality. People conceal their ideas due to fear but still are human and can not leave thinking, reasoning and choosing.

As you saw earlier and will see more in chapter 15, even Qoran says that it is an amazement that if Mohammad thinks that he could force people to believe (verse 10/99 mentioned above) . It means, Qoran accepts that belief freedom is an innate character of human being that could not be abolished, but when Mohammad came to power disregarded this verse of Qoran. This is a real

contradiction in Quran, as well as abrogation. As mentioned at the beginning of this chapter, abrogation includes the rules, not the facts. Quran accepts the fact that it is an impossible and incorrect to abolish the innate character of thinking and choosing; but by abolishing them it says opposite to the previous fact; it is a clear contradiction. Both abrogation and contradiction reveal that Quran is not the word of God but it is made up by Mohammad.

The second major drawbacks of this abrogation is that assume God wanted to abolish belief freedom, he was so wise to understand that it was not necessary to reveal the verses accepting belief freedom so that later on he being obliged to abolish them, and make a stupid of himself. Again this shows that Quran is the words of Mohammad not God, since God could not be so stupid.

Point

Some Moslem intellectuals said that Islam accepts belief freedom based on the following verses:

... فَبَشِّرْ عِبَادَ (زمر ١٧) الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ أُولَئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ - وَأُولَئِكَ هُمْ أُولُوا الْأَلْبَابِ (زمر ١٨)

Translation: So announce the good news to My slaves,(17) Those who listen to the Words and follow the best thereof those are (the ones) whom Allah has guided and those are men of understanding(39/18).

This is a self-evident reasonable concept accepted by almost all humans; but is Islam committed to it? For example if someone

with reasonable scrutiny realized that there are some errors in Quran or in the behaviors of Mohammad, so does not accept Islam, is he a guided and understanding person? Never. He is not guided, since Quran says that only Moslems are guided, and he is not an understanding man, since based on Quran, only those who accept and believe in Islam are reasonable people (it was explained in chapter 1). If he expresses his criticism he will be killed since he is considered apostate and he will go to the hell in hereafter. Even, if he conceals his criticism, he will go to the hell in hereafter. Therefore coercion for acceptance of Islam is in its place and no smell of freedom rises from this verse.

More importantly, this verse is a Meccan verse and it is abrogated by the sword verse.

Abrogation of the verses stating that the duty of prophet is only delivery of God's message

There are many verses in Quran, declaring that the only duty of Mohammad is to deliver (proclaim) God's message to people; for example:

قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَا حُمِّلْتُمْ وَإِنْ تُطِيعُوهُ تَهْتَدُوا وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ (نور ٥٤)

Translation: Say: "Obey God, and obey the Apostle: but if ye turn away, he is only responsible for the duty placed on him and ye for

that placed on you. If ye obey him, ye shall be on right guidance. The prophet's duty is only clear delivering (of the message)(24/54).

All these verses were abrogated by the verses of Jihad (fighting with non-Moslems to make them Moslems) like the verse of sword and many others like:

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ... (توبه ٧٣) -

Translation: O Prophet! fight hard against the unbelievers and the Hypocrites, and be harsh with them (9/73).

It means that the duty of prophet is not just proclaiming the God's message but he has to fight and be harsh against unbelievers to compel them to be Moslem.

Suppose we accept that this duty of killing and being cruel to unbelievers is right, even so, this abrogation could not be the act of God, since it was simply avoidable. If it was the act of God, he would know before hand that the duty of Mohammad was more than delivery of message, and it was enough to not use the word only (لا:only, except) in the verses of proclamation (like 24/54 mentioned above); thus he had not been obliged to change his mind and abrogate his previous verses. Also God could have said "now that you have no power, your duty is delivery of God's message". Therefore this abrogation could be avoided by a better wording of some verses, if Qoran was the word of God. This shows that this abrogation is also the act of Mohammad not God. In Mecca, he was powerless and did not know that sometime in the future would be powerful, thus he said that my duty is only delivery of the message

of God; then when he came to power he had to change his mind and his verses. In brief this abrogation is also the result of ignorance which could not be attributed to God.

Abrogation of obligatory charity before talking privately to Mohammad

(المجادله ١٢-١٣) يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَاجَيْتُمُ الرَّسُولَ فَقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَةٌ - ذَلِكَ خَيْرٌ لَّكُمْ وَأَطْهَرُ فَإِنْ لَمْ تَجِدُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (١٢) أَأَسْفَقْتُمْ أَنْ تُقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَاتٍ فَإِذْ لَمْ تَفْعَلُوا وَتَابَ اللَّهُ عَلَيْكُمْ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ (١٣)

Translation: O you who believe! When you whisper to Apostle, spend something in charity before your whisper. That will be best for you, and most conducive to purity (of conduct). But if you find not (the wherewithal), God is Oft-Forgiving, Most Merciful.(12) Is it that you are afraid of spending sums in charity before your whisper (with him)? If, then, you do not so, and God forgives you, then (at least) establish regular prayer; practice regular charity; and obey God and His Apostle. And God is well-acquainted with all that you do(13) (58/12-13).

In the verse 12 Moslems were ordered to pay money before whispering to prophet; then in the next verse it was abolished (abrogated). Isn't it strange? It is interesting, that even before being put to practice, verse 12 was abrogated. This abrogation clearly shows that it was the act of Mohammad not God. Firstly,

requesting tax to talk with the leader of a community is an immoral and tyrannical order. The leaders of a community should be in service of their people. Secondly, this abrogation shows that the person who issued this order had been ignorant. Mohammad issued such order while he did not know that people do not accept it; then he realized that it is impractical and he had to abrogate it. If the verse was from God, God would know before hand that this order is not practical and it is tyrannical, so he would never give such an order to be obliged to abrogate it shamefully.

Abrogation of justice among wives

In the following verse, men are allowed to marry as many as four wives provided that he could be just with all of them (treat them equally)

فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَى وَثُلَاثَ وَرُبَاعَ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا -
 مَلَكَتْ أَيْمَانُكُمْ ذَلِكَ أَدْنَىٰ أَلَّا تَعُولُوا (نساء ٣)

Translation: and if you fear that you cannot act equitably towards orphans, then marry such women as seem good to you, two and three and four; but if you fear that you will not do justice (between them), then (marry) only one or what your right hands possess; this is more proper, that you may not deviate from the right course (4/3).

Then the verse of 129 of the same Soorah has abrogated it and let husband to treat his wives unequally:

وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ فَلَا تَمِيلُوا كُلَّ الْمِيلِ فَتَدْرُوا هَآ كَالْمُعَلَّقَةِ -
وَإِنْ تُصْلِحُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا (نساء ١٢٩)

Translation: and you have it not in your power to do justice between wives, even though you may wish (it), but be not disinclined (from one) with total disinclination, so that you leave her as it were in suspense; and if you effect a reconciliation and guard (against evil), then surely Allah is forgiving, merciful (4/129).

A very likely reason for this abrogation is that Mohammad realized that even he himself can not be just with all his wives, as it was mentioned in the following verse:

تُرْجِي مَنْ تَشَاءُ مِنْهُنَّ وَتُؤْوِي إِلَيْكَ مَنْ تَشَاءُ وَمَنْ ابْتِغَيْتَ مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ -
ذَلِكَ أَذْنَىٰ أَنْ تُقَرَّ أَعْيُنُهُنَّ وَلَا يَحْزَنَ وَيَرْضَيْنَ بِمَا آتَيْنَهُنَّ كُلُّهُنَّ وَاللَّهُ يَعْلَمُ مَا فِي قُلُوبِكُمْ
وَكَانَ اللَّهُ عَلِيمًا حَلِيمًا (الاحزاب ٥١)

Translation: you (Mohammad) may put off whom (your wives) you please of them, and you may take to you whom you please, and whom you desire of those whom you had separated provisionally; no blame attaches to you; this is most proper, so that their eyes may be cool and they may not grieve, and that they should be pleased, all of them with what you give them, and Allah knows what is in your hearts; and Allah is knowing, forbearing (33/51).

Mohammad used to go to the home of his wives in turn, but he loved some of them more, therefore he abolished the rule of justice between wives, so that he could act unjustly himself.

Again this abrogation clearly demonstrates that these verses are from a human being not God. If it was from God, God would know before hand that man could not be just with his wives, thus God would never give such an order to be obliged to abrogate it.

In addition if you think carefully about these verses from another point of view, you will realize that it could not be from God. Verse 4/129 says that it is impossible for men to be just with all their wives, it means that order of justice in verse 4/3 had been an order to an impossible act, which could not be the order of God. God could not be so stupid to issue an impossible order.

Another great mistake of these verses is the permission of polygamy. Today, everybody knows that polygamy is a wrong and immoral act. Everybody has a great psychological inclination to confine his/her wife/husband to him/herself, and vigorously hates and forbids sexual act of his/her partner with others. This character is called zeal and produced innumerable fights among men and women. Polygamy is against this instinct of human being, thus could not be successful. Polygamy results in disintegration of families, hostility among society, real fighting between them and educative problems for children. Because of higher knowledge and freedom of modern human, polygamy occurs rarely and usually

secretly and is forbidden in all modern and progressed nations by law.

In the past, men kept their zeal and even made it legal, while confronted the zeal of women. In other words, men could have many wives, but women could not, and every woman belonged to one man only. Men went as far as had women be sat in home and even prohibited them from talking with other men. This unjust deed brought by Mohammad into the Qoran. If Qoran was from God, he would know that polygamy is against human nature, irrational and unjust and would never permit it.

Additionally, as will be discussed in chapter ‘Mohammad in Qoran’, Mohammad did not confine himself to four wives; he set special rules for himself including his freedom to marry as many women as he wished. This also confirms that Qoran is not the word of God, God could not give a sexual privilege to his prophet, and God treats all people equally.

Finally, confinement of polygamy to four, does not include bondwomen and temporary wives; both permitted in Islam¹. Thus in reality there is no limitation for sexual drive of men; they can have sexual act with as many women as they wish. This is absurd and unjust and another great weakness of Qoran, confirming that Qoran could not be the word of God.

¹ - Today, temporary marriage is not allowed in Sonni sects of Islam.

Abrogation of prohibition of sexual act at nights of Ramazan

At the beginning of duty of fasting, having sexual intercourse was prohibited both during the days and at nights of Ramazan. But some Moslems could not tolerate and had sexual act during nights. Then the following verse abrogated the prohibition:

أَحَلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ -
تَخْتَلُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَقَا عَنْكُمْ فَالآنَ بَاشِرُوهُنَّ.. (بقره ١٨٧)

Translation: Permitted to you, on the night of the fasts, is the approach to your wives. They are your garments and ye are their garments. God knows what you used to do secretly among yourselves; but He turned to you and forgave you; so now associate with them (2/187).

Abrogation of this rule is also due to ignorance of the legislator, it is even mentioned clearly in the verse. If it was the word of God, God would know that such a rule is not tolerable for Moslems and he would never legislate it at the first place.

Acceptance of pre-Islamic rule and its abrogation

In some cases, Qoran accepted the customs of pre-Islamic period of Arabia, then abrogated them. For example in Arabia before Islam, if a man died, his wife could stay at his home and use his wealth to

support herself for one year; this was accepted in the following verse:

وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا وَصِيَّةً لِّأَزْوَاجِهِمْ مَّتَاعًا إِلَى الْحَوْلِ غَيْرَ إِخْرَاجٍ -
(بقره ٢٤٠)..

Translation: and those of you who die and leave wives behind, (make) a bequest in favor of their wives of maintenance for a year without turning (them) out, then if they themselves go away, there is no blame on you for what they do of lawful deeds by themselves, and Allah is mighty, wise (2/240).

Then the above rule was abrogated by the following verse:

وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا فَإِذَا بَلَغْنَ -
أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَ فِي أَنْفُسِهِنَّ بِالْمَعْرُوفِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ (بقره
٢٣٤)

Translation: and (as for) those of you who die and leave wives behind, they should keep themselves in waiting for four months and ten days; then when they have fully attained their term, there is no blame on you for what they do for themselves in a lawful manner; and Allah is aware of what you do (2/234).

This sort of abrogation also confirms that Quran is the word of Mohammad. Mohammad had no rules for new events, thus he used to use pre-Islamic habits, and later on, in some cases, he would realize that they are not suitable rules therefore he would have to change them. If Quran was the word of God, he would not been in shortage of proper rules and he did not have to use the customs of a very retarded society like Arabia, 1400 years ago.

Abrogation of the beginning of a small Soorah by its end

(المزمل) يَا أَيُّهَا الْمَزْمَلُ (١) فَمِ اللَّيْلِ إِلَّا قَلِيلًا (٢) نِصْفَهُ أَوْ انْقُصْ مِنْهُ قَلِيلًا (٣) أَوْ زِدْ -
عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا (٤)

Translation: o you who have wrapped up in your garments! (1) rise to pray in the night except a little, (2) half of it, or lessen it a little, (3) or add to it, and recite the Qoran as it ought to be recited (4) (73/1-4)

In the above verses Mohammad was requested to remain awake more than a half of the night and read Qoran; but this rule was abolished in the verse 20 of the same Soorah:

إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِنْ ثُلُثِي اللَّيْلِ وَنِصْفَهُ وَثُلُثَهُ وَطَائِفَةٌ مِّنَ الَّذِينَ مَعَكَ وَاللَّهُ يُقَدِّرُ اللَّيْلَ وَالنَّهَارَ عَلِمَ أَن لَّنْ نَّحْصُوهُ فَتَابَ عَلَيْكُمْ فَاقْرَءُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ عَلِمَ أَن سَيَكُونُ مِنْكُم مَّرْضَىٰ وَآخَرُونَ يَضْرِبُونَ فِي الْأَرْضِ يَبْتَغُونَ مِن فَضْلِ اللَّهِ وَآخَرُونَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَاقْرَءُوا مَا تَيَسَّرَ مِنْهُ (مزم ٢٠)

Translation: surely your lord knows that you pass in prayer nearly two-thirds of the night, and (sometimes) half of it, and (sometimes) a third of it, and (also) a party of those with you; and Allah measures the night and the day. he knows that you are not able to do it, so he has turned to you (mercifully), therefore read what is easy of the Qoran. he knows that there must be among you sick, and others who travel in the land seeking of the bounty of Allah, and others who fight in Allah's way, therefore read as much of it as is easy (to you) (73/20).

Meaning that you do not need to wake up for reading of Qoran more than a half of the night, it is enough to read as much as possible and easy for you.

This abrogation too is clearly due to lack of knowledge. What an ignorant and unmerciful God is introduced by Mohammad. This God is so unkind that ordered Moslems who were working all day or were traveling or were sick to wake up more than a half of every night and read Qoran; also he is so ignorant that did not know that this order is intolerable. Then, as said in the verse, he knew that and changed his mind. Since God could not be so unkind and so ignorant, these are the word of Mohammad not God. Like us, Mohammad used to say something without enough consideration, and then realized that it was not right and would change his mind. God is merciful and omniscient and knows before hand that such an order is not right, so he never legislates it so that be obliged to change it.

Abrogation of “Fear God as He should be feared”

In the following verse, Moslems were asked to fear God (be pious; be righteous) at the maximum level:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ (آل عمران ١٠٢) -

Translation: O you who believe! Fear God as He should be feared, and die not except in a state of Islam (3/102).

Taqva originally means fear; in Quran it means fear of God's punishment; in other words to be pious and righteous due to fear of God's punishment.

The above order (having the highest piety) is not possible to be obeyed by Moslems, thus it was abrogated by the following verse:

اتقوا الله ما استطعتم، (التغابن ١٦) -

Translation: So fear God as much as ye can (64/16).

It is mentioned in various commentaries including Jalalain, when the first verse (maximum piety) revealed, it was very hard and intolerable for people, thus God sent the next verse and alleviated the duty.

It is clear that this abrogation too is due to irrationality and lack of knowledge, ordering people to the highest level of any task is irrational and it could not be the word of God. God need not do experiment to realize what is the correct way to do things, he knows everything. Testing by try and error is a human's behavior.

Summary of abrogation

The major abrogations were presented above, as you saw, all of them were avoidable, provided that Quran was the word of God.

None of the Quranic abrogations (including the other less important and controversial ones, not mentioned here) is due to gradualism or changing situation of people; all of them are due to

irrationality and lack of knowledge, confirming that abrogation is the act of Mohammad not God.

Universal and particular

A predicative sentence (proposition) is a sentence in which something is affirmed or denied about something else (subject). A predicative sentence is either particular or universal (general). If the predicate includes all the elements of the subject, is called universal, like: Man is animal; meaning that every man anywhere and in any time is an animal. If the predicate does not include all the elements of the subject, is called particular, like: some humans are white. Thus the sentence “human is white” is wrong, since some human are not white. Therefore in a correct proposition (sentence) the predicate should include exactly the elements of the subject that in reality includes not more or less.

In common conversation, people does not care enough to separate universal and particular sentences. For example someone my want to exaggerate something, says it as a universal sentence while in reality it is particular. But in scientific, logical, philosophical and mathematical sentences, the proposition should be exact to be correct.

If Qoran is the word of God, its sentences must be absolutely correct so that predicate includes the correct number of the subjects. It is because, God is omniscient and does not say weak or incorrect sentences. But this is not the case in many sentences of Qoran. In many cases a particular preposition is expressed as

universal, which is incorrect. This is a clear indication that Quran is not the word of God. Mohammad, like other people, sometimes said universal sentences for exaggeration of the concept or he did not know the range of inclusion of the predicate, thus said something universally without enough precision. In some cases, Mohammad brought a new verse and limited the inclusion of a previous statement; in other words he changed a universal sentence to particular sentence. In Islamic knowledge, this act is called Takhsis “تخصيص” or particularization. Particularization is an invention of commentators and Foqaha (specialists in Feqh, which is the knowledge of the Shariah rules) to cover up and rectify this weakness of Quran and Sonnat. The worse is that in many cases there is no verse in Quran or statement in Sonnat to particularize an incorrectly universal statement of Quran.

In addition, this weakness is another source of ambiguity in Quran and produced lots of controversies among Islamic scholar about some verses

Particularization is a clear indication that Quran is not the word of God, if it had been from God, he would have said the complete and correct sentence at the first place so that he would not be obliged to make corrections to his previous statements.

Herein, some examples of incorrectly universal statements of Quran which were not particularized by Quran or Sonnat are presented.

Example:

ليس للانسان الا ما سعي (نجم ٣٩) -

Translation: Man shall have nothing but what he endeavors (53/39).

Generality of this statement is wrong. In reality a small part of our properties is due to our endeavors. For example, our being and all the systems of our bodies are not produced due to our trying. All the natural, environmental and familial properties of us are not due to our trying and so on. As mentioned in psychology, the greatest part of our personality is produced by genetics and environment (natural, sociological, educational, familial and so on), which have nothing to do with our endeavors.

Someone may say that this verse is about resurrection day not our worldly life. Even if we accept that suggestion, the above verse is still incorrect. Since, if there be a resurrection day, our psychological properties and our acts that are going to be judged are very much influenced by our earthy life, and our earthy life mostly is out of our hand, made by genetics and environment. As an example; Moslems believe that the only people who go to paradise are good Moslems; but even being a Moslem or non-Moslem is not due to our efforts, it is just a matter of environment. In reality, one in a thousand may really think again about their religion in adulthood; almost all of the people accept the religion of their environment.

Therefore this verse incorrectly universalized a very particular proposition, which is clearly a mistake of Mohammad not God. This verse is just good as a slogan to provoke people to work.

Example:

ان مع العسر يسري (الشرح ٦) -

Translation: Surely, with every difficulty there is relief (94/6)

This concept was repeated three times in Qoran. It is evident as a definite universal (general) statement is wrong. There is no need to explain that in some cases there is relief after the hardship but in many cases hardship never ends up or results in relief. Some difficulties are continuous throughout the whole life, like congenital diseases or chronic health problems. Also not all endeavors brings successes. For adaptation to the environment, which is essential for life, it is necessary for human or animal to accept some hardship of the environment forever. If a lion gets disappointed from his failed hunt, he will die soon, he should accept that the majority of his hunting efforts fail, in such a condition he continues to live. This knowledge and acceptance, results in a realistic relationship with the environment and it is essential for every living thing. Therefore the above verse is good for slogan but it is not always true; but Qoran by using the word 'definitely' (ان) insists that it is always true. Again this unrealistic slogan could not be the word of God, it is made up by Mohammad

to encourage his people to fight harder and to be optimistic about victory.

Example:

وَإِذَا أَدْقْنَا النَّاسَ رَحْمَةً فَرَحُوا بِهَا وَإِنْ تُصِيبُهُمْ سَيِّئَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ إِذَا هُمْ يَقْنَطُونَ -
(روم ٣٦)

Translation: When We give men a taste of Mercy, they exult thereat: and when some evil afflicts them because of what their (own) hands have sent forth, behold, they are in despair! (30/36).

Usually people get happy by wealth, success and so on, and some of the people despair in failure. But it is not the case for all. In fact, most people do not despair with failure. Therefore again Quran has generalized a particular concept unreasonably. Certainly such imprecise talking could not be the act of God.

Example:

وَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَا رَبَّهُ مُنِيبًا إِلَيْهِ ثُمَّ إِذَا خَوَّلَهُ نِعْمَةً مِّنْهُ نَسِيَ مَا كَانَ يَدْعُو إِلَيْهِ -
مِنْ قَبْلُ وَجَعَلَ لِلَّهِ أَنْدَادًا (زمر ٨)

Translation: and when distress afflicts a man he calls upon his lord turning to him frequently; then when he makes him possess a favor from him, he forgets that for which he called upon him before, and sets up rivals to Allah that he may cause (men) to stray off from his path (39/8).

This verse again is an unreasonable generalization of a particular proposition. In distress, some (not all) people call God,

and in abundance, people rarely make a partner for God (paganism). Therefore this verse is wrong especially the second concept, which is a great exaggeration.

Example:

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا وَحَمْلُهُ وَفِصَالُهُ ثَلَاثُونَ -
شَهْرًا حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ
عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي دُرِّيَّتِي إِنَّي أَنُبْتُ إِلَيْكَ وَإِنِّي
مِنَ الْمُسْلِمِينَ (احقاف ١٥)

Translation: and we have enjoined on man doing of good to his parents; with trouble did his mother bear him and with trouble did she bring him forth; and the bearing of him and the weaning of him was thirty months; until when he attains his maturity and reaches forty years, he says: my lord! grant me that I may give thanks for the favor which you hast bestowed on me and on my parents, and that I may do good which pleases you and do good to me in respect of my offspring; surely I turn to you, and surely I am of those who submit (Moslems) (46/15).

The underlined part says that when a man reaches his forty, he will say such sentences!! It is very strange; how such thing could be a general characteristic of human being. Few people may say those sentences in their forties but most people not. Therefore Quran attributed the act of very small number of people to all which is clearly wrong. Secondly, being forty has no relationship with these orisons. This could happen in any age. Thirdly:

mentioned forty implies that forty is the age of maturity of mind. There are many Hadiths supporting this idea.¹ This is an old and wrong idea which was brought to Qoran by Mohammad. Maturity of mind can happen in a wide range of ages, like 25-65 years of ages. Especially today maturity of mind of scientists happens in more advanced ages than forty. Therefore forty is not a real border for maturity of mind.

Example:

إِنَّ الْإِنْسَانَ لَكَفُورٌ (حج ٦٦). -

Translation: Most surely man is ungrateful (22/66).

Certainly, not all people at all the times are ungrateful, therefore this is not a general characteristic of human being, and thus the verse is incorrect.

Example:

(العلق) كُلَّا إِنَّ الْإِنْسَانَ لِيَطْغَى (٦) أَنْ رَآهُ اسْتَغْنَى (٧) -

Translation: nay! most surely man transgresses all bounds (breaks the rules of God), (6) when he sees himself as self-sufficient.(7) (96/6-7)

Grammatically, this concept was emphasized in three ways. Using “كلا”, “ان” and “ل” before “يطغى” are for emphasis, meaning that this concept is one hundred percent true. Also “ل” before “الانسان” emphasizes the generality of the concept. Thus it means

¹ - Addor-ol-Mansoor interpretation, 7/442

that all human being, all the times, will break the God's laws and moral values if they get wealthy.

Surely this generalization is not true. In majority of the cases, it is opposite; wealthy humans especially today are more moral and obedient to laws. A good example is the behavior of modern man who is much more affluent than his predecessors. The past history of poorer man was much fuller of crimes and killings compared to modern man. In addition even today, the wealthier nations usually do less killing, crime and injustice. Anyway there is no such general characteristic of human being. Both wealthy and poor could be moral and obedient to God and both could be immoral. Therefore again Qoran wrongly has generalized a concept that is correct for a minority of people.

Overall, unreasonable generalization of a particular character is logically wrong and is a great weakness of a text; so could not be the act of God. It is the act of Mohammad, who like ordinary people, exaggerates things to be more effective.

Chapter 4

Ambiguity of Qoran

A major characteristic of Qoran is ambiguity. There are lots of ambiguous sentences in Qoran so that Qoran itself accepted the presence of ambiguity in it. An ambiguous verse is called Motashabeh (متشابه) by Qoran. Many Qoranic verses could not be understood without refereeing to Sonnat, and some of them could not be understood even with the help of Sonnat, since there is nothing about them in Sonnat or what is there is unreliable. For example hundreds of Meccan small verses in the 30th part of Qoran are not clear and there are lots of controversies among commentators about them.

There are several reasons for these ambiguities including: irregularity, inaccurate statements, vague concepts, borrowing the customs and rules of various nations, inexactness of many sentences, lots of unjustified omission of parts of the sentences like too many omissions of pronouns, historical stories and claims without mentioning the date or geographical places, and using vague Arabic and non Arabic words without explaining them so that even the great companions of the prophet sometimes did not know the meaning of some words. Another major reason of ambiguity of Quran is abrogation of some verses.

The verse of ambiguity

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا -
الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا
اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ (آل
عمران ٧)

Translation: He it is Who has sent down to thee the Book: some of its verses are decisive, they are the basis of the book, and others are ambiguous. But those in whose hearts is perversity follow the part thereof that is ambiguous, seeking seduction, and searching for its interpretation, but no one knows its interpretation except God. And those who are firmly grounded in knowledge say: "We believe in the Book; the whole of it is from our Lord:" and none will grasp the Message except men of understanding (3/7).

It seems that after some time, Mohammad realized that some of his verses have no clear meaning, as sometimes happens for poets, then he tried to cover up such a fault. Look again at the above verse, how nicely and deceptively he covered up the weakness. He claims that those vague verses have very high level meanings that nobody except God and Mohammad could understand them. In other words, he converted a weakness that potentially could lead to weaken belief of his followers to a miracle that enhance their belief. At the same time, he offends people who think and ask questions about such vague verses, humiliating them as sick minded people. Thirdly he says that the best people are those who accept all verses without questioning, those who stop and suspend thinking and are absolutely obedient like slaves. Yes, these sorts of people are the best for a fake prophet but not for God; God wants his creatures to be wise and thinker, not stupid. The above verse is an excellent trickery of Mohammad with people. He presented a book to us claimed to be from God, but if we encounter hundreds of sentences in that book that are vague and contradictory, we should not ask question or think about them, otherwise we are sick minded!! We just should accept all and believe all. No thinking, no criticism, no questioning, the more stupid the better for Mohammad. Think one second, could this expectation be from an omniscient God, or it is from a weak and ignorant human?

In addition, if people are not allowed to think about hundreds of vague verses, for what these were revealed in the first place?

Furthermore, how poor people know that a verse is ambiguous and should not think about it? None of the vague verses has a clear sign showing them as vague. This is complete sickening of the mind of human being by a fake prophet. Think if you were a person who wants to read Qoran, you encounter hundreds of verses with no straight forward meaning; what are you going to do? If you think about them, they may be ambiguous thus you will be convicted as sick-minded; if you do not think about them they may be not ambiguous and you miss their concept. This makes people stunned

Prohibition of thinking about vague verses is a clear indication that Mohammad was afraid of being disclosed as a fake prophet, if people think about hundreds of meaningless or erroneous or contradictory verses.

Some examples of ambiguous verses

The ambiguous verses of Qoran are huge; herein some examples are presented, some others are presented in chapter of textual and grammatical errors of Qoran.

Example:

(الصافات) وَالصَّافَاتِ صَفًّا (١) فَالزَّاجِرَاتِ زَجْرًا (٢) فَالتَّالِيَاتِ ذِكْرًا (٣) -

Translation: I swear by those who range themselves in ranks (1) then by those who torture a great torture (2) then by those who read message (3) (37/1-3).

The meanings of (صافات), (زاجرات) and (تاليات) are not clear and there is nothing from Mohammad in Sonnat about them. Some probable but controversial meanings are angles, Islamic scholars, fighters.

Example:

(الذاريات) وَالذَّارِيَاتِ ذُرُوءًا (١) فَالْحَامِلَاتِ وِقْرًا (٢) فَالْجَارِيَاتِ يُسْرًا (٣) فَالْمُقْسِمَاتِ أَمْرًا (٤) -

Translation: I swear by those that scatter far and wide, (1) then those bearing the load (2) then those that flow easily, (3) then those divide the orders (4) (51/1-4).

The meanings of (ذاريات), (حاملات), (جاريات), (مقسمات) and (امر) are not clear. There are some controversial guesses among commentators such as wind, angles but none of them has sound evidence.

I presented just two examples; if you look at the 30th part of Qoran, you will be astonished with so many meaningless small verses. It seems that Mohammad told them like a poet considering their beauty but not their meaning; then when he encountered by so many questions about their meaning he resorted to intentional ambiguity of some verses.

Example:

إِذْ عُرِضَ عَلَيْهِ بِالْعَشِيِّ الصَّافِنَاتُ الْجِيَادُ (ص ٣١) فَقَالَ إِنِّي أَحْبَبْتُ حُبَّ الْخَيْرِ عَنْ -
ذِكْرِ رَبِّي حَتَّى تَوَارَتْ بِالْحِجَابِ (ص ٣٢) رُدُّوْهَا عَلَيَّ فَطَفِقَ مَسْحًا بِالسُّوقِ وَالْأَعْنَاقِ
(ص ٣٣).

Translation: when there were brought to him (Solomon) horses in the evening still when standing, swift when running (31) then he said: surely I preferred the good things instead of remembrance of my lord, until the sun set (32) bring them back to me; then began he to pass his hand over legs and necks (33) (38/31-33).

These verses are one set of the most ambiguous ones; the meaning of (خير) is not clear; whether it means any good thing, or good horses or wealth or something else. The meaning of (ذكر ربي) is not clear, whether it means remembrance of God, or Asr prayer. The meaning of (توارت بالحجاب) is not clear, whether it means hiding of the sun or hiding of the horses. The meaning of the pronoun (ها) in (ردوها) is not clear, whether it means sun or horses. The meaning of (مسح) is not clear, whether it means rubbing hand on the horses or rubbing hand during Vozoo (ablution) or cutting the neck and legs of the horses. The meaning of (سوق) is not clear, whether it means the legs of the horses or the legs of Solomon or the legs of Solomon and his companions. The meaning of (اعناق) is not clear, whether it means the necks of the horses or the neck of Solomon or the necks of Solomon and his companions. The product of the multiplication of these meanings would be 216. It means that these three verses

could have 216 meaning which none of them is reliable and sound. This is maximum ambiguity. There is also nothing reliable in Sonnat about these verses.

Was the God of Mohammad seek-minded who poured so much ambiguity over the head of people and expected them to accept stupidly and absolutely with no whisper of question or criticism? No; such nonsense could not be the act of God; this is the act of Mohammad who like us, sometimes says something pointless and garbled.

Example:

Other than usual days, two other types of days are mentioned in Qoran, one with a length of 1000 years and another 50000 years.

يُدَبِّرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِّمَّا تَعُدُّونَ (سجده ٥).

Translation: He (God) rules the affair from the heaven to the earth; then shall it ascend to him in a day the measure of which is a thousand years of what you count (32/5).

It is not clear whether this 1000 year day belonged to this world or to hereafter. Also it is not known what ascends to God.

نَعْرُجُ الْمَلَائِكَةَ وَالرُّوحَ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ (معارج ٤).

Translation: to him ascend the angels and the spirit in a day the measure of which is fifty thousand years (70/4).

It is not clear whether this day is the beginning of resurrection day or part of it. Also is it the same day mentioned in the verse 32/5? There is no answer. There is nothing from Mohammad in Sonnat about these ambiguities and what said by his companions are controversial and contradictory. For example it is mentioned in Etqan¹ that these days were not clear even for Ibn Abbas.

Example:

ثُمَّ قَفَّيْنَا عَلَىٰ آثَارِهِم بِرُسُلِنَا وَقَفَّيْنَا بِعِيسَى ابْنِ مَرْيَمَ وَآتَيْنَاهُ الْإِنْجِيلَ وَجَعَلْنَا فِي قُلُوبِ -
الَّذِينَ اتَّبَعُوهُ رَافِقَةً وَرَحْمَةً وَرَهْبَانِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ إِلَّا ابْتِغَاءَ رِضْوَانِ اللَّهِ فَمَا
رَعَوْهَا حَقَّ رِعَايَتِهَا فَآتَيْنَا الَّذِينَ آمَنُوا مِنْهُمْ أَجْرَهُمْ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ (حديد ٢٧)

Translation: then we made our messengers to follow in their footsteps, and we sent Isa (Jesus) son of Maryam (Mary) afterwards, and we gave him the Injeel (Gospel), and we put in the hearts of those who followed him kindness and mercy; and monasticism, they invented it, we did not prescribe it to them, only to seek Allah's satisfaction, but they did not observe it with its due observance; so we gave to those of them who believed their reward, and most of them are immoral (52/27).

Look at the underlined part. If you know Arabic you realize how garbled those phrases are. It seems that the verse aimed to say that monasticism was not the order of God but it was invented by Christians themselves. But the writing is very obscurant and disorganized since:

¹ - Etqan Soyooti 2/76

First: monasticism (رهبانيه) was incorrectly linked to mercy (رحمه) by 'و', resulting in the meaning "we put in the hearts of Christians kindness and mercy and monasticism" which seemingly is not intended by the writer. The reason for this mistake is that "رهبانيه" which is the subject of "ابتدعوها" is preceded its verb; if it was in its correct place, after its verb, "ابتدعوا رهبانيه" there would be no ambiguity in this phrase.

Second: if "ماكتبناها عليهم" is related to the previous part and independent of latter exception "الا", it means "they invented monasticism themselves and we did not write for them", which seems correct. But the use of exception (الا) after "ماكتبناها عليهم" made the phrase ambiguous, and the meaning would be "we did not write monasticism for them except for satisfaction of God", which is opposite to the previous meaning and seemingly not intended by the writer. To escape from this problem, some commentators said that there is a new sentence from exception onward. But it makes the problem worse, since the meaning of the new sentence would be "except satisfaction of God" which is a dangling phrase with no clear meaning.

Commentators used many tricks to solve the writing problems of this verse, but it has not been possible. There is no way to solve the inability of Mohammad's God to write a correct sentence! How flimsy is the God introduced by Mohammad, who can not write a correct sentence with a clear meaning and all the commentators of the last 1400 years tried hard to help this God but

they have not been successful. The reasonable conclusion is that it is not the word of God, but it is the word of Mohammad, who like other ordinary people, sometimes can not make a correct sentence.

Example:

لِنَلَّا يَعْلَمَ أَهْلُ الْكِتَابِ أَلَا يَفْعُرُونَ عَلَى شَيْءٍ مِّن فَضْلِ اللَّهِ وَأَنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَن -
يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ (حديد ٢٩)

Translation: So that the people of the Book do not know that they have no power whatever over the Grace of God, that (His) Grace is (entirely) in His Hand, to bestow it on whomsoever He wills. For God is the Lord of Grace abounding (57/29).

The underlined part has no reasonable meaning; thus translator and commentators of Quran changed the word “do not لِنَلَّا” to “do لَ”, to get a reasonable meaning.

In addition there is nothing in the previous verses for referring “so that” (لِ) to it. What happened that people of the book should not know that..? It is not clear.

Example:

وَاتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَىٰ مُلْكٍ سَلِيمٍ وَمَا كَفَرَ سُلَيْمَانُ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا -
يُعَلِّمُونَ النَّاسَ السَّحَرَ وَمَا أُنْزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هَارُوتَ وَمَارُوتَ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ
حَتَّىٰ يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ وَمَا
هُم بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَلَقَدْ عَلِمُوا لَمَنِ
اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ وَلَبِئْسَ مَا شَرَوْا بِهِ أَنْفُسَهُمْ لَوْ كَانُوا يَعْلَمُونَ (بقره ١٠٢)

Translation: They followed what the evils (Satans) gave out against the power of Solomon: the blasphemers Were, not Solomon, but the evils, teaching men Magic, and such things as came down at Babylon to the angels Harut and Marut. But neither of these taught anyone (Such things) without saying: "We are only for trial; so do not blaspheme." They learned from them the means to sow discord between man and wife. But they could not thus harm anyone except by God's permission. And they learned what harmed them, not what profited them. And they knew that the buyers of (magic) would have no share in the happiness of the Hereafter. And vile was the price for which they did sell their souls, if they but knew! (2/102).

At the first look everyone realizes that this verse is extremely ambiguous. For example what is the meaning of Satans?; what is the meaning of “ ملك سليمان ” (translated as power of Solomon)? Who were Harut and Marut? What they were doing? What is the whole meaning of the verse? There are many suggestions for every mentioned question in the commentary books. It is interesting that some commentators claimed that this great ambiguity is a miracle!

Example:

أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ وَيَتْلُوهُ شَاهِدٌ مِّنْهُ وَمِنْ قَبْلِهِ كِتَابُ مُوسَىٰ إِمَامًا وَرَحْمَةً أُولَٰئِكَ -
يُؤْمِنُونَ بِهِ وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ فَالنَّارُ مَوْعِدُهُ فَلَا تَكُ فِي مِرْيَةٍ مِّنْهُ إِنَّهُ الْحَقُّ مِنْ
رَبِّكَ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ (هود ١٧)

Translation: is he then who has with him clear proof from his lord, and a witness from him follows him and before him the book of Moses, a guide and a mercy? They believe in it; and whoever of the parties disbelieves in it, surely it is the truth from your lord, but most men do not believe (11/17).

Read the above verses again (especially Arabic verse) what does it mean? Different phrases without clear links were put beside each other. The meaning of each phrase is not clear. Most phrases are incomplete sentences. There are many pronouns with no clear reference. All these weaknesses made the verse extremely ambiguous.

Example:

وَلَوْ جَعَلْنَاهُ قُرْآنًا أَعْجَمِيًّا لَقَالُوا لَوْلَا فُصِّلَتْ آيَاتُهُ أَلَّا عَجَمِيٌّ وَعَرَبِيٌّ قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَشِفَاءَ وَالَّذِينَ لَا يُؤْمِنُونَ فِي آذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى أُولَٰئِكَ يُنَادُونَ مِنْ مَّكَانٍ بَعِيدٍ (فصلت ٤٤)

Translation: and if we had made it a Qoran in a foreign language, they would certainly have said: why have not its communications been made clear? what! a foreign and an Arabian! Say: it is to those who believe a guidance and a healing; and (as for) those who do not believe, there is a heaviness in their ears and it is obscure to them; these shall be called to from a far-off place (4/44).

You need to read the verse a few times to get a vague meaning, especially the underlined part is ambiguous. It is interesting that this verse tries to say that if the language of Qoran

had been not Arabic; people would have said “why it is not clear”. In other words wants to say that since Qoran is Arabic is clear; but its answer itself is very ambiguous. Also it implies that non-Arabic languages are impotent to be clear, which is wrong. As usual, commentators tried to help Mohammad to get a reasonable meaning from this verse. They proposed three possible meanings; first it may mean that “Qoran is Arabic and non-Arabic, a mixture of both”. Second, it may mean “why Qoran is non-Arabic and its listeners are Arabs?” Third, “why Qoran is non-Arabic and its prophet is Arab?” None of these three possible meanings has support from Qoran or Sonnat.

In addition the rest of the verse (after the underlined part) has no clear relation with the first part, increasing the ambiguity.

Example:

وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِّنْهُمَا اذْكُرْنِي عِنْدَ رَبِّكَ فَأَنَسَاهُ الشَّيْطَانُ ذِكْرَ رَبِّهِ فَلَبِثَ فِي السِّجْنِ بِضْعَ سِنِينَ (يوسف ٤٢) -

Translation: and he (Josef) said to him whom he knew would be released of the two: remember me with your lord (??); but the Satan caused him (??) to forget mentioning his lord (??), so he remained in the prison a some years (12/42).

This verse is the continuum of Josef story. Two prisoners dreamed and Josef interpreted for them. Josef said that one of them would be killed and the other would be released and become cupbearer of the king. Now is the turn of the above verse, look how

vague this verse is. The meanings of those words (with question marks) are not clear. The first word “lord” either means king or God. The word “him” could mean Josef or released prisoner. The third one “lord” could mean King or God. There is a great controversy among commentators about this verse. Overall there are two probable meanings for the verse; first: Satan made Josef forget God and ask a human (prisoner) for help, thus God punished Josef and let him remain in jail for some more years. Second: Satan made the released prisoner forget to mention Josef to the king, thus Josef remained in jail for some more years.

The ambiguity of this verse could have been solved with a small change if instead of lord, king or God had been used. It is human (Mohammad) who did not notice it, not God.

Ambiguity produces three intrinsic contradictions in Qoran

Ambiguity of many verses of Qoran, produced three inconsistencies (contradictions) in Qoran, consisted of:

1- Contradiction between ambiguity and clarity

There is an intrinsic contradiction in Qoran about the clarity of the Qoranic verses. In many verses it was claimed that Qoran is clear, like:

هُوَ الَّذِي يُنَزِّلُ عَلَى عَبْدِهِ آيَاتٍ بَيِّنَاتٍ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ (الحديد ٩) . -

Translation: He is the One Who sends to His Servant (Mohammad) clear and clarifier verses, that He may lead you from the depths of Darkness into the Light and verily God is to you most kind and Merciful (57/9).

قَدْ جَاءَكُمْ مِّنَ اللَّهِ نُورٌ وَكِتَابٌ مُّبِينٌ (مائده ١٥) (5/15) -

Translation: indeed, there has come to you light and a clear and clarifier book from Allah.

تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ (يوسف ١) -

Translation: These are the verses of the clear and clarifier book (12/1).

تِلْكَ آيَاتُ الْكِتَابِ وَقُرْآنٍ مُّبِينٍ (حجر ١) -

Translation: These are the verses of Revelation,- of a Quran that is clear and clarifier (15/1).

The word Mobin (مبين) which is used as a character of Quran, and repeated at least 125 times, means clear and maker of other concepts clear (clarifier). In these verses Quran as a whole is described as clear and clarifier, whiles Quran itself says that some of its verses are ambiguous. Thus there is an explicit contradiction between these two claims. If Quran as a whole is clear, it must not include vague verses.

2- Contradiction between ambiguity and being easy to understand

There are some verses in Quran, claiming that Quran is easy to understand, like:

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ (القمر ١٧ و ٢٢ و ٣٢ و ٤٠) -

Translation: And We have indeed made the Qoran easy to understand and remember: then is there any that will receive admonition? (repeated four times: 54/17, 22, 32 and 40).

فَإِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ (الدخان ٥٨) -

Translation: Verily, We have made this (Qoran) easy, in your tongue, in order that they may understand (be mindful) (44/58).

Overall, based on these verses, Qoran as a whole is easy to understand, whiles Qoran itself says that some of its verses are ambiguous, and ambiguity make it difficult to understand. Therefore there is an explicit contradiction between these two claims. If Qoran as a whole is easy to understand, it must not include vague verses.

One may say, the aim of Qoran of easiness and clarity is not the whole Qoran but parts of it. But if you look again in the verses about clarity and easiness, they attribute these two characters to whole Qoran.

3- Contradiction between ambiguity and guidance

There are tens of verses in Qoran announcing that this Qoran is for guiding people to the right path. But an ambiguous writing could not be a guide, but it is misleading. Thus at least parts of Qoran are not clear and easy to understand thus are misleading.

Therefore there is an explicit contradiction between claim of guidance and misguidance in Qoran.

It is interesting that some commentators claim that drastic ambiguity of some verses is a miracle.¹ If it is so, insane people are the most miraculous persons who say many things no body understand.

Presence of these weaknesses and contradictions in Qoran, clearly shows that Qoran is not the word of God.

Note:

Non-Arab people who are not competent in Arabic, have to read translations of Qoran in their own language and this make them prone to misunderstanding of Qoran. Since in many cases they are not reading the true translation of the verses but reading a filtered and modified version of the verses. Translators try to make Qoran understandable, reasonable and flawless. To do so, they change the position of words or phrases, add phrases (if they are very honest, put the extra phrases in brackets), and even worse, they change the meaning of the words. For example some have translated Mani (منى) to sperm to imply miracle, while its meaning is semen. Some translated Keid (كيد) of God to plan of God, while

¹ - like: Almizan commentary , by Tabatabaei

its true meaning is trickery of God¹. Considering this problem you may not notice some of the weaknesses that are presented here while reading a translated version of Qoran.

¹ - like: Farsi Qoran translation by Naser Makarem; he wrote the most dishonest and filtered translation I've ever seen.

Chapter 5

Ascribing bad traits to God

As mentioned in the introduction of the book, the essence of reasoning of this book is that:

If Qoran is the word of God;

God would be ignorant, stupid, cruel, unjust, deceitful and vindictive;

Since God has not such attributes, Qoran is not the word of God.

Thus the whole book is dealing with the traits of God. For example it was shown that Qoran has huge number of scientific

errors, thus God of Mohammad must be ignorant and so on.

In Quran some excellent characteristics were attributed to God, like, oneness, merciful, kind, creator, just, live, pure, truthful, glory, sustainer, provider, nurturer, powerful, omniscient, guider and so on. Quran rarely attributed a bad character or behavior directly to God, but scrutinizing the acts and words of God in Quran, shows that God of Quran must be extremely dire.

Gods of each nation or culture are at the same cultural level of the nation. As human progressed, his Gods also progressed. It is also true for God of Mohammad. God of Quran is like a boss of a tribe or an Arab king. This God sits on his throne (Arsh) and gives orders; he has lots of angles who do his orders; they continually travel from the Arsh towards lower heavens and earth and administer the whole universe. Some of these angles spy on people and make detailed notes of their behavior to be used against them in the resurrection day. This God has hands like a king, moves from one place to another, gets happy, gets angry, makes great tricks, hates disobedient people, he is their enemy and takes brutal revenge on them. This God does all sorts of extreme brutality to disobedient people, but loves the most obedient ones. He sends disobedient people to the hell to be burned for ever and send the obedient ones to heaven to eat everything as they wish, drink the best wine, and have sex with the prettiest women as they wish. You see, the behavior and taste and affections of this God is similar to an Arab king. Also this God, similar to an Arab king of 1400 years

ago, knows nothing about the world, he is stupid and ignorant. All of what just was said is shown with direct evidence from Qoran in this book.

It should be mentioned that the concept of God was promoted in Islamic knowledge especially in Islamic philosophy and Kalam¹ throughout history. In Islamic philosophy, God is one, pure, just, omniscient and omnipotent, has no ingredients or parts, he is present everywhere, he has no motion and has no weak or bad traits, has no location and no time. Also Islamic scholars tried to interpret the verses of Qoran so that be compatible with the promoted concept of God; for example they say that the hand of God means the power of God, or the movement of God is not real movement, or revenge of God is not the bad revenge as we human know. But in reality the concept of God in Qoran is not as promoted and beautiful as Islamic scholars claim; as you see lots of these incompatibilities throughout this book.

In this chapter some other (other than those presented throughout other chapters of this book) inappropriate traits ascribed to God by Qoran are discussed.

Using plural pronoun for God

With respect to insistence of Qoran on oneness of God, it is

¹ - knowledge of providing proofs for the pillars of Islam.

strange that in many cases plural pronoun was used for God:

Examples:

إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا (بقره ١١٩) -

Translation: Surely we have sent you with the truth as a bearer of good news and warning (2/119).

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ (حجر ٩) وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ فِي شِيَعِ الْأَوَّلِينَ - (حجر ١٠)

Translation: Surely we have revealed the reminder and we will most surely be its guardian (9) and certainly we sent (messengers) before you among the nations of yore (10) (15/9-10).

Use of plural pronoun for God is wrong and most probably was taken from the environment, in which one sometimes use plural pronoun for oneself.

Hand of God

The hand of God is mentioned in some verses, like:

يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ (فتح ١٠) -

Translation: The hand of Allah is above their hands (48/10).

وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ (ذاريات ٤٧) -

Translation: And the heaven, we raised it high with hand (51/47).

Having or not having hand is not a weakness for God, but surely it is against the accepted concept of God among Islamic scholars. They say that hand of God means power of God, but it is a futile effort, since if Quran is the word of God, God knows himself well

and uses the proper word to describe himself. The word of God does not need to be corrected by human being.

Movement of God

- وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا (فجر ٢٢) -

Translation: and your lord comes and (also) the angels in ranks (89/22).

- هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِّنَ الْغَمَامِ وَالْمَلَائِكَةُ وَقُضِيَ الْأَمْرُ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ (بقره ٢١٠) -

Translation: they do not wait but that Allah comes to them in the shadows of the clouds along with the angels (2/210).

Again, having or not having motion is not a weakness for God, but surely it is against the accepted concept of God among Islamic scholars. They tried hard to change the meaning with no success.

Oppressive acts attributed to God

Even though Quran never directly attributed injustice or oppression to God, but attributed many acts to God which are truly oppressive; such as:

Eternal burning of sinful people in the hell

Punishment of no sin could be burning the sinner live even for one time, but Quran says that God will burn them eternally; this

is the worst injustice act attributed to God by Quran. This subject is explained fully in a chapter about the resurrection day.

Unjust punishment of those who believe that they are doing the right acts

البقرة: فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ (١٠) وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ (١١) أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِنْ لَا يَشْعُرُونَ (١٢)

Translation: there is a disease in their hearts, so Allah added to their disease and they shall have a painful torment because they deny (the word of God) (10) and when it is said to them, do not make mischief in the land, they say: we are doing the right things (11) now surely they themselves are the mischief makers, but they do not understand it (12) (2/11-12).

In these verses two misbehaviors were attributed to God. First: God makes the mental disease of sinful people worse. It means that God is evil (deceptive), instead of helping people out of astray he makes them more astray. This will be discussed fully in a chapter about guidance and misguidance.

The second misbehavior attributed to God by the above verses is oppression (injustice). An act is recognized as a crime if the doer did it deliberately while he knew that it was wrong. For this reason, we humans do not punish anyone doing a wrong thing mistakenly or unknowingly; but God, who supposed to be more kind than us, punishes people who really believe that they are doing

the right acts! Their real belief is known from the verse 12 (underlined); it says that they are the wrong doers but they do not know it. It means that they intend to do the right and good acts, so why one should be punished for his misunderstanding.

Annihilating innocents and children with sinners

It was mentioned in Qoran many times, that God tormented and annihilated a tribe or nation due to their disobediences to their prophet, such as: Aad, Samood, Aikah, and tribe of Loot. These people were wiped from the face of the earth by a celestial torment. For example:

الصافات: وَإِنَّ لُوطًا لَّمِنَ الْمُرْسَلِينَ (١٣٣) إِذْ نَجَّيْنَاهُ وَأَهْلَهُ أَجْمَعِينَ (١٣٤) -
إِلَّا عَجُوزًا فِي الْغَابِرِينَ (١٣٥) ثُمَّ دَمَرْنَا الْآخَرِينَ (١٣٦)

Translation: and Loot was most surely of the messengers (133) when we rescued him and his followers, all (134) except an old woman (who was) amongst those who were buried (135) then we destroyed the others (136) (37/134-136).

The common aspect of all these stories is that God destroyed their cities with all the adult and children, animals, building etc., so that they were annihilated from the surface of the earth. This is an explicit oppression, injustice and cruelty. Only a minority of people of each society knowingly and intentionally disobey the right rules, while the great majority of people just unknowingly believes and

do what is prevalent in their society; this is a scientific fact proved by psychology. Even it is the case today, age of science and communication. Why for example people of Middle East are Moslem, just because their parents and their society have been Moslem. Why American are Christian, just because of the society born in it. Suppose one of the today's religion is really from God, is it right to kill billions of people believing in other religions throughout the world? Right or wrong, all doing the same; they obey the path of their society; why one group should be cheered-up and the rest should be killed by torment. Clergies may say "it is the duty of all people to research and find the right religion". It is an order to an impossible act. Is it possible that all humans spend tens of years of their life to do research about all religions of the world, while they are busy working for the primary needs of themselves and their families. It is impossible, even today that all books of various religions are present in the internet and most people are literate. What about thousands of years ago with no literacy, no fast communication, no publishing equipments and so on? Suppose God really sends a prophet to a nation and the majority of them disobey him. In reality, a minority knows that prophet is right and intentionally disobey him, but the majority think that the prophet is not really a prophet and wants to lead them astray. Why this majority should be punished and perished by God. Secondly: in almost all the human history, women were under the command of men, they even could not come out of their home without their

husband permission. How it was possible for them to search the world for the truth? Thus killing the women is also a cruelty and injustice. Thirdly: at least a half of the people are children; why they should be killed due to sin of their fathers. This is much worse than previous killings. Fourth: punishment and killing of mentally retarded people are explicit oppression. Fifth: some people are really doubtful, why they should be killed? Sixth: why the animals, agriculture, buildings, arts, industry and all other things should be destroyed? Finally: genocide is not the right way to guide people to God. If really God wants to direct people to the right path, he could miraculously punish those that knowingly disobey God; that certainly change the mind of the rest; why all should be killed together. Even the most tyrannical and cruel men of human history did not destroy and kill all together. This is the most nonsense and cruelty attributed to God by Qoran. Since God could not be so stupid, unjust and cruel, these stories were made up by humans including Mohammad.

God induces wealthy people to do immoral acts then demolishes their town

وَإِذَا أَرَدْنَا أَنْ نُهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا فِيهَا فَحَقَّ عَلَيْهَا الْقَوْلُ فَدَمَرْنَاهَا تَدْمِيرًا -
(اسراء ١٦)

Translation: and when we (God) wish to destroy a town, we send our commandment to the wealthy people, then they transgress

therein; thus the word (of God) proves true against it, so we destroy it with utter destruction (17/16).

This verse attributed an explicit oppression to God. First, inducing or ordering people to do sins is wrong and could not be the act of God. If it be the case, the real sinner is God not wealthy people. Wealthy people should not be punished but should be rewarded, because they are obeying the order of God. Second, killing and destroying the whole society by God is an explicit cruelty, since they all are going in the direction guided by God. Thirdly, the God of Mohammad seems sick minded, why he likes to kill people and produce a resort himself to kill them? This sadistic act could not be the will of God, and these sentences could not be the words of God..

Ordering Jews to kill each other after they had worshipped a calf

It is written in Quran, that Moses went to a mountain to worship and talk with God for forty days. Meanwhile someone called Sameri made a calf from gold which produced the voice of cow, and asked people to worship it and some people accepted that. When Moses came back, asked Sameri:

قَالَ فَمَا خَطْبُكَ يَا سَامِرِيُّ (طه ٩٥) قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِ فَقَبَضْتُ قَبْضَةً مِّنْ -
أَثَرِ الرَّسُولِ فَنَبَذْتُهَا وَكَذَلِكَ سَوَّلَتْ لِي نَفْسِي (طه ٩٦)

Translation: (Moses) said: "What then is your case, O Samiri?"
(95) He replied: "I saw what they saw not: so I took a handful (of

dust) from the footprint of the Apostle (Gabriel), and threw it (into the calf): thus did my soul suggest to me."(96) (20/95-96).

Based on these verses, Sameri took a handful (of dust) from the footprint of the Apostle and poured it into the calf causing it to produce voice. These two acts are the direct acts of God; first nobody could see Gabriel and his footprint except by wish of God. Secondly the effect of dust on the calf could not happen except with the will of God. Thus God himself did such a wrong act and he has to bear its responsibility. But as said in Qoran, God orchestrated the situation for deceiving people then when poor and ignorant people, who know nothing about behind the veil, were deceived, God cruelly punished them by ordering them to kill each other.

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يَا قَوْمِ إِنَّكُمْ ظَلَمْتُمْ أَنْفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجْلَ فَتُوبُوا إِلَىٰ بَارِئِكُمْ فَاقْتُلُوا - أَنْفُسَكُمْ ذَٰلِكُمْ خَيْرٌ لَّكُمْ عِنْدَ بَارِئِكُمْ فَتَابَ عَلَيْكُمْ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ (البقره ٥٤).

Translation: And remember Moses said to his people: "O my people! You have indeed wronged yourselves by your worship of the calf: So turn (in repentance) to your Maker, and slay yourselves; that will be better for you in the sight of your Maker." Then He turned towards you (in forgiveness): For He is Oft-Returning, Most Merciful (2/54).

About this verse, nothing reached us from Mohammad himself, but some of the great companions of Mohammad said that people were ordered to take sword and kill each other. Father and sons, brothers and other relatives killed each other until the number

of slaughtered people reached 70000 (in Torah is 3000). Then God forgave them.

What a cruel unreasonable act attributed to God. Why God and Moses did not explain and guide people to the right path? Why God of Torah and Qoran likes slaughter so much? Why God is so unkind and cruel? In addition, in this sort of slaughter, the stronger and younger people kill the weaker and older ones; is it just?

The reality is that Mohammad borrowed this story from Torah and did not realize that it is so unreasonable and cruel. God of Torah like God of Mohammad is very brutal. This cruelty could not be the act of a real God, all these are made up by human beings.

Punishment of thousands of Jewish generations for the sin of their ancestors

فَلَمَّا عَتَوْا عَنْ مَا نُهُوا عَنْهُ قُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ (اعراف ١٦٦) وَإِذْ تَأَذَّنَ رَبُّكَ -
لِيُعَذِّبَنَّ عَلَيْهِمْ إِلَى يَوْمِ الْقِيَامَةِ مَنْ يَسُومُهُمْ سُوءَ الْعَذَابِ إِنَّ رَبَّكَ لَسَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ
رَحِيمٌ (اعراف ١٦٧)

Translation: When in their insolence they transgressed (all) prohibitions, We said to them: "Be you (Jews) apes, despised and rejected."(7/166) Behold! your Lord did declare that He would send against them (Jews), to the Day of Judgment, those who would afflict them with grievous penalty. Your Lord is quick in retribution, but He is also Oft-forgiving, Most Merciful(7/167).

لَنْ يَضُرُّوكُمْ إِلَّا أَذًى وَإِنْ يُقَاتِلُواكُمْ يُوَلُّوكُمُ الْأَدْبَارَ ثُمَّ لَا يُنصَرُونَ (آل عمران ١١١) -
 ضُرِبَتْ عَلَيْهِمُ الذَّلَّةُ أَيْنَ مَا تُخَفُّوا إِلَّا بِحَبْلٍ مِنَ اللَّهِ وَحَبْلٍ مِنَ النَّاسِ وَبَآؤُوا بِغَضَبٍ مِنَ اللَّهِ
 وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ
 ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ (آل عمران ١١٢)

Translation: They will do you no harm, barring a trifling annoyance; if they come out to fight you, they will show you their backs (escape), and no help shall they get.(3/111) abjection is pitched over them wherever they are found, except when under a covenant from God and from men; they draw on themselves wrath from God, and pitched over them is (the tent of) destitution. This is because they rejected the verses of God (Qoran), and killed the prophets in defiance of right; this is because they rebelled and transgressed beyond bounds (3/112).

In the above verses was said that Jews were condemned to be tormented by other people, to be abject and to be poor until the resurrection day, because of the sins of their ancestors. Is this just? Someone committed sins, someone else is punished. Surely this is an explicit oppression and crime attributed to God by Mohammad.

On the other hand, those who torment or kill Jews are the agents of God, thus should be cheered up. For example Hitler was a great agent of God. Could this nonsense be attributed to a reasonable and just God?

In addition Qoran blames the Jews of Mohammad's period for sins of their ancestors:

وَإِذَا قِيلَ لَهُمْ آمِنُوا بِمَا أَنزَلَ اللَّهُ قَالُوا تَأْمِنُوا بِمَا نُنَزِّلُ عَلَيْنَا وَيَكْفُرُونَ بِمَا وَرَاءَهُ وَهُوَ -
 الْحَقُّ مُصَدِّقًا لِمَا مَعَهُمْ قُلْ فَلِمَ قَتَلْتُمُ أَنْبِيَاءَ اللَّهِ مِنْ قَبْلُ إِنْ كُنْتُمْ
 مُؤْمِنِينَ (بقره ٩١)

Translation: When it is said to them, "Believe in what God has sent down, "they say, "We believe in what was sent down to us:" yet they reject all besides, even if it be Truth confirming what is with them. Say: "Why then have you killed the prophets of God in times gone by, if you did indeed believe?" (2/91).

آل عمران: لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ سَنَكْتُبُ مَا قَالُوا -
 وَقَتْلُهُمُ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ وَقَوْلُ دُوفُوا عَذَابَ الْحَرِيقِ (١٨١) ذَلِكَ بِمَا قَدَّمْتُمْ أَيْدِيَكُمْ وَأَنَّ
 اللَّهَ لَيْسَ بِظَلَّامٍ لِلْعَبِيدِ (١٨٢) الَّذِينَ قَالُوا إِنَّ اللَّهَ عَهِدَ إِلَيْنَا أَلاَّ نُؤْمِنَ لِرَسُولٍ حَتَّىٰ يَأْتِيَنَا
 بِقُرْبَانٍ تَأْكُلُهُ النَّارُ قُلْ قَدْ جَاءَكُمْ رَسُولٌ مِّن قَبْلِي بِالْبَيِّنَاتِ وَبِالَّذِي قُلْتُمْ فَلِمَ قَتَلْتُمُوهُمْ إِنْ كُنْتُمْ
 صَادِقِينَ (١٨٣)

Translation: Allah has certainly heard the saying of those who said: surely Allah is poor and we are rich. I will record what they say, and their killing the prophets unjustly, and I will say: taste the chastisement of burning (3/181) this is for what your own hands have sent before and Allah is not in the least unjust to the servants (3/182) (those are they) who said: surely Allah has enjoined us that we should not believe in any messenger until he brings us an offering which the fire consumes. Say: indeed, there came to you messengers before me with clear arguments and with that which you demand; why then did you kill them if you are truthful? (3/183).

Blaming Jews for the sins of their ancestor is also unjust and unreasonable. Besides, Mohammad by resorting to an incorrect reason tries to evade bringing requested miracle for them.

Blaming, tormenting and killing of others for sins of some other people are even in contradiction with some verses of Quran itself, look:

مَنْ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّٰ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ -
(اسراء ١٥).

Translation: whoever goes aright, for his own soul does he go aright; and whoever goes astray, to its detriment only does he go astray: nor can the bearer of a burden bear the burden of another, nor do we chastise until we raise a messenger (17/15).

The concept of this verse is correct and just but completely opposite to the concept of the previous verses. Since God is not unreasonable or unjust and does not say contradictory things, these verses are not the word of God.

Creating enmity and hatred among Christians due to the sins of their ancestors

وَمِنَ الَّذِينَ قَالُوا إِنَّا نَصَارَىٰ أَخَذْنَا مِيثَاقَهُمْ فَنَسُوا حَظًّا مِمَّا دُكِّرُوا بِهِ فَأَغْرَيْنَا بَيْنَهُمُ
الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ وَسَوْفَ يُنَبِّئُهُمُ اللَّهُ بِمَا كَانُوا يَصْنَعُونَ (مائده ١٤)

Translation: and with those who say, we are Christians, we made a covenant, but they neglected a portion of what they were reminded of, therefore we excited among them enmity and hatred to the day of resurrection; and Allah will inform them of what they did (4/14).

Again it is injustice of God of Mohammad to all future Christians due to sins of their ancestors. Another error of this verse is that it is not compatible with reality. During last 1400 years there was not more hostility among Christians compared to other nations; on the opposite, unity and friendship among Christians has been more than others.

Torment due to belief

There are many verses in Qoran saying that God will torment and burn non-Moslems eternally in the hell. Qoran says that the only acceptable religion by God is Islam:

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ (آل عمران ١٩) -

Translation: Surely the (true) religion with Allah is Islam (3/19).

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ (آل عمران ٨٥) -

Translation: and whoever desires a religion other than Islam, it shall not be accepted from him, and in the hereafter he shall be one of the losers (3/85).

Thus no religion except Islam is accepted by God. In other verses, Qoran explains the fate of all non-Moslems:

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ (بقره ٣٩) -

Translation: But those who reject Faith (Islam) and disprove Our verses (Qoran), they shall be companions of the Fire; they shall abide therein for ever." (2/39).

All non-Moslems including people of the book (Christians and Jews) will be send to the hell. Also in the next verse, Quran recognizes the people of the book as infidels and pagans, and promises to send them all to the hell:

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ وَقَالَ الْمَسِيحُ يَا بَنِي إِسْرَائِيلَ اعْبُدُوا اللَّهَ - رَبِّي وَرَبَّكُمْ إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ (مائده ٧٢).

Translation: Certainly they disbelieve who say: surely Allah, he is the Jesus, son of Mary; and the Jesus said: o children of Israel! serve Allah, my lord and your lord. Surely whoever associates (others) with Allah, then Allah has forbidden to him the garden (paradise), and his abode is the fire; and there shall be no helpers for the unjust (5/72).

وَقَالَتِ الْيَهُودُ عُزَيْرٌ ابْنُ اللَّهِ وَقَالَتِ النَّصَارَى الْمَسِيحُ ابْنُ اللَّهِ ذَلِكَ قَوْلُهُمْ بِأَفْوَاهِهِمْ - يُضَاهَوْنَ قَوْلَ الَّذِينَ كَفَرُوا مِنْ قَبْلُ قَاتِلْهُمْ اللَّهُ أَلَّنَّ يُوَفَّقُوا (توبه ٣٠) اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِّنْ دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا لَا إِلَهَ إِلَّا هُوَ سُبْحَانَهُ عَمَّا يُشْرِكُونَ (توبه ٣١).

Translation: and the Jews say: Uzair is the son of Allah; and the Christians say: Jesus is the son of Allah; these are the words of their mouths; they imitate the saying of those who disbelieved before; may Allah kill them; how they are turned away! (9/30) they have taken their priests and their monks for lords besides Allah, and (also) the Jesus son of Mary and they were enjoined that they should serve one God only, there is no god but he; far from his glory be what they set up (9/31).

Therefore Quran says that all non-Moslems (consisted of infidels, pagans, Christians, Jews and all other religious people) will be sent to the hell and will be there eternally. Now, we see whether the torment of these people is just. Non-Moslems could be categorized in seven groups. First: the great majority of people (more than 99%) just accept their beliefs from their families and society. This is an unintentional natural process, as a child learns language from his mother; he learns many other things like customs, personal and social behaviors as well as belief from his family. Most of these learning happen by implicit learning, even do not need teaching the child; his mind learns through implicit mental processing. This type of learning is essential for a child, since he can not start to experience every thing from the scratch; but it has some disadvantages as well. One of them is, nearly absolute believing in the belief system of his parents. The status of religion is worst than others beliefs. People accept religion as sacred, unquestionable and absolutely true knowledge. The religious belief is so strong that people are ready to fight, kill or be killed for their religion. This unreasonable imitative behavior of our mind is the strongest bias of our brain and it is well recognized in cognitive psychology and called belief bias.¹ Human is very unreasonable towards his religion. First: he accepts it without reason. Secondly his belief is too strong. While we are relatively relaxed in questioning all other information, we hardly let our religion be

¹ - Look for 'belief bias' in psychology literature.

questioned; in such a situation, most people get anxious, angry and offensive. Thirdly, human resorts to everything, even weak, to support his religion. In other word he accepts supportive evidence without any scrutiny Fourthly; most people avoid reading or hearing any critique about their religions and even if they hear, they are extremely resistant to opposing evidence. In other words, penetration into rock is easier than penetration into belief of a religious person. Of course, in modern world, the strength of religious belief is not the same in all societies and it is less strong in open societies, however it is the strongest belief among the great majority of people even in the opened society. Anyway this is a strong bias of our mind. Now, if God burns Christians in the hell and sends Moslems to the paradise, his behavior is absolutely unreasonable, unjust and brutal. The difference between these two groups is just the birthplace, which is out of the intention of both. In addition, all religious people believe in God and religion with love and benevolence, consequently all should be rewarded by God, not that one group be rewarded and all others be punished. One may say, all people should research about all religions and accept the correct one. As I explained earlier, this is impractical and impossible for the great majority of people. Also since the religious belief is mentally so strong, nobody feels it is necessary to read other belief systems. In addition, belief bias causes people to be impartial in their judgment about other religions, thus people will return to their previous religion more strongly.

The second group of non-Moslems, includes a small minority who want to research but they do not have enough mental ability. Sending these people to the hell is also unjust.

The third group of non-Moslems, includes a small minority who do research, but they find that their original religion is the right one. As mentioned earlier, a mental obligation (belief bias) pushes people towards defending hard from their own religion. It is extremely hard, if not impossible, for one to research about his own religion impartially, as a result, most people who do research, return to their own religion as the right one. Certainly sending these people to the hell is also unjust. God who created such a bias in the mind of people, should not expect them to be impartial in their research.

The fourth group of non-Moslems, includes a small minority who do research but their research results in doubt. Certainly sending these people to the hell is also unjust. They have not done any wrong.

The fifth group of non-Moslems, includes a small minority who do research and find really that Islam is the right religion and convert to Islam and will be rewarded, based on the mentioned verses.

The sixth group of non-Moslems, includes a small minority who does manage to research impartially and find that all religions are wrong and superstition, like me. Why these people should be sent to the hell. Let's suppose that this group is wrong and they should have found that Islam is the right religion, but there is no reason to

burn them in the hell. They did their best and reached a result; they did not commit a wrong act deliberately.

The seventh group of non-Moslems, includes a very small minority who does manage to research impartially and find that for example, Islam is the right religion, but they deliberately and with obstinacy does not accept Islam. Only this very small minority is faulty and blamable. Obstinacy is a bad behavior but it is not a crime therefore as long as they do not commit a crime they should not be punished. We humans certainly are much less kind than God, but we never punish someone for just obstinacy.

Overall, none of the non-Moslems deserves punishment for their belief. Thus the above verses are wrong, unreasonable and unjust. Only those who commit a serious crime, from any religious groups, deserve punishment. Even so (as will be discussed fully in a chapter about the resurrection day) the punishment of no crime is burning and this is a great cruelty attributed to God by some religions like Islam.

As mentioned in the declaration of human rights, there should not be any discrimination between humans based on their beliefs. If there is a God in the world, he should at least understand as much as those who wrote human rights.

Is there any exception?

It seems that there might be an exception in Qoran for burning non-Moslems in the hell:

النساء: إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي -
 الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا فَأُولَئِكَ مَأْوَاهُمْ جَهَنَّمُ وَسَاءَتْ
 مَصِيرًا (٩٧) إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا
 يَهْتَدُونَ سَبِيلًا (٩٨) فَأُولَئِكَ عَسَى اللَّهُ أَنْ يَعْفُوَ عَنْهُمْ وَكَانَ اللَّهُ عَفُوًّا غَفُورًا (٩٩).

Translation: surely (as for) those whom the angels cause to die while they are oppressive to themselves, they (angles) shall say: in what state were you? they shall say: we were weak in the earth. they (angles) shall say: was not Allah's earth spacious, so that you should have migrated therein? so these it is whose abode is hell, and it is an evil resort (4/97) except the weak from among the men and the children who have not in their power the means nor can they find a way (to migrate); (4/98) so these, it may be, Allah will pardon them, and Allah is pardoning, forgiving (4/99).

Some Moslem intellectuals tried to interpret these verses as that God will forgive weak people who can not do research or they are in a region with no way to migrate and no access to the facilities for research about religions. But unfortunately it is not the case; these verses are about the migration of Moslems from Mecca to Madinah, as was supported by many Hadiths mentioned in the great and reliable commentaries like Tabari, Addor-ol-Mansoor and Kabir. On the contrary, as mentioned in the verse 4/97, God will punish even the weak Moslems who did not migrate from Mecca to Madinah. Based on the verses 4/98-99, God may forgive those who had absolutely no way or no power to migrate, like very old and mentally or physically disabled people.

In addition to the previous reasons, there is another very strong reason for that nobody should be punished or treated unevenly for his religion. As mentioned in the introduction, great scientists and philosophers who did research about God and religions know that there is no reason to prove the presence of God. Also there is no reason proving righteous of any religion; on the contrary, there are huge amount of reasons proving falsehood of all religions (like more than a thousand presented in this book proving falsehood of Islam). Therefore there is absolutely no basis to judge people based on their religions; and if there is a God in this world, he certainly understands this simple reason.

Burning of all idols

It is mentioned in multiple verses of Qoran that in addition to polytheists, their idols too will be send to the hell. Idols are those things that are worshiped other than the God, supposed to be partner of God in creating and administrating the world, like sun, moon or statues, angles, great clerics or monks and Jesus in Christianity.

الصفات: احْتَشَرُوا الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ وَمَا كَانُوا يَعْبُدُونَ (٢٢) مِنْ دُونِ اللَّهِ -
فَاهْدُوهُمْ إِلَى صِرَاطِ الْجَحِيمِ (٢٣)

Translation: Gather together those who were unjust and their associates, and what they used to worship (37/22) besides Allah, then lead them to the way to hell (37/23).

إِنَّكُمْ وَمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ حَصَبُ جَهَنَّمَ أَنْتُمْ لَهَا وَارِدُونَ (انبیاء ۹۸) لَوْ كَانَ هَؤُلَاءِ -
آلِهَةً مَّا وَرَدُّوهَا وَكُلٌّ فِيهَا خَالِدُونَ (انبیاء ۹۹)

Translation: surely you and what you worship besides Allah are the firewood of hell; to it you shall come (21/98) had these been gods, they would not have come to it and all shall abide therein (21/99).

As seen, Quran says that all idols will be sent to the hell and they will be burnt eternally. There are two clear mistakes in these verses; first burning of some idols like sun, moon and stars is meaningless. Second, most of the idols have been worshiped without their intention like Jesus, angels, sun and moon. These idols never asked people to worship them; why they should be burnt in the hell. This an unreasonable, unjust and oppressive act attributed to God by Quran.

Justification of oppressive acts of Mohammad by Quran

The life of Mohammad is full of killing, caravan raiding, thievery, enslaving people and raping women; all of which has been done in the name of God. Some of his acts were so unacceptable, offensive and brutal that even made his companions dubious. So he usually revealed some verses for justification of his offensive acts. There are many examples of this sort of verses in Quran, and they were explained and criticized in another book of

mine “Criticism of Mohammad”. Here I just present one example which is the first caravan raid of Moslems which was approved by Qoran.

“... The apostle (Mohammad) sent Abdullah Ibn Jahsh and eight Emigrants on a journey. He gave a letter to Abdullah, but ordered him not to read it till the end of a two days' march; ...After Abdullah had marched two days' journey, he opened the letter, and found it contained the following instructions: 'Go on to Nakhla, between Mecca and Al-Taif, and keep watch over the Quraysh there and bring back news of their business.' Abdullah said, 'I read and obey!'...Abdullah marched on with the his companions to Nakhla, where they came upon a Quraysh (trade) caravan laden with raisins, tanned hides, and various other goods, and accompanied by four men. When the caravan saw Abdullah and his companions they were afraid because they had alighted so near to them, but when Ukkasha – whose head was shaved like that of a pilgrim – approached them, they recovered their confidence and said, “These are pilgrims, and we need have no fear of them.” This took place on the last day of the sacred month Rajab [October]. Abdullah and his companions conferred among themselves: ‘If we allow these people to continue and reach sacred territory tonight, they will be safe from us; but if we attack them now, we profane the sacred month.’ And they vacillated and hesitated to attack, but at last mustered up their courage and agreed to slay as many of the Quraysh as they could, and take possession of what they had with

them. So Waqid shot an arrow and killed one of the Quraysh, two others were made prisoner, and the fourth fled. Then Abdullah, with his companions, the caravan, and the prisoners, returned to Madinah, saying, 'One fifth part of our plunder belongs to the apostle (Mohammad) of Allah.' This was before Allah had made it incumbent on Believers to give up a fifth part of any booty to Him. One fifth of the caravan was set aside for the apostle of Allah, and Abdullah distributed the rest among his companions. When they arrived at Madinah, however, the apostle said, 'I did not command you to fight in the holy month, and he walked away from the caravan and the prisoners, and refused to take anything from them. The captors were crestfallen and decided they were doomed, and their Moslem brethren too, reproved them for their deed. In Mecca, the Quraysh were saying: "Mohammad and his companions have violated the sacred month; they have shed blood in it, and taken booty, and captured prisoners.'" The Jews interpreted the event as a bad omen for the apostle. When speculation on the subject became widespread, Allah revealed these words to His apostle:

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ قِتَالٌ فِيهِ كَبِيرٌ وَصَدٌّ عَنْ سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ -
وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ (بقره ٢١٧).

Translation: 'They will ask thee about the sacred month and the fighting. Say "To fight in the sacred month is a matter of grave import, but to obstruct the worship of Allah and not to believe in Him, to prevent men from entering the holy mosque or to drive

them out of it, these are of even graver import"(2/217).

So the apostle of Allah took possession of the caravan and the prisoners. The Quraysh sent men to negotiate for the ransom of the prisoners, but the apostle replied that he could not release them until the two Emigrants who had fallen behind Abdullah to look for their camel returned, because he feared the Quraysh might have met and harmed them. 'If you have killed them, we shall kill our prisoners,' he said. But the two wanderers returned and the apostle released the prisoners, one of them making profession of Islam and remaining in Medina with Mohammad. When Allah made plunder permissible He allowed four parts to those who had won it and one part to Himself and to His apostle, exactly as Abdullah had done with the captured caravan.”¹

Think about this event; the commissioners of Mohammad, fought in a sacred month, killed innocent people, captured others, stole a caravan; and all of these were permitted and verified by a verse supposedly from God and interestingly God himself and Mohammad got their parts from this theft. All these great crimes were justified by this concept that the acts of Quraysh are worse. Look carefully again the acts of Quraysh was worse or acts of commissioners of Mohammad. Secondly, suppose the acts of Quraysh were bad, is it right to respond to crime by crime? Thirdly,

¹ - Ibn Ishaq, Sirat Rasool Allah.

even this verse has accepted that war in a sacred month is forbidden and the acts of commissioners of Mohammad were wrong; what should be done in response to these wrong doings? To be just and reasonable, Mohammad should have released the prisoners and return them with their caravan to their safe place, and given the blood-money for the killed person and punished the commissioners who committed the crimes. But Mohammad himself took advantage of these crimes and permitted these sorts of crimes for Moslems for ever. Mohammad has done tens of caravan raids afterward and one fifth of these thieveries (as well as stealing all properties of enemies in the wars) made him the richest man in the Arabia. Quran attributed all these crimes to God, meaning that God is the head of caravan raiders, killers, rappers and so on. Do you think this is true? No, Mohammad used God as a resort for his crimes. These are not the word of God, but the word of Mohammad.

Keen desire of God to kill animals

الكوثر: إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ (١) فَصَلِّ لِرَبِّكَ وَانْحَرْ (٢)-

Translation: Surely we have given you Kawsar, (108/1) therefore pray to your lord and make a sacrifice of animals (108/2).

In the above verses, killing the animals for sake of God is declared as a good and acceptable act that Moslems should do to obey and thank God. Also in some acts of worships like Hajj, killing cattle is

obligatory. In these days, in Hajj ceremony, more than two millions of cattle were killed in one day in Mecca. Based on the biological sciences, we now know that animals, like us, have affections, feel pain and even think. Thus it is expected from a true God to lead people to go for vegetarian foods and try to kill as less animals as they could, but on the contrary, in Islam and Judaism, killing animals is encouraged. It seems that this killing tendency brought to Qoran from Torah by Mohammad.

Habt (nullifying) good acts is unjust

The condition for acceptance of any good act by God is to be Moslem; thus non-Moslems will be burnt in the hell for their belief and their sin, and their good acts will be nullified by God so that they can not be useful for them. The nullification of the good acts of non-Moslems by God is called Habt. Habt is explicitly mentioned in 16 verses of Qoran and implicitly in some other verses; for example:

أُولَٰئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ فَحَبِطَتْ أَعْمَالُهُمْ فَلَا تُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزَنًا -
(كهف ١٠٥)

Translation: These are they who disbelieve in the verses of their lord and his meeting (on the judgment day), so their deeds become null, and therefore we will not set up a balance for them (are worthless) on the day of resurrection (18/105).

وَمَنْ يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ (مائده ٥)-

Translation: and whoever denies faith (Islam), his work indeed is of no account (nullified), and in the hereafter he shall be one of the losers (5/5).

وَلَا يَزَالُونَ يُقَاتِلُونَكُمْ حَتَّى يَرُدُّوكُمْ عَنْ دِينِكُمْ إِنِ اسْتَطَاعُوا وَمَنْ يَرْتَدِدْ مِنْكُمْ عَنْ دِينِهِ -
فَيَمُتْ وَهُوَ كَافِرٌ فَأُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا
خَالِدُونَ (بقره ٢١٧)

Translation: and they will not cease fighting with you until they turn you back from your religion, if they can; and whoever of you turns back from his religion, then he dies while an unbeliever-- these it is whose works shall go for nothing in this world and the hereafter, and they are the inmates of the fire; therein they shall abide (2/217).

ذَلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ -
(انعام ٨٨)

Translation: This is Allah's guidance, he guides thereby whom he pleases of his servants; and if they believe in other Gods with him, certainly what they did would have become nullified for them (6/88).

One may say, the condition of acceptance of a good act by God is belief in God not belief in Islam, if so, Jewish and Christians will be excluded from Habbat. But it is not right; the condition is belief in Islam, since: firstly, the background (the verses around them) of the above verses are about belief in Islam.

Secondly the meaning of ‘the verses of God’ (بَيِّنَاتٍ رَّبِّهِمْ), in the first verse, is the verses of Qoran, since Qoran claims that the books of other prophets are deviated by clergies of those religions. Thirdly “ال” in Arabic is similar to “the” in English; thus “ال” in “الايمان” in the first verse means a special belief (Islam), not any belief. Fourthly as mentioned earlier in this book, no religion except Islam is accepted by God, thus any belief in any religion is worthless:

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ (آل عمران ٨٥)-

Translation: and whoever goes for a religion other than Islam, it shall not be accepted from him, and in the hereafter he shall be one of the losers (3/85).

Fifthly, even the condition of “belief in God”, is also unjust. Why the good deeds of an infidel should not be counted?

Habt (nullifying) of good acts is a serious oppressive and unjust act attributed to God by Qoran. All good and bad acts of a person, with any religion or any opinion, should be considered by God to judge about him. The result of Habt is that all the great scientists who served humanity by their explorations or inventions (like Edison) and all non-Moslems who help the poor people and served humanity, go to the hell forever and their good acts are worthless before God and can not help them. Isn’t this an explicit injustice? Another result of Habt is that there would be no difference between non-Moslems with good or bad acts. Suppose there are two non-Moslems both have similar sins, but one of them spent his life at service of humanity and morality; there would be

no difference between them before God and both go to the hell forever. It is an overt injustice and oppression.

Another great problem with Habb is that it is in contradiction with many other verses of Quran saying that the results of all good and bad acts of anyone are returned to him by God; look:

الزلزال: فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ (٧) وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ (99/7-8) -
(٨) .

Translation: So, he who has done a tiny weight of good shall see it (in the judgment day) (99/7) and he who has done a tiny weight of evil shall see it (99/8).

This Soorah (زلزال 99) says nothing about believers but talks about human as a whole, thus anyone (Moslem or non-Moslem) will see the results of his good and bad acts in the judgment day. Another example:

وَقُيِّتَ كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُوَ أَعْلَمُ بِمَا يَفْعَلُونَ (زمر ٧٠) -

Translation: And every one shall be paid back fully what it has done, and he (God) knows best what they do (39/70).

Also this verse talks about any one, not any Moslem, thus the results of all acts (bad or good) should be returned to their doer by God. Therefore these verses are in explicit contradiction to the concept of Habb.

Raising voice above the voice of the prophet nullifies one's deeds

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ -
بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ (حجرات ٢)

Translation: o you who believe! do not raise your voices above the voice of the prophet, and do not speak loud to him as you speak loud to one another, lest your deeds became null while you do not perceive (49/2).

This is an explicit injustice; is talking loud a crime? Even if it is a crime it should have a proportional punishment, not nullifying the good acts of a person. This verse also shows that Mohammad was seeking supremacy over the people, which will be discussed in the chapter “Mohammad in Quran”.

God is revenger

Revenge is an excessive punishment of a person who made you suffer, with enjoyment from his suffering. At least there are two immoral and inhumane characters in revenge. One is making excessive suffering for your enemy, which is unjust. Second enjoyment from suffering of others, which is inhumane, immoral, and unjust. For this reason, proportional punishment of a guilty person by judge, is not called revenge. A good judge does not order

excessive punishment, does not enjoy and does not like to inflict suffering on others; on the contrary, brutal rulers get revenge. Revenge is a great reason of so many killings in the history. For example suppose someone make a person suffer, if the sufferer or judge inflicts the same amount of suffering to the criminal, the case will be closed; but the problem is that if someone bits you, you want to bit him more severely, if you could, so it produces a vicious circle producing more and more brutality and suffering. Therefore, revenge is an inhumane and brutal character and certainly could not be the trait of God. Qoran attributed this bad character to God, while in many verses God was praised as pure (سبحان) and glory. This is another explicit contradiction in Qoran. Purity of God means that God has absolutely no weakness or bad character; but revenge is one of the worst characters attributed to God. God is perfect and does not suffer or gain from disobedience or pray of people. Also God is our creator and is the most merciful one to his creatures. How a pure, glory and omnipotent being could enjoy torment of extremely tiny creatures like us. Even a good parent never enjoys punishing his child. The reality is that Mohammad attributed most of the human characters, good or bad, to God.

In thirteen verses of Qoran, revenge was attributed to God, in five of which, God is described as revenger (ذو انتقام) meaning that this is an innate trait of God; for example:

إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ وَاللَّهُ عَزِيزٌ ذُو انتِقَامٍ(آل عمران ٤)-

Translation: Surely they who disbelieve in the verses of Allah they shall have a severe chastisement; and Allah is mighty, the lord of revenge (3/4).

إِنَّا مِنَ الْمُجْرِمِينَ مُنْتَقِمُونَ (سجده ٢٢) -

Translation: Surely we will take revenge on the sinners (32/22).

وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ رُسُلًا إِلَى قَوْمِهِمْ فَجَاؤُوهُمْ بِالْبَيِّنَاتِ فَاَنْتَقَمْنَا مِنَ الَّذِينَ أَجْرَمُوا وَكَانَ -
حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ (روم ٤٧)

Translation: and certainly we sent before you messengers to their people, so they came to them with clear evidence, then we took revenge on those who were guilty; and helping the believers is ever incumbent on us (30/47).

Moslems should enjoy killing non-Moslems

God of Mohammad, not only takes revenge but also encourages Moslem to enjoy killing non-Moslems:

قَاتِلُوهُمْ يُعَذِّبُهُمُ اللَّهُ بِأَيْدِيكُمْ وَيُخْزِهِمْ وَيَنْصُرْكُمْ عَلَيْهِمْ وَيَشْفِ صُدُورَ قَوْمٍ مُؤْمِنِينَ (توبه -
١٤) وَيُذْهِبْ غَيْظَ قُلُوبِهِمْ وَيَتُوبُ اللَّهُ عَلَى مَنْ يَشَاءُ وَاللَّهُ عَلِيمٌ حَكِيمٌ (توبه ١٥).

Translation: Fight them, Allah will punish them by your hands and bring them to disgrace, and assist you against them and heal the hearts of a believers (9/14) and remove the rage of their hearts; and Allah turns (mercifully) to whom he pleases, and Allah is All-Knowing, All-Wise(9/15).

Think about these verses; God who created all and is supposed to be merciful to all, encourage Moslems to kill non-Moslems and enjoy this killing. This is the worst character of the

worst brutal dictators. Should God be like them or he should be, at least, like a good father who feels sad about astray of his child and does his best to help him. What a brutal God is introduced by Mohammad? No, this is not God, it is a brutal character attributed to God by Mohammad to justify his own brutality.

Anger of God

Anger is a violent feeling of extreme hatred, great tendency to offend and hurt someone with little rational control on behavior. Surely God could not have such a menial behavior; but Quran attributes this behavior to God in many verses, which consequently results in torture of people by God.

For example:

أَفَمَنْ اتَّبَعَ رِضْوَانَ اللَّهِ كَمَنْ بَاءَ بِسَخَطٍ مِّنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ (آل عمران - ١٦٢)

Translation: Is then one who follows the good Pleasure of Allah like the one who draws on himself the anger of Allah? - His abode is Hell, and worst, indeed is that destination! (3/162).

تَرَى كَثِيرًا مِّنْهُمْ يَقُولُونَ الَّذِينَ كَفَرُوا لِبِئْسَ مَا قَدَّمَتْ لَهُمْ أَنْفُسُهُمْ أَنْ سَخِطَ اللَّهُ عَلَيْهِمْ - وَفِي الْعَذَابِ هُمْ خَالِدُونَ (مائده ٨٠)

Translation: You see many of them taking the disbelievers as their Auliya' (friend, protectors, helpers). Evil indeed is that which themselves have sent forward before them, for that Allah's wrath fell upon them and in torment they will abide (5/80).

Attribution of rage to God could not be the word of God, but it is the word of Mohammad who attributed the menial human characters to God.

Enmity of God towards non-Moslems

Qoran says that God is enemy of non-Moslems:

إِنَّ الَّذِينَ كَفَرُوا يُنَادُونَ لِمَقْتُ اللَّهِ أَكْبَرُ مِنْ مَقْتِكُمْ أَنْفُسَكُمْ إِذْ تُدْعَوْنَ إِلَى الْإِيمَانِ فَتَكْفُرُونَ - (غافر ١٠)

Translation: Those who disbelieve will be addressed (at the time of entering into the Fire): "Allah's enmity was greater towards you than your aversion towards one another, when you were called to the Faith but you used to refuse." (40/10).

فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ (بقره ٩٨) -

Translation: Surely God is enemy of disbelievers (2/98).

Enmity is a bad feeling toward others with a great tendency to get revenge and hurt others. This character is even obscene for us human; how about God? Enmity of God towards a human being is like enmity of one of us with a small ant robbed a tiny piece of our food. Is it reasonable? How God could be our enemy while he created us and we are nothing before him. Enmity of God towards a human is much more unreasonable than our enmity towards an ant. Surely it is not God who attributes such a despicable feeling to himself; it is the act of Mohammad.

Overall, Qoran attributed many appalling characteristics to God, like injustice, oppression, hatred, rage and enmity, which are not compatible with God. Certainly these attributions could not be the word of God, but it is Mohammad who makes a God like a brutal king who does all unreasonable and immoral things.

Chapter 6

Guiding and Misguiding in Qoran

If there is a knowledgeable and just God, he is merciful and benevolent to his creatures. He tries to guide people to the right path of goodness, success and happiness. Such a God never misleads people. In Qoran both guidance and misguidance are attributed to God. In this chapter, all methods of guidance and misguidance by God of Mohammad are discussed in detail.

Qoran guides Moslems only

نمل: إِنَّكَ لَا تُسْمِعُ الْمَوْتَىٰ وَلَا تُسْمِعُ الصُّمَّ الدُّعَاءَ إِذَا وَلَّوْا مُدْبِرِينَ (٨٠) وَمَا أَنْتَ بِهَادِي -
الْعُمَىٰ عَنْ ضَلَالَتِهِمْ إِنْ تُسْمِعُ إِلَّا مَنْ يُؤْمِنُ بِآيَاتِنَا فَهُمْ مُسْلِمُونَ (٨١)

Translation: Verily, you cannot make the dead to hear (i.e. benefit them and similarly the disbelievers), nor can you make the deaf to hear the call, when they flee, turning their backs (27/80) Nor can you lead the blind out of their error, you can only make to hear those who believe in Our verses and who have submitted (themselves to Allah in Islam as Moslems) (27/81).

The verse 81 was repeated in Soorah Ar-Room (30/53). This concept was also stated in the following verses:

وَسَوَاءٌ عَلَيْهِمْ أُنذِرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ (١٠)-

إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمَنَ الْغَيْبَ فَبَشِّرْهُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ (يس ١١)

Translation: It is the same to them whether you warn them or you warn them not, they will not believe (30/10) You can only warn him who follows the Reminder (the Quran), and fears the Most Beneficent (Allah) unseen. Bear you to such one the glad tidings of forgiveness, and a generous reward (i.e. Paradise) (30/11).

In these verses disbelievers were labeled as dead, deaf and blind. They also state that you (Mohammad) can not make disbelievers understand Quran; only those who believe in Quran could understand Quran. It is nonsense; disbelievers need to be guided more than Moslems. If Quran could not be understood by disbelievers and if it could not lead non-Moslems; what is it for?

The concept of these verses is also contrary to the reality. Before Mohammad, there was no Moslem, and then these non-Moslems were converted to Islam by Quran.

This concept is also contrary to calling people to Islam. If the claimed words of God (Qoran) could not lead non-Moslems to Islam, thus calling people to Islam is a vain act.

Another flaw of this concept is that its logical consequent is weakness of God. It means that God could not provide a book to guide people.

Finally if Qoran could not guide disbelievers to Islam, punishment of disbelievers is unjust and oppressive. It is because God could not provide verses that could be understood by disbelievers; why should they be punished? It is exactly similar to presenting a high level mathematical problem to a common man, and then punishing him because he could not solve it. Similarly if Qoran is only understandable by Moslems, punishment of non-Moslems is an explicit brutal act.

Is calling to Islam effective?

In Qoran, there is a contradiction about effectiveness of calling to Islam. Some verses claim that calling to Islam is useless and has no effect in convincing people to believe. Here are some examples:

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ أُنذِرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ (بقره ٦) -

Translation: Verily, those who disbelieve, it is the same to them whether you warn (calling to Islam by warning from the hell) them or do not warn them, they will not believe (2/6 and 36/10).

In this verse emphasis word (ان) was used to emphasize that calling to Islam has no effect on making people believe in Islam.

قُلْ اَنْظُرُوا مَاذَا فِي السَّمَاوَاتِ وَالْاَرْضِ وَمَا تُعْطِي الْاَيَاتُ وَالنُّذُرُ عَنْ قَوْمٍ لَا يُؤْمِنُونَ -
(يونس ١٠١)

Translation: Say: "Behold all that is in the skies and the earth," but neither Ayat (verses, proofs, evidences, lessons, signs, revelations, etc.) nor warnings benefit those who believe not (10/101).

On the other hand, there are many verses claiming that calling to Islam is effective in making people believe. Such as:

فَلَا تَكُ فِي مِرْيَةٍ مِنْهُ إِنَّهُ الْحَقُّ مِنْ رَبِّكَ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ (هود ١٧)-

Translation: So be not in doubt about it. Verily, it is the truth from your Lord, but most of the mankind does not believe (11/17).

لِنُنْذِرَ قَوْمًا مَّا أُنْذِرَ آبَاؤُهُمْ فَهُمْ غَافِلُونَ (يس ٦) لَقَدْ حَقَّ الْقَوْلُ عَلَى أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ -
(يس ٧)

Translation: In order that you may warn a people whose forefathers were not warned, so they are heedless (36/6). Indeed the Word (of God) has proved true against most of them, so they will not believe (36/7).

These verses at least accept that some people believe even though most not. Also calling to believe in all religions including Islam is a proof of effectiveness of inviting people to Islam. Another reason is that calling to Islam means that caller (prophet and God) accepted its effectiveness.

The right guiding method

If a knowledgeable and just person (like God or a prophet) wants to guide people to a religion, it is expected that he does that by:

- presenting miracles to show and verify that the claimed prophet is really a prophet of God.
- presenting absolutely correct reasons to confirm his claims.
- He should not use force or intimidate people to believe.
- He should not punish those who do not believe without obstinacy.

Miracles and reasons (proofs) are the cornerstones of inviting people to believe in a religion. True miracle is essential to confirm that someone is really a prophet. Strong reasons are necessary to clarify, confirm the claims and satisfy people. These two, support each other; miracle with no reason is dubious, indicating that presented miracle was not right; and reasons with no miracle never show that someone is prophet. Therefore we expect that Qoran provides us with both miracles and absolutely correct reasons to proof its claims. Now we look for these essentials in Qoran.

As mentioned earlier, there is a great difference between Mohammad in Mecca and Mohammad in Madinah. In Mecca, Mohammad had no power and his call to Islam was mild and humane based on explanation. But in Madinah Mohammad had power and use of force was the main method for his call to Islam.

The methods of Qoran for calling (guiding) people to Islam

These methods could be summarized as followings:

- 1- Miracles
- 2- Claimed proofs
- 3- Frightening from the hell
- 4- Using sword as the main practical method
- 5- Promise of paradise
- 6- Proscription and denunciation
- 7- Beautiful prose
- 8- Indoctrination and repetition
- 9- Swearing
- 10- Bounty
- 11- Guide of some people without their intention by God

These methods will be explained one by one.

1- Miracles

Miracle is the only way to know a prophet; otherwise how it is possible to differentiate between a real prophet and a false one. Qoran attributed some miracles to the previous prophets especially to Moses and Jesus. Qoran has also accepted that miracle is effective in knowing and believing in a prophet:

إِنْ نَّشَاءُ نُنْزِلْ عَلَيْهِمْ مِّنَ السَّمَاءِ آيَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ (شعراء ٤) -

Translation: If We will, We could send down to them from the heaven a sign, to which they would bend their necks in humility.

This verse supports this idea that if God sends down a miracle from heaven, people will accept God and his power; in other word they believe (26/4).

The following verses about confronting of magicians of Pharaoh with Moses, also accept the effectiveness of miracles in making people believe:

الاعراف: أَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَلْقِ عَصَاكَ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ (١١٧) فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ (١١٨) فَغُلِبُوا هُنَاكَ وَانْقَلَبُوا صَاغِرِينَ (١١٩) وَأَلْقَى السَّحَرَةُ سَاجِدِينَ (١٢٠) قَالُوا آمَنَّا بِرَبِّ الْعَالَمِينَ (١٢١) رَبِّ مُوسَىٰ وَهَارُونَ (١٢٢)

Translation: And We inspired Musa (Moses) (saying): "Throw your stick," and behold! It swallowed up straight away all the falsehoods which they showed (117) Thus truth was confirmed, and all that they did was made of no effect (118) So they were defeated there and then, and were returned disgraced (119) And the sorcerers fell down prostrate (120) They said: "We believe in the Lord of the world (121) The Lord of Moses and Aaron (122) (7/117-121).

Therefore asking miracle from a prophet is both reasonable and essential to know and believe in him. But in Quran, whenever people asked Mohammad to bring a miracle, he evaded by some unreasonable excuses. This is because, Mohammad had no miracles

and he had to give irrelevant answers to request of people for miracles. For example:

الاسراء: وَقَالُوا لَنْ نُؤْمِنَ لَكَ حَتَّى تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا (٩٠) أَوْ تَكُونَ لَكَ جَنَّةٌ -
مِّنْ نَّخِيلٍ وَعِنَبٍ فَتُفَجَّرَ الْأَنْهَارُ خِلَالَهَا تَفْجِيرًا (٩١) أَوْ تُسْقِطَ السَّمَاءَ كَمَا زَعَمْتَ عَلَيْنَا
كِسْفًا أَوْ تَأْتِيَ بِاللَّهِ وَالْمَلَائِكَةِ قَبِيلًا (٩٢) أَوْ يَكُونَ لَكَ بَيْتٌ مِّنْ زُخْرُفٍ أَوْ تَرْقَى فِي السَّمَاءِ
وَلَنْ نُؤْمِنَ لِرُقِيِّكَ حَتَّى تُنْزِلَ عَلَيْنَا كِتَابًا نَّقْرُؤُهُ قُلْ سُبْحَانَ رَبِّيَ هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا
(٩٣)

Translation: And they say: "We shall not believe in you (O Mohammad), until you cause a spring to gush forth from the earth for us; (90) "Or you have a garden of date-palms and grapes, and cause rivers to gush forth in their midst abundantly;(91) "Or you cause the sky to fall upon us in pieces, as you have pretended, or you bring Allah and the angels before (us) face to face; (92) "Or you have a house of gold, or you ascend up into the sky, and even then we will put no faith in your ascension until you bring down for us a Book that we would read." Say (O Mohammad): "Glorified be my Lord (Allah) Am I anyone but a man, sent as a Messenger?" (93) (17/90-93).

In response to logical request of people for miracle, says that I am nothing but a messenger of Allah. There are two false arguments (fallacy) in these verses. First Mohammad says, since I am a human you should not expect miracles from me. It is in explicit contradiction to tens of verses of Quran that attributed miracles to the previous prophets especially to Moses and Jesus; they were human too, but since they claimed that they were prophet

they had to present miracles to satisfy people. Secondly the use of the word ‘messenger’ produces reasoning against Mohammad and for miracle requesting people; since it is exactly the point, because you claim to be a messenger of God you have to have miracles.

Also in the following verse, Qoran gives an unreasonable answer in response to request of people for miracle:

وَقَالُوا لَوْلَا يَأْتِينَا بِآيَةٍ مِّن رَّبِّهِ أَوَلَمْ تَأْتِهِم بَيِّنَةٌ مَّا فِي الصُّحُفِ الْأُولَى (طه ١٣٣) -

Translation: They say: "Why does he not bring us a sign (proof, miracle) from his Lord?" Has there not come to them the proof of that which is (written) in the former scriptures (Torah, and Gospel) (20/133).

In response to request of people for miracle, says we brought miracles for the previous prophets that are written in their books!! What an irrelevant answer? There are at least two unreasonable points in this answer. First, miracles of each prophet are just proofs for himself as a prophet; thus it is unreasonable to expect from people to believe in Mohammad because of the miracles of Moses or Jesus. Secondly: this verse has an explicit contradiction with some other verses of Qoran. Qoran says in many verses that the scriptures (books) of the previous prophets are distorted, thus they are unreliable; but here asks people to refer to those unreliable distorted books for proof of prophethood of Mohammad, thus those books are both reliable and unreliable!! Someone may say that some parts of the previous scriptures are distorted, no all parts. If so, how people could know which parts

are right. How people can be sure that those parts attributing miracles to the prophets, are really intact? This is an unreasonable expectation from people.

Also in the following verse, Qoran gives an unreasonable answer in response to request of people for miracle:

الَّذِينَ قَالُوا إِنَّ اللَّهَ عَهِدَ إِلَيْنَا أَلاَّ نُؤْمِنَ لِرَسُولٍ حَتَّىٰ يَأْتِيَنَا بِقُرْبَانٍ تَأْكُلُهُ النَّارُ قُلْ قَدْ جَاءَكُمْ
رُسُلٌ مِّن قَبْلِي بِالْبَيِّنَاتِ وَبِالَّذِي قُلْتُمْ فَلِمَ قَتَلْتُمُوهُمْ إِنْ كُنْتُمْ صَادِقِينَ (آل عمران ١٨٣)

Translation: Those (Jews) who said: "Verily, Allah has taken our promise not to believe in any Messenger unless he brings to us an offering which the fire shall devour." Say: "Verily, there came to you Messengers before me, with clear signs and even with what you speak of; why then did you kill them, if you are truthful?"(3/183).

There are three faults in this verse; first it implies that since your previous generations did not believe, you wont believe too, but disbelief of people of the past can not confirm that today's people do not believe. Second, blaming people for what has been down by previous generations is unreasonable and unjust. Third: like previous verses, miracles of the previous prophets could not confirm prophethood of Mohammad.

Also in the following verse, there is an unreasonable answer to request of people for miracle:

فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا لَوْلَا أُوتِيَ مِثْلَ مَا أُوتِيَ مُوسَىٰ أَوَلَمْ يَكْفُرُوا بِمَا أُوتِيَ -
مُوسَىٰ مِنْ قَبْلُ قَالُوا سِحْرَانِ تَظَاهَرَا وَقَالُوا إِنَّا بِكُلِّ كَافِرُونَ (قصص ٤٨)

Translation: But when the truth (i.e. Mohammad with his Message) has come to them from Us, they say: "Why is not he given the like of what was given to Moses? Did they not disbelieve in that which was given to Moses previously? They said: "Two magicians helping each other!" And they said: "Verily! In both we are disbelievers."(28/48).

It means that since we had previously given miracles to Moses and people did not believe in him, we must not bring miracles for you, because you too may not believe. There are at least three major faults in this verse. First it is in contradiction to many other verses of Qoran, presented earlier, showing or accepting that miracle has been effective in making some people believe. Secondly; it says that people did not believe in Moses, which is not right and is in contradiction with some verse saying that due to Moses' miracles, many people believed in Moses. It was mentioned earlier in the verses 7/120, 26/46 and 20/70 that the magicians of Pharaoh believed in Moses by seeing his miracles. Also it is mentioned in the verse 40/28 that a man from Pharaoh's relatives and in the verse 66/11 that a wife of Pharaoh believed in Moses by seeing his miracles. Also based on Qoran, most (if not all) descendants of Israel believed in Moses. Thirdly, how people of Mohammad's period could be deprived of miracles due to lack of belief of people of more than 1600 years before them? These people could reason against God by saying that if you had presented a miracle to us we would have believed. Also as

mentioned earlier, there is no way other than miracle, to know someone is a real prophet.

Another example of unreasonable excuse in response to request of people for miracles:

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ جَاءَتْهُمْ آيَةٌ لَيُؤْمِنُنَّ بِهَا قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ وَمَا يُشْعِرُكُمْ أَنَّهَا إِذَا جَاءَتْ لَا يُؤْمِنُونَ (انعام ١٠٩)

Translation: And they swear their strongest oaths by Allah, that if there came to them a sign (miracle), they would surely believe therein. Say: "Signs are but with Allah and what will make you (Moslems) perceive that (even) if it came, they will not believe?" (6/109).

There are two faults in this verse; first it denies the effects of miracle in believing, which is opposite to what accepted by Quran itself. Second: if there is no miracle, punishment of people on the judgment day is unjust. People swear that if they see miracle, they will believe; the logical response is to bring miracles. Some believe and some do not believe. If they do not believe, it would be a reason to blame them or punish them. As mentioned many times, miracle is the only mean to confirm prophethood. If Quran was from God, he knew this simple matter and did not evade repeatedly bringing miracles. But Quran is the word of Mohammad, and no human including Mohammad could bring miracles, thus as expected, Mohammad always evades bringing miracles by unreasonable excuses throughout Quran.

The next verse is much more terrible; look:

وَنَقْلُبُ أَقْبِدَانَهُمْ وَأَبْصَارَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ وَنَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ -
(انعام ١١٠)

Translation: And We shall turn their hearts and their eyes away (from guidance), as they refused to believe therein for the first time, and We shall leave them in their trespass to wander blindly (6/110).

The concept is that even if we (God) present miracle, we prevent them to understand, thus they remain astray. Don't you wonder, what an unreasonable and brutal God is the God of Mohammad? He does not deliver miracle and unreasonably expects wise people to believe in Mohammad, then says even if he presents miracle, he makes the eyes and minds of people blind, so that they remain unguided, then burns them in the hell forever!! Simply say, God of Mohammad takes sadistic pleasure of torturing people!!

Also in the following verses, as usual, Qoran resorts to unreasonable excuses in response to request of people for miracles:

الانفال: وَإِذْ قَالُوا اللَّهُمَّ إِن كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِّنَ السَّمَاءِ -
أَوْ ائْتِنَا بِعَذَابٍ أَلِيمٍ (٣٢) وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ
يَسْتَغْفِرُونَ (٣٣) وَمَا لَهُمْ أَلَّا يُعَذِّبَهُمُ اللَّهُ وَهُمْ يَصُدُّونَ عَنِ الْمَسْجِدِ الْحَرَامِ وَمَا كَانُوا
أَوْلِيَاءَهُ إِنَّ أَوْلِيَآؤَهُ إِلَّا الْمُتَفُونُ وَلَكِنْ أَكْثَرُهُمْ لَا يَعْلَمُونَ (٣٤)

Translation: And when they said: "O Allah! If this (the Qoran) is indeed the truth from You, then rain down stones on us from the sky or bring on us a painful torment."(32) And Allah would not punish them while you (Mohammad) are amongst them, nor will He punish them while they seek (Allah's) Forgiveness.(33) And

why should not Allah punish them while they prevent from Al-Masjid-al-Haram (holly Ka'aba), and they are not its guardians? None can be its guardian except the pious, but most of them know not (34) (8/32-34).

Verse 34 shows that these verses are talking with disbelievers of Mecca. They (masters of Qoreysh) were so sure about falsehood of Mohammad, that they request the stones to be rained on them by God. If Mohammad was really a prophet, he would do that on a few of them and all the rest would believe in Mohammad. But instead, he makes two unreasonable excuses. First, while you (Mohammad) are amongst them, we do not punish them. If so, then why God punished previous nations (like Aad, Samood and Loot) while their prophets were amongst them. It is so easy for God to protect his prophet. God could simply ask his prophet to leave the city (like Loot) or protect him (like Aad and Samood). The second illogical excuse is that God does not punish them while some of them seek (Allah's) forgiveness. Again was not possible for God to protect these forgiveness-seekers? You see, so childish excuses they are!

Splitting the moon

It was claimed that Mohammad split the moon in Mecca and some Moslems saw it; as mentioned in the following verse:

اقْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ (قمر ١) -

Translation: The Hour has drawn near, and the moon has been cleft (54/1).

It was also mentioned in a narration:

عن عبد الله بن مسعود قال انشق القمر على عهد رسول الله فلقطين فستر الجبل فلقة - وكانت فلقة فوق الجبل فقال رسول الله اللهم أشهد (صحيح مسلم ج ٤)

Translation: Abdollah ibn Mas'ood said: during the life of messenger of Allah (Mohammad) the moon was split into two parts. One part was covered by the mountain and one part was above the mountain. Then Mohammad said "God be witness".¹

This claim is baseless due to multiple reasons; first: "اقتربت" is about the resurrection day. It means that the resurrection day is coming, the moon will split. This is very irrational that two words of the verse are about resurrection day and two words about a miracle. Second: if it is a miracle, it would be in contradiction to many verses of Qoran saying that Mohammad had no miracle, as explained earlier; especially:

وَمَا مَنَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ إِلَّا أَنْ كَذَّبَ بِهَا الْأَوَّلُونَ (اسراء ٥٩) -

Translation: And nothing stops Us from sending the Ayat (miracles) but that the people of old denied them (17/59).

It means that God did not send miracle for Mohammad, indicating that splitting of the moon is not a miracle but an event related to the judgment day.

Third: if Mohammad really had done moon splitting, he would have not compelled to make so many unreasonable excuses in

¹ - Sahih Moslem Vol. 4

response to requests for miracles; he could have said I've done such a miracle in Mecca and these people saw it and will testify; but Mohammad never said such thing in Qoran or Sonnat confirming that he himself did not understand "splitting the moon" as a miracle.

Fourth: the only source of the above narration is Abdollah ibn Mas'ood. The other narrators i.e. Ibn Abbas and Anas Ibn Malek had been child or not born in that time. Therefore how is it possible that such a great event just have one narrator? It is expected that many people testify for such an event.

Fifth: if it was really happened, thousands of people of Arabia and neighboring nations like Iran and Rome must have seen it; but there is no historical records anywhere else in the world.

Sixth: suppose we accept this, as mentioned in this narration, part of the moon has been behind the mountain. It means that people who saw it thought that moon was split but it was not, half of it was behind the mountain, and probably Mohammad used the situation to deceive people. Companions of Mohammad were mentally ready to accept such a claim and Mohammad knew that and used it in his favor. Some other narrations support the readiness of Mohammad to misuse the situation in his favor. For example it is narrated in Sahih-Moslem v1 and other sources that: one night people lost Mohammad temporarily in the dark desert. They asked Mohammad

“where have you been?”. He said I had a meeting with some Jinns¹. Then Mohammad showed people the remains of some fire, claiming that it was fire of Jinns. It could be simply a trick of Mohammad to satisfy people that he is a prophet. If he really saw and talked to Jinns, why he did not do that in presence of some of his companions so that they can testify for others? It seems that he cleverly misused the ignorance of people and their mental readiness to believe.

Seventh: it is interesting to know that this verse most probably was borrowed by Mohammad from a beautiful love poem of Emre-o-Al-Qais of pre-Mohammad era²:

اقتربت الساعة وانشق القمر -

Translation: The Hour has drawn near, and the moon has been cleft.

عن غزال صاد قلبي ونفر -

Translation: From a gazelle hunted my heart and turned away

.....

قلت اذ شق العذار خده-

Translation: When her hair split his face, I told

دنت الساعة وانشق القمر -

Translation: The Hour has drawn near, and the moon has been cleft.

¹ - Qoran claims that there are special non-visible creatures made from fire, living on the earth.

² - Arabic text: Feizo-al-Ghadir 2/187

In summary, in Qoran with no exception, whenever people asked Mohammad for a miracle he made excuses and evaded. This is a clear indication that Mohammad was not a real prophet. He was a human like others and no human can produce miracle; thus he had to resort to unreasonable excuses to cover up his false claim of prophethood. It is worth noting that in Sirrat (biography of Mohammad) books, some miracles were attributed to Mohammad, but all of them are false claims because they are in contradiction to Qoran. If Mohammad really had miracle he did not need to evade presenting miracles in response to every request. Qoran attributes no miracle to Mohammad except for Qoran itself. Some verses imply (not mentioned explicitly) that Qoran itself is the miracle of Mohammad, like:

البقره: وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّثْلِهِ وَادْعُوا شُهَدَاءَكُمْ -
 مَنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ (٢٣) فَإِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَأْتُوا نَارَ الَّتِي وَقُودُهَا
 النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ (٢٤)

Translation: And if you (Arab pagans, Jews, and Christians) are in doubt concerning that which We have sent down (Qoran) to our slave (Mohammad), then produce a Soorah (chapter) of the like thereof and call your witnesses (supporters and helpers) besides Allah, if you are truthful (2/23). But if you do it not, and you can never do it, then fear the Fire (Hell) whose fuel is men and stones, prepared for the disbelievers (2/24).

This entire book is about this claim. This book will verify that there is no miracle in Qoran, instead Qoran is full of anti-miracles (errors, faults and contradictions) confirming that Qoran is not the word of God but was made up by Mohammad.

The forecasts not realized

There are some foresights in Qoran that have not realized, showing that Qoran is not the word of God, otherwise all the foresights would have realized.

Forecast that most Arabs will not believe in Islam

لِنُنْذِرَ قَوْمًا مَّا أُنْذِرَ آبَاؤُهُمْ لَقَدْ حَقَّ الْقَوْلُ لِنُنْذِرَ قَوْمًا مَّا أُنْذِرَ آبَاؤُهُمْ فَهُمْ غَافِلُونَ (يس ٦) -
عَلَى أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ (يس ٧)

Translation: In order that you may warn people (Arabs) whose forefathers were not warned, so they are heedless (36/6). Indeed the Word (of God) has proved true against most of them, so they will not believe (36/7).

These verses were revealed in Mecca. In that period, most people of Mecca and surroundings had not accepted Islam, so Mohammad got disappointed and revealed the above verses. But during the last years of Mohammad's life, almost all of the people of Arabian Peninsula had converted to Islam including people of Mecca and they are still Moslems today. Thus the foresight of Mohammad did not come true, confirming that the foresight had not been from God but from Mohammad. Mohammad anticipated

the situation, based on his available information, and did not know the future, thus as expected his forecast did not come true.

The next fault of the verse 6 is that it says “you (Mohammad) may warn people (Arabs) whose forefathers were not warned “. It means that Arabs had not any prophet before Mohammad, and this is in clear contradiction with Qoran itself; since it is mentioned in Qoran that Hood, Saleh, Shoeib and Ismail were prophets for Arabs. It is mentioned in Qoran that Ismail along with his father, Abraham, came to Mecca and made Ka’aba which is the most sacred building for Moslems. To escape this contradiction, some commentators said that the meaning of the people is the people of the world not just people of Arabia. But this correction is fruitless, because firstly Qoran said “قوم” meaning nation not “اقوام” meaning nations. Thus the aim of the verse is just one nation that is people of Arabia. Secondly, even if we accept their suggestion, it will not solve the problem, since many nations of the world had previous prophets like Arabs. Again this fault confirms that Qoran is not the word of God; since God does not say contradictory sentences.

The above fault is also present in these verses 32/3, 28/46 and 36/6:

هُوَ الْحَقُّ مِنْ رَبِّكَ لِتُنْذِرَ قَوْمًا مَّا أَتَاهُمْ مِّنْ نَّذِيرٍ مِّن قَبْلِكَ (سجده ٣) -

Translation: it is the truth from your Lord that you may warn people to whom no warner has come before you (32/3).

Forecast that the people of the book will believe in Islam

When in Mecca, Mohammad expected and forecasted that the people of the book (Jews and Christians) would believe in Islam:

القصص: الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ مِنْ قَبْلِهِ هُمْ بِهِ يُؤْمِنُونَ (٥٢) وَإِذَا يُنْزَلُ عَلَيْهِمْ قَالُوا آمَنَّا -
بِهِ إِنَّهُ الْحَقُّ مِنْ رَبِّنَا إِنَّا كُنَّا مِنْ قَبْلِهِ مُسْلِمِينَ (٥٣)

Translation: Those to whom We gave the Scripture [books: the Torah and the Gospel] before it, - they believe in it (the Qoran) (28/52) And when it is recited to them, they say: "We believe in it. Verily, it is the truth from our Lord. Indeed even before it we have been from those who submit themselves to Allah in Islam as Moslems (28/53).

وَكَذَلِكَ أَنْزَلْنَا إِلَيْكَ الْكِتَابَ فَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يُؤْمِنُونَ بِهِ وَمِنْ هَؤُلَاءِ مَنْ يُؤْمِنُ بِهِ وَمَا -
يَجْحَدُ بِآيَاتِنَا إِلَّا الْكَافِرُونَ (عنكبوت ٤٧).

Translation: And thus We have sent down the Book (i.e. this Qoran) to you (O Mohammad), and those whom We gave the Scripture [the books: the Torah and the Gospel aforetime] believe therein as also do some of these (who are present with you now) and none but the disbelievers reject Our verses (29/47).

The mentioned verses were revealed in Mecca, where Mohammad expected and forecasted that because of the great similarities between Qoran and Torah, Jews and Christians would believe in Islam; but this foresight did not come true and only a few of the people of the book believed in Islam. This made Mohammad

angry against them, thus when came to power in Madinah, he decided to completely annihilate them.

Refusing to believe in Islam was a logical and reasonable behavior of Jews and Christians. Because there are great similarities between Qoran and Torah and Qoran has no special superiority over Torah. In addition, Torah is more ordered. Furthermore, there was reasonable suspicion that Mohammad borrowed the materials from Torah. Thus why people should leave their religion and accept another religion with no superiority?

Another fault in the verse 29/47 is that it says “as also do (believe) some of these (who are present with you now)” meaning that some of the people of Mecca will believe in Islam. This forecast did not come true as well; because even during life of Mohammad, almost all people (not some) of Mecca converted to Islam.

These wrong forecasts confirm that Qoran is not the word of God, but the word of Mohammad. Mohammad like any human, forecasts based on his present knowledge. In Mecca pagans were very hard with Mohammad, thus Mohammad thought that a minority of them will eventually believe in Islam. Also Mohammad knew the similarities between Qoran and Bible, thus he thought that most people of the book will convert to Islam. But Mohammad did not know the future and both of his forecasts did not come true.

Forecast that believers will not be driven out from Mecca

وَقَالُوا إِن تَتَّبِعِ الْهُدَىٰ مَعَكَ نُتَخَطَّفُ مِنْ أَرْضِنَا أَوَلَمْ نُمْكِّنْ لَهُمْ حَرَمًا آمِنًا يُجْبَىٰ إِلَيْهِ -
تَمَرَاتٌ كُلَّ شَيْءٍ رِزْقًا مِنْ لَدُنَّا وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ (قصص ٥٧)

Translation: And they say: "If we follow the guidance with you, we would be driven out from our land." Have We not established for them a secure sanctuary (Mecca), to which are brought fruits of all kinds, a provision from Ourselves, but most of them know not (28/57).

People rightly were saying that “if we believe in Islam, we will be driven out from our land (Mecca)”. But the above verse says that because Mecca is a secure sanctuary of God, they won’t be driven out from it. But reality was against this verse and almost all believers had to leave Mecca.

Summary

Miracle is the only means to recognize a prophet; but Mohammad had no miracle at all. In Quran, without exception, whenever people requested a miracle, Mohammad made unreasonable excuses and evaded presenting a miracle. Therefore the most important way to believe in Islam is closed and a reasonable and wise human should never believe in Islam.

Quran claims that Quran itself is a miracle, but this book proves that not only there is no miracle in Quran, but also Quran is full of anti-miracles (errors, faults, false claims and contradictions).

2- No reliable proof

If Quran is the word of God, it is expected to verify its claims with reliable and strong reasoning. At least it should provide evidence and trustworthy reasons for the main pillars of Islam: presence and oneness of God, prophethood of Mohammad and presence of resurrection day. It is unbelievable that Quran has not presented even one unfailing reason (argument) for any of the main pillars of Islam. The reasons presented in Quran are very superficial, infirm, wrong and even fallacies. Herein, all these Quranic reasons are presented and criticized.

There is no doubt about God

قَالَتْ رُسُلُهُمْ أَفِي اللَّهِ شَكٌّ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ يَدْعُوكُمْ لِيَغْفِرَ لَكُمْ مِّنْ ذُنُوبِكُمْ - وَيُؤَخِّرَكُمْ إِلَى أَجَلٍ مُّسَمًّى (ابراهيم ١٠)

Translation: Their Messengers said: "What! Can there be a doubt about Allah, the Creator of the heavens and the earth? He calls you (to Monotheism and to be obedient to Allah) that He may forgive you of your sins and give you respite for a term appointed." (14/10).

The above verse claims that existence of one God does not need any proof, it is self-evident. This is wrong; existence of God as well as his oneness are not self-evident and need unshaken reasons. Presence of billions of infidel humans and pagans throughout the human history is the best evidence showing that God is not self-evident.

Additionally, even if the existence of God was self-evident it would need strong reasons; since it was shown by science that many self-evident things are not really correct, like colors. Colors are made up by our nervous system while they seem self-evident. Therefore there is no excuse for not providing proofs for existence and oneness of God.

Nature as a proof of existence of God

Qoran mentions natural beings like sky, earth, sun, moon and especially living things as signs of God. There are huge numbers of these verses in Qoran especially in the Meccan verses like the 30th part of Qoran; just as an example:

يس: وآيَةُ لَهُمُ الْأَرْضُ الْمَيِّتَةُ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ ٣٣ وَجَعَلْنَا فِيهَا -
جَنَّاتٍ مِنْ تَحْتِهَا أَنْهَارٌ وَأَعْنَابٍ وَفَجَّرْنَا فِيهَا مِنَ الْعُيُونِ ٣٤ لِيَأْكُلُوا مِنْ ثَمَرِهِ وَمَا عَمِلَتْهُ أَيْدِيهِمْ
أَفَلَا يَشْكُرُونَ ٣٥ سُبْحَانَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ الْأَرْضُ وَمِنْ أَنْفُسِهِمْ وَمِمَّا لَا
يَعْلَمُونَ ٣٦ وآيَةُ لَهُمُ اللَّيْلُ نَسْلَخُ مِنْهُ النَّهَارَ فَإِذَا هُمْ مُظْلِمُونَ ٣٧ وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ
لَهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ٣٨ وَالْقَمَرَ قَدَرْنَاهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ ٣٩ لَا
الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ ٤٠

Translation: And a sign for them is the dead land. We gave it life, and We brought forth from it grains, so that they eat thereof. (33) And We have made therein gardens of date-palms and grapes, and We have caused springs of water to gush forth therein.(34) So that they may eat of the fruit thereof, and their hands made it not. Will they not, then, give thanks? (35) Glory be to Him, Who has created all the pairs of that which the earth produces, as well as of their

own kind, and of that which they know not.(36) And a sign for them is the night, We withdraw there from the day, and behold, they are in darkness.(37) And the sun runs on its fixed course for a term. That is the Decree of the All-Mighty, the All-Knowing.(38) And the moon, We have measured for it mansions (to traverse) till it returns like the old dried curved date stalk. (39) It is not for the sun to overtake the moon, nor does the night outstrip the day. They all float, each in an orbit.(40) (36/33-40).

This reason in its philosophical form called design argument. It is based on apparent design and purpose in the universe. Purpose and design appear to exist in nature beyond the scope of nature capabilities. The teleological argument suggests that given this premise, the existence of a designer can be assumed, typically presented as God. Full description of this argument is beyond the scope of this book, however a few major points are presented.

Qoran did not explain how these natural events could confirm existence of God, especially oneness of God. Nature could be an independent being with no need to a creator. Also if it is created, it could be the act of one God or many Gods. None of these possibilities were discussed in Qoran, while Qoran expects that nature leads us to believe in one God with special characters called Allah. This is an unreasonable expectation.

Secondly: natural events are not really signs of God. Real sign is something that its attribution to the nature alone is not

possible, like a miracle. But as modern science showed all the natural events are attributable to the laws of nature itself.

Thirdly; the most convincing part of design argument is the excellent and sophisticated design in living things. But as theory of evolution showed, all these designs were brought about by nature itself especially by natural selection and there is no need for an intelligent designer.

Fourthly, existence of many irregularities along with orders and designs, shows that all orders and disorders are caused by nature itself not by an intelligent designer. For example it is shown in life sciences, that many mechanisms of life could be designed simpler and more efficient, if it is designed by an intelligent being.

Fifthly; even if we accept the design argument, it could not prove the oneness of God. Many intelligent designers could design a more elaborated, sophisticated and splendid thing compared to one designer, like making an airplane by many intelligent designers.

Overall, even though the design argument was the most convincing reason for existence of God throughout the history of mankind, but modern science showed that it is no longer a real and reliable reason and could never say anything about the number of Gods.

Wind and ship are the signs of God

الشورى: وَمِنْ آيَاتِهِ الْجَوَارِ فِي الْبَحْرِ كَالْأَعْلَامِ (شوري ٣٢) إِنْ يَشَأْ يُسْكِنِ الرِّيحَ -
فَيَظْلِلْنَ رَوَاكِدَ عَلَى ظَهْرِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ (شوري ٣٣)

Translation: And among His Signs are the ships, in the sea, like mountains.(42/32) If He wills, He causes the wind to cease, then they would become motionless on the back (of the sea). Verily, in this are signs for everyone patient and grateful (42/33).

How wind and ship could be the signs of God? Wind is due to changes of temperature and ship is made by human; none of them have anything supernatural to lead us to God. In these cases the design argument also is not applicable; since ship is designed by human and wind had no design and its velocity and direction could be calculated exactly by the laws of physics.

The next weakness of these verses is that the reason is based on the wind which moves ship forward; but there is no need to wind anymore. It shows that the teller of these verses was not aware that the need for wind is temporary, otherwise would reason based on a lasting thing.

Wrong reason for oneness of God

There is only one reason about oneness of God in Quran, presented in two places:

مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ إِذَا لَذَهَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ وَلَعَلَّ بَعْضُهُمْ عَلَى
بَعْضٍ سُبْحَانَ اللَّهِ عَمَّا يُصِفُونَ (مؤمنون ٩١)

Translation: Never did Allah take to himself a son, and never was there with him any (other) god-- in that case would each god have certainly taken away what he created, and some of them would certainly have overpowered others; glory be to Allah above what they describe! (23/91).

لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ (انبیاء ۲۲) -

Translation: If there had been in them (sky and earth) any gods except Allah, they would corrupt; therefore glory be to Allah, the lord of the throne, above what they attribute (21/22).

The logical form of this argument is:

- If there are more than one God in the world, it will corrupt.
- The world is not corrupted.
- Thus, there is no more than one God in the world.

But both premises are wrong, thus could not prove oneness of God. The first premise is dependent on two presumptions; first if there is more than one God, each one takes away what he created. But it can not produce any corruption in the world; what happens if every God has his own world, his own galaxies? There would be multiple worlds with multiple masters. Second presumption is that each God tries to overcome the others. This is not the case; firstly when we weak, greedy, envious and power-demanding humans know that with cooperation and justice we can produce a better world for all, certainly Gods understand better and could cooperate much better

than us and make a better world. Secondly: Gods have not such despicable characters like greed, enviousness and power-demanding, thus there would be no fighting among them. At least, fighting among Gods is not provable, and higher reasoning power and characters of Gods, results in a better and more effective cooperation among them. Overall the first premise is not acceptable.

The second premise is also wrong; since it is based on this presumption that there is no corruption in the world and this is not right. Our world as it has good and regular aspects; it has lots of disorders and bad aspects. There are collisions of stars and galaxies. There are explosion of old stars. There are wandering rocks in the universe that collides with planets or stars as it happened to the earth before and destroyed everything including most of the living things. On the earth there are sickness, floods, storms, fighting among living creatures, earthquakes and so on. World is full of beauties and ugliness. Therefore the second premise of the above argument is also wrong.

Overall, this single reason of Qoran for oneness of God is wrong. Because of this, most Islamic philosophers did not value much this Qoranic reason, albeit, they did not dare to criticize it.

The sun is guide for shadow

الفرقان: أَلَمْ تَرَ إِلَى رَبِّكَ كَيْفَ مَدَّ الظِّلَّ وَلَوْ شَاءَ لَجَعَلَهُ سَاكِنًا ثُمَّ جَعَلْنَا الشَّمْسَ عَلَيْهِ دَلِيلًا - (٤٥) ثُمَّ قَبَضْنَاهُ إِلَيْنَا قَبْضًا يَسِيرًا (٤٦).

Translation: Have you not seen how your Lord spread the shadow. If He willed, He could have made it still then We have made the sun its guide (25/45) Then We withdraw it to Us a gradual withdrawal.(25/46).

In these verses people are requested to know God from motion of shadow by motion of the sun! Isn't strange? How this event could show us that there is one God in the world. Secondly: this idea is wrong; it is the motion of the earth, not sun, which causes the motion of shadow. Thirdly: it is mentioned in the verse 46, that shadow is withdrawn toward God; this is wrong as well. Shadow is naught, has no existence; how it can go towards God?

Illiteracy of Mohammad is a proof for his prophethood

Qoran emphasized on illiteracy of Mohammad and used it as a reason for his prophethood, such as:

وَمَا كُنْتَ تَتْلُو مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلَا تَخُطُّهُ بِيَمِينِكَ إِذَا تُارْتَابَ الْمُبْتَلُونَ (عنكبوت ٤٨) -

Translation: Neither did you (O Mohammad) read any book before it (this Qoran), nor did you write any book (whatsoever) with your right hand. In that case, indeed, the followers of falsehood might have doubted (about your prophethood) (29/48).

Meaning that since it is impossible for an illiterate man to reveal such a great book (Qoran), this book is a miracle from God reveled to Mohammad, thus Mohammad is a prophet.

This argument is futile, firstly: Qoran includes simple materials about God and resurrection day and simple stories about the past prophets already mentioned in Torah and were known by people of Arabia. Learning these simple concepts by an illiterate man from his environment is not a difficult task especially for a highly intelligent person, like Mohammad. Secondly: Mohammad has been the head of the great trade caravan of Khadijeh for 15 years. He was traveling a lot to neighboring countries including Christian or Jewish or Zoroastrian resident areas. Mohammad must have learnt a lot by communicating with so many people for 15 years and it was an easy task to say what he heard and have someone write it down. Thirdly: Lots of Christians and Jews were living nearby Mohammad in Madinah and other areas; thus listening stories and concepts of testaments did not need even traveling. Fourthly: Mecca was a great rout for trade and many great men of Mecca were great traders. Also Mecca was the most important religious center in Arabia; huge numbers of people from different areas gathered every year during Hajj pilgrim there. These two properties made Mecca a great place for interchanging ideas, poetry and stories among people. Mohammad just heard them and rearticulates them as new sentences, it does not need literacy. Finally: it is really unreasonable to accept that Mohammad was illiterate, could not read and write. Heading of a great trade caravan and traveling so much and doing so many buying and selling and doing so many calculations and accounting for 15 years, are not

easy tasks to be down by an illiterate man. Therefore most probably Mohammad was literate, could read, write and do accounting. He pretended himself as illiterate to help his claim as prophet.

Reasoning from prophethood of Moses to prophethood of Mohammad

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا أَنزَلَ اللَّهُ عَلَى بَشَرٍ مِّن شَيْءٍ قُلْ مَن أَنزَلَ الْكِتَابَ -
الَّذِي جَاء بِهِ مُوسَى نُورًا وَهُدًى لِلنَّاسِ تَجْعَلُونَهُ قَرَاطِيسَ يُبَدُّونَهَا وَتُخْفُونَ كَثِيرًا وَعَلَّمْتُمْ
مَّا لَمْ تَعْلَمُوا أَنْتُمْ وَلَا آبَاؤُكُمْ قُلِ اللَّهُ ثُمَّ ذَرْهُمْ فِي خَوْضِهِمْ يَلْعَبُونَ (انعام ٩١)

Translation: They (the Jews, Qureish pagans, idolaters, etc.) did not estimate Allah with an estimation due to Him when they said: "Nothing did Allah send down to any human being (by inspiration)." Say (O Mohammad): "Who then sent down the Book which Moses brought, a light and a guidance to mankind which you (the Jews) have made into paper-sheets, disclosing (some of it) and concealing (much). And you were taught that which neither you nor your fathers knew." Say: "Allah (sent it down)." Then leave them to play in their vain discussions (6/91).

This verse argues that God sent Torah to Moses and the same God sent Quran to Mohammad, therefore Mohammad is prophet. What a futile reasoning? Prophethood of a person could not prove prophethood of another person. Suppose Moses was really a prophet; what about Mohammad? There is no logical relation between these two sentences. Whoever claims that he is a prophet, should bring miracles to prove his prophethood.

Since Qoran is Arabic, Mohammad did not learn it from non-Arabs

وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ لِّسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجَمِيٌّ وَهَذَا لِسَانٌ عَرَبِيٌّ مُبِينٌ (نحل ١٠٣) -

Translation: And indeed We know that they say: "It is only a human being who teaches him (Mohammad)." The language of the man they refer to is foreign, while this (the Qoran) is a clear Arabic language (16/103).

Some people were saying that some non-Arabs were teaching Mohammad, and he presented it as Qoran. Qoran answers them with this childish reason. Since the language of Qoran is Arabic, Mohammad could not have learnt it from non-Arabs! Isn't it too foolish? It means that only people of the same language could learn from each other!! It means that it is impossible to translate ideas from one language to another!! It is worse, if you know that many non-Arab persons among Arabs (like Salman from Persia) knew Arabic very well. It is evident that this foolish reasoning could not be the word of God.

Creation of skies and earth are more difficult and greater than creation of human

لَخَلْقُ السَّمَاوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ (غافر ٥٧) -

Translation: Creation of the heavens and the earth is indeed greater than the creation of mankind, yet most of mankind know not (40/57).

أَأَنْتُمْ أَشَدُّ خَلْقًا أَمْ السَّمَاءُ بَنَاهَا (نازعات ٢٧) -

Translation: Are you more difficult to create, or is the sky that He constructed? (79/27).

To verify the power and greatness of God and to make people bow before God, these verses say that creation of skies and earth are more difficult than creation of human being. Again isn't it too childish reasoning? Of course the earth is heavier and bigger than human but creation of human is the most sophisticated and difficult creation. Thus these verses are wrong.

Additionally, the above concept is in contradiction with two sets of Quranic verses in which, creation of human was regarded as the most important creation of God. First: as will be discussed in chapter "Human in Quran", Quran says that God regarded the creation of human very important, so he asked angels to prostrate before human. Secondly at the end of a series of verses about the stages of creation of human as fetus, Quran says:

فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ (مؤمنون ١٤) -

Translation: So Allah is great, the best of creators (23/14).

The "best creator" was mentioned just one time about the creation of human. Therefore there is a clear contradiction between these verses that regarded the creation of human very prominent with those that regarded it less important than creation of skies.

Due to Zar event, people should believe in one

God

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا - بَلَى شَهِدْنَا أَنْ تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ (اعراف ١٧٢).

Translation: And (remember) when your Lord brought forth from the Children of Adam, from their loins, their seed (or from Adam's loin his offspring) and made them testify as to themselves (saying): "Am I not your Lord?" They said: "Yes! We testify," lest you should say on the Day of Resurrection: "Verily, we have been unaware of this" (7/172).

This verse is one of the ambiguous verses of Quran, and there are lots of controversies among Quran commentators about it. It says, God somehow summoned all progenies of Adam and asked them to testify to oneness of God, and they did so. This is called Zar event. Then the verse argued that since all children of Adam have already testified to oneness of God, they are responsible for it and they have no excuse in the resurrection day. They can not say that we did not know Allah. But this reason is wrong. Suppose this event really happened but we humans have no explicit knowledge of it; how are we responsible for what we do not know?

Knowledge of clergies of Israelites about Quran confirms the righteousness of Quran

وَإِنَّهُ لَفِي زُبُرِ الْأَوَّلِينَ (شعراء ١٩٦) أَوَلَمْ يَكُنْ لَهُمْ آيَةٌ أَنْ يَعْلَمَهُ عُلَمَاءُ بَنِي إِسْرَائِيلَ - (شعراء ١٩٧)

Translation: And verily, it (the Qoran, and its revelation to Prophet Mohammad) is (announced) in the Scriptures [i.e. the Torah and the Gospel] of former people (26/196). Is it not a sign to them that the learned scholars of the Children of Israel knew it? (26/197).

These verses claim that Qoran and its prophet Mohammad have been described in the books of Moses and Jesus, and for this reason the Jewish clergies would profess to the righteousness of Qoran and would believe in it. Thus their testimonies will be a sign for other people to believe in Qoran and Mohammad.

This argument is also futile, because firstly: there is nothing about Qoran and Mohammad in the Torah and Gospel. Secondly even if there was such description, it could not be a sign for non-Christian and Non-Jewish people, since they did not believe in Torah or Gospel to accept their testimonies about Mohammad. Thirdly, as it is evident from the above verses and will be discussed fully later in this book, Mohammad expected that similarities between Qoran and Torah make Jewish and Christian clergies accept Islam and this would encourage other people to accept Islam. But this prediction did not come true and very few people of the book accepted Islam.

God knows that we are prophets

قَالُوا مَا أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا وَمَا أَنْزَلَ الرَّحْمَنُ مِنْ شَيْءٍ إِنْ أَنْتُمْ إِلَّا تَكْذِبُونَ (يس ١٥) -
رَبُّنَا يَعْلَمُ إِنَّا إِلَيْنَا لَمُرْسَلُونَ (يس ١٦)

Translation: They (people of the town) said: "You are only human beings like ourselves, and the Most Beneficent (Allah) has revealed nothing, you are only telling lies." (36/15) The Messengers said: "Our Lord knows that we have been sent as Messengers to you (36/16).

What a nonsense reasoning? People are dubious about prophethood of the claimed prophets, and they respond "God knows that we are prophets". All false prophets also say the same thing. How people could know what is in the mind of God?

In addition, logically this argument is a fallacy of affirming the consequent. For confirming the prophethood of a claimed prophet (conclusion) you should first accept the prophethood of the claimed prophet (premise). In simpler wording; they say "we are prophets because we are prophets". Because for accepting that "God knows we are prophet" first you should accept the prophethood of the tellers, since only prophets know what God knows or says. The steps of reasoning are followings:

A is prophet.

A says "God knows I am prophet"

Since A is prophet his saying is right

Therefore A is prophet.

Certainly God does not need to make false reasoning to deceive people; thus these sentences are not from God.

Argument based on annihilation of previous generations

In many verses of Qoran, annihilation of previous generations for their disbelief was mentioned to terrify and push people to believe in Islam. For example:

أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا قَبْلَهُمْ مِّنَ الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ (يس ٣١) -

Translation: Do they not see how many of the generations We have destroyed before them? Verily, they will not return to them (36/31).

Also in twelve verses of Qoran (Fater 44, Josef 109, Hajj 46, Room 9, Qafer 21, Qafer 82, Mohammad 10, Al-Emran 137, Anaam 11, Nahl 36, Naml 69 and Room 42), people were encouraged to travel and see annihilation of various nations due to their disbelief to make people believe in Islam. These verses were repeated with a little difference in wording. For example:

أَوْ لَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ كَانُوا مِن قَبْلِهِمْ كَانُوا هُمْ أَشَدَّ -
مِنْهُمْ قُوَّةً وَأَتَارًا فِي الْأَرْضِ فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ وَمَا كَانَ لَهُم مِّنَ اللَّهِ مِن وَّاقٍ (٢١ غافر)
ذَلِكَ بِأَنَّهُمْ كَانَتْ تَأْتِيهِمْ رُسُلُهُم بِالْبَيِّنَاتِ فَكَفَرُوا فَأَخَذَهُمُ اللَّهُ إِنَّهُ قَوِيٌّ شَدِيدُ الْعِقَابِ
(٢٢ غافر)

Translation: Have they not traveled in the land and seen what was the end of those who were before them? They were superior to them in strength, and in the traces (which they left) in the land. But Allah seized them with punishment for their sins. And none had

they to protect them from Allah (40/21) That was because there came to them their Messengers with clear evidences, proofs and signs but they disbelieved (in them). So Allah seized them with punishment. Verily, He is All-Strong, Severe in punishment (40/22).

This type of invitation to belief has some drawbacks and is futile; since, firstly: it is based on fear not logical reasoning. Secondly: a greater weakness is that there is not any trace or history of the nations claimed to be annihilated by God on the earth, even one case. We do not have any independent historical or archeological evidence about Noah, Aad, Samood, Lout, Hood, etc. How these not known could help us to believe in Islam? All discussions about these annihilated nations are mostly in Torah and less in Qoran. Accepting Torah and Qoran as references for these events would be fallacy of affirming the consequent:

- Qoran is the book of God.
- Qoran says that some nations were annihilated due to their disbelief.
- So we should accept that Qoran is the book of God, otherwise we will be annihilated too.

Another fault of this argument is that scientific evidences showed that annihilation of some tribes, nations or cities, all, were due to the natural causes like fighting, earthquake, flood, diseases

and drought; nothing related them to God's will or heavenly command. We see these events today too and we know their natural causes.

God exists, because all creatures are prostrating before God

وَالْقَمَرُ وَالنُّجُومُ أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ وَالشَّمْسُ -
وَالجِبَالُ وَالشَّجَرُ وَالْدَّوَابُّ وَكَثِيرٌ مِّنَ النَّاسِ وَكَثِيرٌ حَقَّ عَلَيْهِ الْعَذَابُ وَمَنْ يُهِنَ اللَّهُ فَمَا لَهُ
مِنْ مُّكْرَمٍ إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ (حج ١٨)

Translation: See you not that to Allah prostrates whoever is in the heavens and whoever is on the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and Ad-Dawab (moving living creatures, beasts, etc.), and many of mankind? But there are many (men) on whom the punishment is verified. And whomsoever Allah disgraces, none can honor him. Verily! Allah does what He wills (22/18).

This argument is also futile, since prostration of creatures (even if it is right) is not visible by us. How a not known could confirm the existence of God?

God exists, because sun rises from the east

Discussion of Abraham with the king of his period is mentioned in the following verse:

أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي يُحْيِي - وَيُمِيتُ قَالَ أَنَا أَحْيِي وَأُمِيتُ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالسَّمَسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ (بقره ٢٥٨)

Translation: Have you not looked at him who disputed with Ibrahim (Abraham) about his Lord (Allah), because Allah had given him the kingdom? When Ibrahim (Abraham) said (to him): "My Lord (Allah) is He Who gives life and causes death." He said, "I give life and death." Ibrahim (Abraham) said, "Verily! Allah causes the sun to rise from the east; then cause it you to rise from the west." So the disbeliever was utterly defeated. And Allah guides not the people, who are Zalimun (wrong-doers, etc.) (2/258).

Argument of Abraham has, at least, three weaknesses. First: his saying "My Lord (Allah) is He Who gives life and causes death" is not a correct reason for confirming the existence of God. As explained earlier, natural events could not prove the need for a God. Nowadays, we know the causes of these events and we did not see and could not find any relation between them and a supernatural being. Second: retreat of Abraham in response of this saying of king "I give life and death" was not right; because the meaning of giving life and death was different. Abraham means natural life and death, but king means killing or freeing a prisoner. Third: The last Abraham's argument "Allah causes the sun to rise from the east; then cause it you to rise from the west" is futile, since sunrise from the east is not proving the existence of God. But

the king did not notice this weakness; otherwise he could have said to Abraham "if you are right tell your God to bring up the sun from the west", which certainly could not happen.

Supporting the existence of the resurrection day by revival of a person after one hundred years of death

أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا قَالَ أَنَّى يُحْيِي هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا - فَأَمَاتَهُ اللَّهُ مِئَةَ عَامٍ ثُمَّ بَعَثَهُ قَالَ كَمْ لَبِثْتَ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالَ بَلْ لَبِثْتَ مِئَةَ عَامٍ فَانْظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ وَانْظُرْ إِلَى حِمَارِكَ وَلِنَجْعَلَكَ آيَةً لِلنَّاسِ وَانْظُرْ إِلَى الْعِظَامِ كَيْفَ نُنشِزُهَا ثُمَّ نَكْسُوهَا لَحْمًا فَلَمَّا تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (بقره ٢٥٩)

Translation: Or like the one who passed by a town and it had tumbled over its roofs. He said: "Oh! How will Allah ever bring it to life after its death?" So Allah caused him to die for a hundred years, then raised him up (again). He said: "How long did you remain (dead)?" He (the man) said: "(Perhaps) I remained (dead) a day or part of a day". He said: "Nay, you have remained (dead) for a hundred years, look at your food and your drink, they show no change; and look at your donkey! And thus We have made of you a sign for the people. Look at the bones, how We bring them together and clothe them with flesh". When this was clearly shown to him, he said, "I know (now) that Allah is Able to do all things"(2/259).

If this miracle really happened could make the visitors of the miracle believe, but no one else. If one sees a visitor of a

miracle and trust him one hundred percent, it could make him believe as well, albeit not as strong as the visitor. But rational vigilance never let us trust a religious man in such a matter completely. Because it is the habit of the religious people to make hundreds of illusory miracles with no foundation, and none of them resists scientific scrutiny.

The most important weakness of this story is that there is not any independent historical or archeological evidence for it. How a reasonable human can accept a not known event? Therefore this argument of Quran is also futile.

Long for death if you are right

قُلْ إِنْ كَانَتْ لَكُمُ الدَّارُ الْآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً مِّنْ دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ (بقره ٩٤) وَلَنْ يَمَنَّوَهُ أَبَدًا بِمَا قَدَّمْت أَيْدِيهِمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ (بقره ٩٥)

Translation: Say to (people of the book): "If the home of the Hereafter with Allah is indeed for you specially and not for others, then long for death if you are truthful."(2/94) But they will never long for it because of what their hands have sent before them (i.e. what they have done). And Allah is All-Aware of the Zalimun (polytheists and wrong-doers) (2/95).

This argument has at least three great weaknesses. First: even if the belief of someone is right, it is unreasonable to long for death. Therefore not longing for death is not a proof for falsehood of any belief including the belief of people of the book (Christians and Jews). Secondly: which of the death or life could support the

righteousness of their belief? Suppose they really longed for death, if they died, Mohammad could have said “they were wrong therefore God killed them” and if they did not die, Mohammad could have said “they were wrong therefore God did not accept their prayer”. Therefore this is a fallacy, a deceive, not a reasoning. Thirdly: people of the book did not notice, but they could have turned the argument against Mohammad; they could have said “if you Mohammad are right, long for death”.

Summary:

As you saw, there is not even one logically reliable reasoning in Quran for support of the main claims of Mohammad. The Quran’s arguments are contentions, fallacies and deceive, which could urge subnormal people to believe in Mohammad, but they could not deceive intelligent and reasonable people.

Think! If Quran was really the word of God, could he be so powerless to bring even one logically reliable reasoning and evidence for his claims? No! Quran is the word of Mohammad, who mostly quarrels instead of reasoning.

3- Fear of the hell as the main subjective method of Qoran for inviting people to Islam

Fear was the main and dominant method of Mohammad to force people to accept Islam; fear of the hell and fear of the sword. Herein fear of the hell is discussed.

Qoran especially Meccan Soorahs are full of fear of the hell. Approximately 25% of the verses of Qoran are about resurrection day; from which, the majority are threatening people from the hell. In Qoran, nothing is mentioned as much as the resurrection day, especially the hell. Seldom you can find a page of Qoran without a threatening verse about the hell.

Qoran explicitly mentions that fear is the pre-requisite of belief. For example:

لَهُمْ مِّنْ فَوْقِهِمْ ظُلَلٌ مِّنَ النَّارِ وَمِنْ تَحْتِهِمْ ظُلَلٌ ذَلِكَ يُخَوِّفُ اللَّهُ بِهِ عِبَادَهُ يَا عِبَادِ فَاتَّقُونِ - (زمر ١٦)

Translation: They (in the hell) shall have coverings of Fire, above them and covering (of Fire) beneath them; with this Allah does frighten His slaves: "O My slaves, therefore fear Me!" (39/16).

As you see, the verse explicitly says that God frightens people from the extraordinary fire of the hell to make them believe in Islam. Also the same is mentioned in the following verse:

فَذَكِّرْ بِالْقُرْآنِ مَن يَخَافُ وَعِيدِ (ق ٤٥) -

Translation: But warn by the Qoran, him who fears My Threat (50/45).

This verse also implies that people who fear from the threat of God, will believe in Islam. In other word, fear is the necessary condition for accepting Islam.

In addition, Qoran described torments of the hell as enormous, super-ordinary, unbelievable, supra-brutal and eternal that unconsciously great fear prevails the heart and mind of the people paralyzing their reasoning power and forcefully pushing them to submit¹ to Islam.

Fear, torture and punishment were the prevailed methods of the Bedouin and primitive societies to make children, people and animals obey. These methods were transferred to Qoran by Mohammad and were attributed to God.

If a rational being wants to accept or reject a religion, he should read and scrutinize rationally and scientifically the concepts of that religion without any affection, fear, love or greed. As rightly shown in the cognitive psychology, affection, especially fear, will destroy impartiality and bias the rational power of our mind. When someone fears of something, he could never rationally think about it, he just accepts the side that protects him from the threatening object. It is what really Islam has done to people throughout the last 1400 years. I saw many people explaining their reason for being a Moslem as “even if the probability of the existence of the hell is one in a thousand, I should accept Islam and obey its rules to avoid such extraordinary tortures”.

¹ - to submit is the meaning of the word Islam

If something is right, there is no need to use force or fear to make it accept. As you see there is no need to force people to accept scientific facts and there is no fighting to make people believe in them. Using fear and force by Islam indicates its lack of reality and confirms that Islam could not be from an omniscient God.

No belief freedom with presence of fear

وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ -
سُرَادِفُهَا وَإِنْ يَسْتَغِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَقًى
(كهف ٢٩).

Translation: And say: the truth is from your lord, so who please believe, and who please disbelieve; surely we have prepared for the Zalimun (disbelievers, polytheists and wrong-doers) a fire, the curtains of which shall encompass them about; and if they cry for water, they shall be given water like molten brass which will scald their faces; evil the drink and ill the resting-place (18/29).

Read this verse and think again. What a freedom of belief? You are free to believe in Islam or not, but if you do not believe, you will be killed in this world¹ and you will be sent to the hell with such great tortures for ever in the other world. Isn't this freedom a joke? All dictators say the same thing. You are free to obey the dictator or not, but if you disobey him you will be

¹ - based on other verses and Sonnat as will be discussed later in this book.

tortured, send to prison or killed. This is the same method of tyrannies with much worst consequent that Mohammad employed to compel people to be Moslem.

With such a terrible fear of death and hell, there is no meaning for impartial research in Qoran. You are obliged to believe. In other words, this is the meaning of this verse: "you are free to believe or not but you have to believe".

Threatening those who want to bring something similar to Qoran

From one side, Qoran asks people to compete with Qoran by saying that if you are right that Qoran is not from God, bring a Soorah (chapter) like Qoran; but from the other side, blocks the way of rivalry by huge fear. The following verse is about those who said "we can say sentences like Qoran":

وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ وَمَنْ قَالَ سَأُنْزِلُ مِثْلَ مَا أَنْزَلَ اللَّهُ وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُوا أَيْدِيهِمْ أَخْرِجُوا أَنْفُسَكُمُ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنْتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ (انعام ٩٣).

Translation: And who can be more unjust than he who invents a lie against Allah, or says: "I have received inspiration," whereas he is not inspired in anything; and who says, "I will reveal the like of what Allah has revealed." And if you could but see when the Zalimun (those rivals) are in the agonies of death, while the angels are stretching forth their hands (saying): "Deliver your souls! This

day you shall be recompensed with the torment of degradation because of what you used to utter against Allah other than the truth. And you showed pride against his verses"(6/93).

What a brutal and tyrannical competition?! It is exactly similar to competition of tyrants and kings with their men. In other words “you are free to compete with Qoran but you have to lose, otherwise you will be tortured and burnt alive in the hell for ever”

Threatening those who criticize Qoran

There are lots of verses in Qoran, encouraging people to think in Qoran, and there are lots of verses threatening those who criticize Qoran with torment in this and the other world (resurrection day), like:

وَالَّذِينَ سَعَوْا فِي آيَاتِنَا مُعَاجِزِينَ أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ (حج ٥١) -

Translation: But those who strive against Our verses, to paralyze (criticize) them, they will be dwellers of the Hell-fire (22/51).

Explicit result of these two sets of verses is “think but not criticize”; in other words you can think in Qoran but you should always end up with accepting and praising it. This is not thinking any more. This is obedience and submission without thinking. In real thinking, one impartially tries to find the correct parts from incorrect one, to find weakness and strength. But what Qoran expects is a one-sided, biased reading of Qoran, so that always results in accepting and applauding of Qoran. If you are not allowed to really think about a book claimed to be from God, how

could you find the false books from the right books of God? There is no way. Again this is the way, tyrants ask their people to do. People should think about the orders and speech of their tyrants but they must always end up with praising and applauding of the sayings of the tyrant, otherwise they will be tortured or killed.

Serious fear of Mohammad from criticism of Quran by people, implies that he was not sure about accuracy of Quran. Mohammad really blocked the real thinking in Quran and refers the real thinkers to sword in this world and to the hell in hereafter. It also confirms that Quran is not the word of God. If it was the word of God, God was sure about correctness of the contents of Quran and would have encouraged people to think in it without prejudice. If something is right, there is no fear of thinking, discussion and criticism. More real thinking and scrutiny, makes its contents more evident, as it is the case for modern science.

Condemning discussion with Mohammad

الحج : لِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا هُمْ نَاسِكُوهُ فَلَا يُنَازِعُكَ فِي الْأَمْرِ وَادْعُ إِلَى رَبِّكَ إِنَّكَ لَعَلَى - هُدًى مُسْتَقِيمٍ (٦٧) وَإِنْ جَادَلُوكَ فَقُلِ اللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ (٦٨) اللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَامَةِ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ (٦٩).

Translation: For every nation We have ordained religious ceremonies which they follow; so they should not discuss with you on the matter, and invite to your Lord. Surely You (O Mohammad) indeed are on the straight guidance (67) And if they argue with you, say; "Allah knows best of what you do (68) "Allah will judge

between you on the Day of Resurrection about your disagreement" (69) (22/67-69).

Discussion is a natural way to understand other's opinions and to segregate right from wrong. But as you see in these verses, Qoran prohibited any real discussion about Qoran and Mohammad's opinion, and encouraged Mohammad to not answer and leaves the judgment to God on the resurrection day. These verses show again that Mohammad expect people to accept Qoran unconditionally without real thinking. This expectation is very unreasonable and nonsense. If people do this with all religions and belief systems, it would results in acceptance of thousands of wrong and contradictory concepts. We should ask Mohammad, "do you want people to treat Torah, Gospel, Avesta and other religious books in the same way?" Certainly he would answer no. Mohammad expects people to accept his sayings unconditionally but read other religious books critically. Why?

Another weakness of the above verses is that Qoran refers resolution of disputes to the resurrection day and to God, while we humans need it now. Today we need to separate right from wrong and find the best way of living. What is the use of resolution in the resurrection day? This is lack of effort to help and guide people that Mohammad attributed to God.

Blaming blind obedience from parents by non-Moslems but expecting of the same from Moslems

In many verses of Qoran, non-Moslems were reproached for their blind obedience from their parents and society, such as:

الصافات: إِنَّهُمْ أَلَفُوا آبَاءَهُمْ ضَالِّينَ (٦٩) فَهُمْ عَلَى آثَارِهِمْ يُهْرَعُونَ (٧٠) -

Translation: Surely, they found their fathers on the wrong path (37/69) So they made haste to follow their footsteps (37/70).

This is a general bias of human mind and it is widespread in all history and in all nations; people blindly accept almost all of the customs and belief systems of their society. It is the reason that almost all children have the same religion as their parents. People who really research and think again are very rare. Therefore this condemnation by Qoran is right; but the problem is that Qoran and Mohammad condemn this behavior from non-Moslems but expect it from Moslems. As showed earlier, people should accept Islam without any criticism. Also children of Moslems have no right to doubt or criticize Islam or change their religion; otherwise they face death penalty because of apostasy¹. It means that Mohammad expects people to accept his sayings blindly but look at the sayings of others critically and reasonably!! Isn't this strange? This is a clear indication that Qoran is not the word of God. If it was from God, God never fears of discussion and criticizing his sayings;

¹ - Apostasy and its punishment will be discussed later in this book.

since he knew that more scrutiny makes the righteousness of his sayings more evident. Scrutiny and criticizing of correct concepts is like carving gold and ruby which make them more shining. One fears from carving who presents caviar instead of ruby; and this is what Mohammad has done.

Torment of doubtful people

وَلَا يَزَالُ الَّذِينَ كَفَرُوا فِي مِرْيَةٍ مِّنْهُ حَتَّىٰ تَأْتِيَهُمُ السَّاعَةُ بَغْثَةً أَوْ يَأْتِيَهُمْ عَذَابٌ يَوْمَ
عَقِيمٍ (حج ٥٥) -

Translation: And those who disbelieve will not cease to be in doubt about it (this Qoran) until the Hour (death) comes suddenly upon them, or there comes to them the torment of the destructive day (i.e. the Day of Resurrection) (22/55).

أَنْزَلَ عَلَيْهِ الذِّكْرُ مِنْ بَيْنِنَا بَلْ هُمْ فِي شَكٍّ مِّنْ ذِكْرِي بَلْ لَمَّا يَدُوفُوا عَذَابِ (ص ٨) -

Translation: "Has the Reminder been sent down to him (alone) from among us?" Nay! but they are in doubt about My Reminder (this Qoran)! Nay, but they have not tasted (My) Torment! (38/8).

As you saw, these verses say that doubtful people will be punished by sending them to the hell. This is an explicit oppression and brutality. Certainty and doubt are not intentional. If the evidence or reasons for a claim are correct and satisfactory, one will be sure about that otherwise he will be in doubt. This behavior is a natural and reasonable process of our mind. Accepting and believing in a matter without correct and enough evidence or reasons is a foolish behavior. Is it possible that God gave us such a

reasonable capability then condemned its use? Even we, humans, never condemn others for their doubts. Surely torment of doubtful persons is unjust and brutal. Instead of burning people in the hell, evidences and strong reasons should be provided for the claims. Now, look how Qoran responded to the doubtful persons in the next verses:

ص: أُنزِلَ عَلَيْهِ الذِّكْرُ مِنْ بَيْنِنَا بَلْ هُمْ فِي شَكٍّ مِّنْ ذِكْرِي بَلْ لَمَّا يَدُوفُوا عَذَابَ (٨) أَمْ -
عِنْدَهُمْ خَزَائِنُ رَحْمَةِ رَبِّكَ الْعَزِيزِ الْوَهَّابِ (٩) أَمْ لَهُمْ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا
فَلْيَرْتَقُوا فِي الْأَسْبَابِ (١٠)

Translation: "Has the Reminder been sent down to him (alone) from among us?" Nay! but they are in doubt about My Reminder (this Qoran)! Nay, but they have not tasted (My) Torment! (8) Or is it that they have the treasures of the mercy of your lord, the mighty, the great giver? (9) Or is it that the dominion of the heavens and the earth and all that is between them is theirs? If so, let them ascend up with means (to the heavens)!(10) (38/8-10).

First: this response is irrelevant; they are in doubt about Qoran and they should receive reliable reasons, but Qoran asks whether they have such and such. Second: the disbelievers never claimed that they own treasures of God or dominion of the heavens, thus again the response of Qoran is irrelevant. Third: this type of response is a well known fallacy (paralogism) among weak people. When they can not present evidence, they despise their opponents. Mohammad used the same trick here, instead of providing reasons, despised disbelievers by saying that they do not have that and that.

This is exactly what we see among some children and people with little mental power or knowledge. When you can not satisfy your opponent, you despise and hit him. These are the most despicable fallacies. These verses exactly used the same methods, despising the disbelievers and hitting them by burning them in the hell.

Also read again the verse 38/8 “Has the Reminder been sent down to him (alone) from among us?” Nay! but they are in doubt about My Reminder (this Qoran)! Nay, but they have not tasted (My) Torment!” This is exactly what a stupid father or teacher says to a child: “you have not yet tasted my torment, otherwise you would be obedient”.

Is it possible that God be so stupid and uses such menial methods and fallacies instead of evidence and reasoning? No! It is Mohammad who has done these and attributed them to God.

4- Sword, the practical method of Qoran for inviting people to Islam

Methods of Mohammad in Mecca and Madinah were different. The final and decisive method of Qoran to invite people to Islam is the use of force.

Method of Mohammad in Mecca

In Mecca, Mohammad had no military power, so he had to avoid any forceful conflict with non-Moslems. None of the Meccan verses permit the use of force for making people Moslem. In this period, Moslems were ordered to forgiveness, good discussion with non-Moslems, and waiver. Even in some verses, it was accepted that the use of force to compel people to believe in Islam is unreasonable, like:

- لا اكراه فى الدين (بقره ٢٥٦) -

Translation: there is no compulsion in religion (2/256).

- قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ لَنُخْرِجَنَّكَ يَا شُعَيْبُ وَالَّذِينَ آمَنُوا مَعَكَ مِنْ قَرْيَتِنَا أَوْ لَنَعُودَنَّ فِي مِلَّتِنَا قَالَ أُولَئِكَ كَارِهُينَ (اعراف ٨٨)

Translation: The chiefs of those who were arrogant among his people said: "We shall certainly drive you out, O Shu'aib, and those who have believed with you from our town, or else you (all) shall return to our religion." He said: "Even though we hate (do not want) it!(7/88).

Also it is said in Quran that you (Mohammad) can not force people to accept Islam, for example:

- وَلَوْ شَاءَ رَبُّكَ لَآمَنَ مَن فِي الْأَرْضِ كُلُّهُم جَمِيعًا أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّى يَكُونُوا مُؤْمِنِينَ - (يونس ٩٩)

Translation: And if your Lord willed, those on earth would have believed, all of them together. So, will you (O Mohammad) then compel mankind to become believers?!(10/99).

The above question, implies that it is unreasonable to compel people to believe. Another example is about Noah:

قَالَ يَا قَوْمِ أَرَأَيْتُمْ إِن كُنْتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَآتَانِي رَحْمَةً مِّنْ عِنْدِهِ فَعُمِّيَتْ عَلَيْكُمْ -
أَنْزِلُكُمْ فِيهَا وَأَنْتُمْ لَهَا كَارِهُونَ (هود ٢٨)

Translation: He said: "O my people! Tell me, if I have a clear proof from my Lord, and a Mercy (Prophethood, etc.) has come to me from Him, but that (Mercy) has been obscured from your sight. Shall we compel you to accept it when you have a strong hatred for it?(11/28).

Also it is said to Mohammad to invite people to Islam by reasoning, good advice and good discussion:

- ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ -
أَعْلَمُ بِمَن ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ (نحل ١٢٥)

Translation: Invite (mankind, O Mohammad) to the Way of your Lord (i.e. Islam) with wisdom and fair preaching, and argue with them in a way that is better. Truly, your Lord knows best who has gone astray from His Path, and He is the Best Aware of those who are guided (16/125).

Almost all these sorts of verses are Meccan and if there were some Madinan verses among them, certainly were revealed before Soorah Toubeh (9) that includes the final offensive orders to force people to accept Islam.

Method of Mohammad in Madinah

Acquired military power in Madinah, Mohammad changed his method 180 degrees and used force as the main means to compel people to accept Islam. Detailed discussion of this subject

is presented in chapter 15 of this book and its historical aspects are discussed in the book “Criticism of Mohammad” by this author. Herein, only a few verses and one Hadith are presented.

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ فَإِنْ انْتَهَوْا فَإِنَّ اللَّهَ بِمَا يَعْمَلُونَ بَصِيرٌ -
(انفال ٣٩)

Translation: And fight them until there is no more Fitnah (disbelief and polytheism: i.e. worshipping others besides Allah) and the religion will all be for Allah Alone [in the whole of the world]. But if they cease (worshipping others besides Allah), then certainly, Allah is all-Seer of what they do (8/39).

In this verse, fighting is the way to spread Islam throughout the world.

Another example:

فَإِذَا انسَلَخَ الْأَشْهُرُ الْحُرُمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخُذُواهُمْ وَاحْصِرُوهُمْ -
وَأَقْعُدُوا لَهُمْ كُلَّ مَرْصِدٍ فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ إِنَّ اللَّهَ غَفُورٌ
رَحِيمٌ (توبه ٥)

Translation: Then when the Sacred Months (the 1st, 7th, 11th, and 12th months of the Islamic calendar) have passed, then kill the Mushrikun (polytheists) wherever you find them, and capture them and besiege them, and prepare for them each and every ambush. But if they repent and perform As-Salat (prayer), and give Zakat (Islamic tax), then leave their way free. Verily, Allah is Oft-Forgiving, Most Merciful (9/5).

The above verse is called ‘the sword verse’ by Qoran commentators. It is the final order of killing non-Moslems by any

means available (direct fighting, terrorism, ambush etc.) to compel them to accept Islam.

In a very reliable Hadith, Mohammad said:

قال رسول الله أمرت أن أقاتل الناس حتى يقولوا لا إله إلا الله فمن قالها فقد عصم مني -
ماله ونفسه. (صحيح بخارى ج ٢ حديث ١٣٣٥ و صحيح مسلم ٥٣/١)

Translation: The messenger of Allah (Mohammad) said “I was ordered (by God) to fight people until they say: there is no God except Allah. Whoever says that would save his life and properties from me”¹

This Hadith clearly mentions that Mohammad should kill non-Moslems and steal their properties until they were obliged to accept Islam. The aim of all fights of Mohammad was to compel people to convert to Islam. Moslems were killing non-Moslems, stealing all their properties, enslaving children and women and raping women until those still alive compelled to accept Islam. This is the main method of inviting people to Islam that all Moslems everywhere and every time should employ to spread Islam throughout the world and eliminate any non-Moslem from the face of the earth as it is done today by Taliban and Alqaedah; they are really doing their Islamic duty with the highest devotion and sacrifice. It is unbelievable, but this method worked. Before death of Mohammad, all parts of Arabia had been converted to Islam and during the life of the second Caliph (Omar), the greatest civilizations of the time were converted to Islam.

¹ - Al-Bokhari 2/1335; Al-Moslem 1/53.

As it is contradiction between methods of Mohammad in Mecca and Madinah, there is contradiction between two sets of verses; one set says that using force to convert people to Islam is unreasonable; another set says that Moslem should use force to oblige all people to convert to Islam.

Solomon used fear and force to guide the queen of Saba to Monotheism

Qoran usually mentions some stories of the past, which are compatible to its content to support its claims. The story of queen of Saba and calling her to monotheism by Solomon (a Jewish prophet and king as claimed by Qoran) is mentioned here. Look how Solomon uses fear and force instead of reasoning and evidence to compel her to accept the religion of Solomon.

- He (Solomon) inspected the birds, and said: "What is the matter that I see not the hoopoe? Or is he among the absentees? (20) "I will surely punish him with a severe torment, or slaughter him, unless he brings me a clear reason."(21) But the hoopoe stayed not long, he (came up and) said: "I have grasped (the knowledge of a thing) which you have not grasped and I have come to you from Saba with true news (22) "I found a woman ruling over them, and she has been given all things that could be possessed by any ruler of the earth, and she has a great throne (23)."I found her and her people worshipping the sun instead of Allah, and Shaitan (Satan) has made their deeds fair-seeming to them, and has barred them

from (Allah's) Way, so they have no guidance," (24) [As Shaitan (Satan) has barred them from Allah's Way] so that they do not worship (prostrate before) Allah, Who brings to light what is hidden in the heavens and the earth, and knows what you conceal and what you reveal (25). Allah, there is no God except him, the Lord of the Supreme Throne!(26). (Solomon) said: "We shall see whether you speak the truth or you are (one) of the liars (27) "Go you with this letter of mine, and deliver it to them, then draw back from them, and see what (answer) they return."(28) She (the queen of Saba)said: "O chiefs! Verily! Here is delivered to me a noble letter,(29) "Verily! It is from Solomon, and verily! It (reads): In the Name of Allah, the Most Beneficent, the Most Merciful;(30) "Be you not exalted against me, but come to me as Moslems (true believers who submit to Allah with full submission)' "(31) She said: "O chiefs! Advise me in (this) case of mine. I decide no case till you are present with me."(32) They said: "We have great strength, and great ability for war, but it is for you to command; so think over what you will command."(33) She said: "Verily! Kings, when they enter a town (country), they despoil it, and make the most honorable amongst its people low. And so they do.(34) "But verily! I am going to send him a present, and see with what (answer) the messengers return." (35) So when (the messengers with the present) came to Solomon, he (Solomon) said: "Will you help me in wealth? What Allah has given me is better than that which He has given you! Nay, you rejoice in your gift!"(36) [Then

Sulaiman (Solomon) said to the messengers]: "Go back to them. We verily shall come to them with armies that they cannot resist, and we shall drive them out from there in disgrace, and they will be abased."(37) He (Solomon) said: "O chiefs! Which of you can bring me her throne before they come to me surrendering themselves in obedience?"(38) An Ifrit from the Jinns said: "I will bring it to you before you rise from your place. And verily, I am indeed strong, and trustworthy for such work." (39) One with whom was knowledge of the Scripture said: "I will bring it to you within the twinkling of an eye!" then when (Solomon) saw it placed before him, he said: "This is by the Grace of my Lord to test me whether I am grateful or ungrateful! And whoever is grateful, truly, his gratitude is for (the good of) his ownself, and whoever is ungrateful, (he is ungrateful only for the loss of his ownself). Certainly! My Lord is Rich (Free of all wants), Bountiful." (40). He said: "Disguise her throne for her that we may see whether she will be guided or she will be one of those not guided."(41) So when she came, it was said (to her): "Is your throne like this?" She said: "(It is) as though it were the very same." And (Solomon said): "Knowledge was bestowed on us before her, and we were submitted to Allah."(42) And that which she used to worship besides Allah has prevented her, for she was of a disbelieving people.(43) It was said to her: "Enter As-Sarh" [(a glass surface with water underneath it) or a palace], but when she saw it, she thought it was a pool, and she (tucked up her clothes) uncovering

her legs, (Solomon) said: "Verily, it is Sarh paved smooth with slab of glass." She said: "My Lord! Verily, I have wronged myself, and I submit with Solomon, to Allah, the Lord of the worlds."(44) (27/20-44).

Solomon menaced her with his armies and she converted to the religion of Solomon due to fear and seeing the glory of Solomon's palace. Is there any reasoning or evidence to confirm that the religion of Solomon was right? Is there any reasonable discussion between Solomon and Queen about the contents of Solomon's religion? Qoran narrated this story, since it supports its idea of using fear and force to make people convert to Islam.

Using sword to compel people to accept Islam, needs no criticism. I do not think any reasonable person could accept it. Anyway the previous criticisms about using fear as a means of guidance apply to using sword as well.

5- Promise of paradise

Paradise is discussed in chapter 11; a brief explanation comes here. Usually in Qoran, after threatening people from the hell, paradise is promised for good believers.

Paradise is an unbelievable hot spot, which includes extraordinary beautiful gardens, full of extremely delicious fruits, streams of honey and wine. There are extraordinary beautiful

young virgin girls with newly grown breasts always available and ready to have sex with male Moslems.

Promise of paradise is a motivation for people to believe in Islam, but could never be as effective as threatening them from sword or the hell.

6- Denunciation and accusation of disbelievers

Instead of strong reasons and miracles, Quran is full of humiliation and accusation of disbelievers. Non-Moslems were labeled as despicable, debauchee, oppressive, infidels, liars and so on. Herein, a small sample of these verses is presented:

وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا الظَّالِمُونَ (عنكبوت ٤٩) -

Translation: And none but the oppressors (unjust people, wrong doers) deny Our verses (29/49).

وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا كُلٌ خَتَّارٌ كَفُورٌ (لقمان ٣٢) -

Translation: But none denies Our Signs except every perfidious ungrateful (31/32).

وَمَا يَكْفُرُ بِهَا إِلَّا الْفَاسِقُونَ (بقره ٩٩) -

Translation: none disbelieve in them except the debauchees (flagitious people, transgressors) (2/99).

المطففين: وَيَلَّيْ يَوْمَئِذٍ لِلْمُكَذِّبِينَ (١٠) الَّذِينَ يُكَذِّبُونَ بَيِّمَ الدِّينِ (١١) وَمَا يُكْذِبُ بِهِ إِلَّا -
كُلُّ مُعْتَدٍ أَثِيمٍ (١٢)

Translation: Woe, that Day, to those who deny (Islam) (10) Those who deny the Day of Recompense (11) And none denies it except every oppressor and sinner (12) (83/10-12).

وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءَ وَنِدَاءَ صُمُّ بُكْمٌ عُمْيٌ فَهُمْ لَا يَعْقِلُونَ (بقرة ١٧٠)

Translation: And the example of those who disbelieve, is as that of him who shouts to that hears nothing but calls and cries. (They are) deaf, dumb and blind. So they do not think (2/170).

أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ إِنْ هُمْ إِلَّا كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلًا (الفرقان ٢٥).

Translation: or do you think that most of them do hear or think? they are nothing but as cattle; nay, they are straying farther off from the path (25/44).

إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الَّذِينَ كَفَرُوا فَهُمْ لَا يُؤْمِنُونَ (انفال ٥٥) -

Translation: Surely the vilest of animals in Allah's sight are those who disbelieve, then they would not believe (8/55).

This was a sample of insults. Are really all 6 billion non-Moslems, evil, despicable, liar, unreasonable, animal and worse? This method is a well-known fallacy; when someone can not confirm his opinion by evidence and reasoning, he tries to humiliate and contempt the opponent, so that convinces people that his opponent is not a worthy person to have a worthy idea. This fallacy is widespread among politicians and shysters. Unfortunately it is effective on simple-minded people. Mohammad used this despicable trick to cover up his weaknesses and to overcome his

opponents. If Qoran was the word of God, there would not been such insults in it. God could present strong evidence and reasoning for his claims and does not need to use such a menial manner.

7- Beautiful writing

Many of the verses of Qoran are beautiful and poem-like such as most verses of the 30th part of Qoran revealed in Mecca. For this reason some people was saying that Mohammad is a poet not a prophet as it mentioned in Qoran itself:

أَمْ يَقُولُونَ شَاعِرٌ نَّتَرَبَّصُ بِهِ رَيْبَ الْمُنُونِ (طور ٣٠) -

Translation: Or do they say: "(Mohammad is) a poet! We await for him some calamity by time!"(52/30).

As said in the books of Sirrat (history of Mohammad), many early Moslems were enchanted by beauty of Qoran and consequently converted to Islam.

Moslems usually exaggerate about beauty of writing of Qoran and consider it as a miracle; but beauty of writing of Qoran is not the same throughout; while some verses are very beautiful like Soorah A-Shams, some others are ordinary or even ugly like Soorah Zohkrof. In addition, there are prose and poetry available much more beautiful than Qoran, confirming the falsehood of claim of textual miracle of Qoran. Some comparisons of writing of Qoran with poems or prose writings of others were performed in chapter

21. Also there are many grammatical errors and writing weaknesses in Qoran, which some of them are presented in chapter 20.

Overall, the difference in beauty, grammatical errors and writing weaknesses, support that Qoran is not the word of God, otherwise all verses would have been beautiful and flawless. Also even though beauty is attractive but it can not replace miracle and reliable reasoning that Qoran lacks.

8- Indoctrination and repetition

As mentioned in chapter one, Qoran is full of repetition. The actual content of Qoran is very limited, but most of the main concepts are repeated many times. Even though too much repetition is boring, but it is effective in indoctrinating a belief in the mind of children and simple-minded adults, so this repetition indoctrinates belief in the Qoranic concepts.

9- Swearing

Another method of Qoran to guide people toward Islam is swearing. Swearing is a primitive way of validation of one's opinion. People swear to something important with higher value compared to the claimed idea. For example one may swear by his life or by bible to tell the truth. Swearing is relatively effective on simple-minded people. But think a moment; what is the real value

of swearing? Is swearing knowledge, a reason, or a self-evident premise? Is it seeing, sensing, experiencing? How swearing could result in knowledge about something? Swearing is nothing but a fallacy. It is a way of convincing unwise people to accept something without appropriate reasoning.

In Islamic law, swearing was used for confirming legal rights and in Qoran, especially in Meccan Soorahs, swearing was used a lot to confirm facts. A weakness of swearing in Qoran is that it swears by things that are much less valued compared to the claim which is going to be confirmed by swearing. For example, it swears by fig, olive, moon, night and so on to confirm the existence or oneness of God or prophethood of Mohammad or existence of the resurrection day. The second weakness is that sometimes Qoran swear to something which is less clear than its claim. This is against the normal way of reasoning; reasoning goes from more evident premises to less evident or less known results. Another explicit error in some swearing of Qoran is fallacy of affirming the consequent. The fourth fault of some swearing of Qoran is that it swears by the wrong ideas. These faults and weaknesses are shown in the following sample of verses:

التين: والتين و الزيتون (التين ١) وَطُورِ سِينِينَ (٢) وَهَذَا الْبَلَدِ الْأَمِينِ (٣) لَقَدْ خَلَقْنَا -
الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ (٤)...

Translation: I swear by the fig, and the olive,(1) and by Mount Sinai, (2) And by this city of security (Mecca), (3) Verily, We created man of the best stature (4) (95/1-4).

In the above verse, Quran swears by low valued thing to confirm a higher valued idea. It is like swearing of an accused person: “I swear by apple that I have not done such a crime”. Is it reasonable?

- والسماء و الطارق (الطارق ١) -

Translation: I swear by the sky, and At-Tariq (86/1).

The lexical meaning of word Tariq is pounder, masher; what is that? Not clear. This is the fault of no clear premises.

- والفجر وليال عشر والشفع و الوتر (الفجر ١ و ٣) -

Translation: I swear by the dawn (1) And by the ten nights (2) And by the even and the odd (3) (89/1-3).

The intended meanings of “ten nights”, “even” and “odd” are not clear.

- الشمس: وَالشَّمْسُ وَضُحَاهَا (١) وَالْقَمَرُ إِذَا تَلَّاهَا (٢) وَالنَّهَارُ إِذَا جَلَّاهَا (٣) وَاللَّيْلُ إِذَا -
يَعْتَشَاهَا (٤) وَالسَّمَاءَ وَمَا بَنَاهَا (٥) وَالْأَرْضَ وَمَا طَحَاهَا (٦)

Translation: And I swear by the sun and its brightness; (1) And by the moon as it follows the sun; (2) And by the day as it shows up the sun; (3) And by the night as it conceals the sun; (4) And by the sky and what built it; (5) And by the earth and what flattened it (6) (91/1-6).

In these verses Quran swears to wrong things. Verses 2-6 all are wrong. Moon does not follow the sun. Day does not show up the sun but it is opposite. Night does not conceal the sun. There is no

sky to be built by some thing; and finally the earth is not flat but spherical.

Another example for swearing by wrong things:

والسما ذات البروج (بروج ١) -

Translation: Swear by the sky, having the Zodiacal Signs (85/1).

As mentioned in chapter 2, zodiacal signs are not real, but Mohammad thought that they are realities and swore by them.

العاديات: والعاديات ضبحا (١) والموريات قدحا (٢) فالمغيرات صبحا (٣) -

Translation: I swear by the (horses) that run, with panting, (1) and then by striking sparks of fire (by their hooves), (2) and then by those that make raids at morn (3) (100/1-3).

You see, to confirm six following claims, Qoran swears by horses and by Moslems who use these horses to raid non-Moslems for killing and stealing!!

العاديات: إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ (٦) وَإِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ (٧) وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ -
(٨) أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ (٩) وَحُصِّلَ مَا فِي الصُّدُورِ (١٠) إِنَّ رَبَّهُم بِهِمْ يَوْمَئِذٍ
لَّخَبِيرٌ (١١)

Translation: Verily! Man is ungrateful to his Lord; (6) And to that fact he bears witness; (7) And verily, he is intensive in the love of wealth.(8) Knows he not that when the contents of the graves are brought out and poured forth (9) And that which is in the chests shall be made known.(10) (100/6-11).

Swearing is a fallacy and in some cases Mohammad made it

worse; he used another fallacy (affirming the consequent) inside this fallacy. In fallacy of affirming the consequent, the result is present in one of the premises. For example one claims that he owns a property. Then judge ask him why? He answers “because I am the owner of the property”. In this fallacy, nothing is affirmed but deceives the simple-minded people. Look at the following verses:

المرسلات: وَالْمُرْسَلَاتِ عُرْفًا (١) فَالْعَاصِفَاتِ عَصْفًا (٢) وَالنَّاشِرَاتِ نَشْرًا (٣) -
فَالْفَارِقَاتِ فَرَقًا (٤) فَالْمُلْقِيَاتِ ذِكْرًا (٥) عُذْرًا أَوْ نُذْرًا (٦) إِنَّمَا تُوعَدُونَ لَوَاقِعٌ (٧)

Translation: I swear by the messengers sent forth one after another.(1) And by the stormy ones (angles) a very stormy, (2) And by those that distribute, a great distribution; (3) And by the those that separate, a great separation (4) And by those that bring the revelations, (5) excuses or warns; (6) Surely, what you are promised (resurrection) will happen.(7) (77/1-7).

There are six swearing by angles in these verses to confirm existence of the resurrection day. Here is a more hideous fallacy of affirming the consequent. Belief in angles is dependent on previous belief in Qoran, which includes belief in the resurrection day as well. In simpler form it says, believe in resurrection day because you have already believed in the resurrection day.

In these verses, there is also the weakness of going from less known premises to more clear result; because the meaning of the first four verses are not clear and there is controversy among commentators.

Exactly the same fallacy was used in the following verses as well, swearing by angles to confirm the resurrection day:

النازعات: وَالنَّازِعَاتِ غَرَقًا (١) وَالنَّاشِطَاتِ نَشْطًا (٢) وَالسَّابِحَاتِ سَبْحًا (٣) -
فَالسَّابِقَاتِ سَبْقًا (٤) فَاَلْمُدَبِّرَاتِ أَمْرًا (٥) يَوْمَ تَرْجُفُ الرَّاجِفَةُ (٦) تَتْبَعُهَا الرَّادِفَةُ (٧)
قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ (٨) أَبْصَارُهَا خَاشِعَةٌ (٩)

Translation: I swear by those (angels) who pull out (probably the souls of disbelievers) with great violence; (1) And by those (angels) who gently take out (probably the souls of the believers);(2) And by those that swim a great swim (3) And by those that press forward as in a race (4) And by those who arrange to do the Commands of their Lord, (5) On the Day (resurrection day) the earth and the mountains will shake violently (6) The second follows it (7) (Some) hearts that Day will shake with fear and anxiety.(8) Their eyes cast down (9) (79/1-9).

Other than fallacy of affirmation of the consequent, these verses have the weakness of going from less known premises to more clear result; because the meanings of ‘النَّازِعَاتِ’, ‘النَّاشِطَاتِ’, ‘السَّابِحَاتِ’ and ‘السَّابِقَاتِ’ are not clear.

The same fallacy was used in the following verses as well, swearing by angles to confirm oneness of God:

الصفات: وَالصَّافَّاتِ صَفًّا (١) فَالزَّاجِرَاتِ زَجْرًا (٢) فَالتَّالِيَاتِ ذِكْرًا (٣) إِنَّ إِلَهُكُمْ
لَوَاحِدٌ (٤)

Translation: I swear by those (angels) ranged in ranks (or rows) (1) Then by those (angels) who drive away with reproof. (2) Then by

those (angels) who recite citation (3) Verily your God is indeed One (4) (37/1-4).

In addition, these verses have the weakness of going from less known premises to more clear result; because the meanings of 'الصَّافَّاتِ', 'الرَّاجِرَاتِ', and 'الثَّالِيَّاتِ' are not clear.

Swearing by natural objects was prevalent before Islam in Arabia. For example a woman poet, Zobara- Kaheneh, said¹:

والليل الغاسق، واللوح الخالق، والصبح الشارق، والنجم الطارق، والمزن الوادق، ان -
شجر الوادى ليأدوا.

Translation: Swear by dark night, swear by creator tablet, swear by shining morning, swear by masher star, swear by raining cloud, surely the tree of desert will be stouten.

This poem is very similar to many verses of Qoran, both in quality and beauty.

Mohammad borrowed² this style and even the phrases from his environment and presented in Qoran regardless of the fact that these swearing are beautiful but could not verify the existence of one God or prophethood of Mohammad. As you see Mohammad resorted to various worthless methods to make people believe in him.

¹ - Bolough-ol-Arb 3/288

²- Barrowing of Mohammad from his environment was more discussed in chapter 21

10- Bounty

Another method of Quran to call people to Islam is giving assets to disbelievers and doubtful people to encourage them to convert to Islam:

إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَامِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ -
وَالْغَارِمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ (التوبة ٦٠)

Translation: As-Sadaqat (here it means Zakat: an Islamic tax) are only for the Fuqara' (poor), and Al-Masakin (the poor) and those employed to collect (the funds); and for to attract the hearts of those who have been inclined (towards Islam); and to free the captives; and for those in debt; and for Allah's Cause, and for the wayfarer (a traveler who is cut off from everything); a duty imposed by Allah. And Allah is All-Knower, All-Wise (9/60).

How is it possible to buy belief? It is bribery, a political act, not a religious act. It shows that Mohammad could not provide true evidence (miracle) and reasoning for his prophethood, so he resorted to paying bounty to make people Moslem. It is important to know that some of these assets were gathered as Zakat from Moslems and a great part was collected by caravan raiding and stealing the properties of non-Moslems. Mohammad was making non-Moslem people poor by stealing their wealth and was giving some to other non-Moslems to superficially make them Moslem. As an example, after Huneyn war, Mohammad gave a great amount of the stolen assets especially hundreds of camels to the Qoreysh chiefs:

“The apostle made gifts to those whose hearts he desired to win, nobles whom he wished to please. To Abu Sufyan he gave one hundred camels, and to Malik, and to Safwan and nine others. To some, he gave fewer than one hundred. To one man he gave only male camels, and the man was displeased instead of grateful, so the apostle said, 'Take him away, and silence him.' So they gave him camels till he was satisfied “¹

11- God guides some people without their intention

There are many verses in Qoran sating that God guides or misguides whomever he wishes, like:

وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ وَلَتُسْأَلُنَّ عَمَّا كُنتُمْ -
تَعْمَلُونَ (نحل ٩٣).

Translation: And had Allah willed, He could have made you (all) one nation, but He leads astray whom He wills and guides whom He wills. But you shall certainly be called to account for what you used to do (16/93).

This concept was also supported with many statements from Mohammad himself, as mentioned in the following reliable Hadith:

حدثنا أبو الوليد هشام بن عبد الملك حدثنا شعبة أنبأني سليمان الأعمش قال سمعت زيد -
بن وهب عن عبد الله قال حدثنا رسول الله وهو الصادق المصدق قال إن أحدكم يجمع

¹ - Sirat Ibn Ishaq, translated by Guillaume, p: 566-572

في بطن أمه أربعين يوماً ثم علقه مثل ذلك ثم يكون مضغاً مثل ذلك ثم يبعث الله ملكاً فيؤمر بأربعة برزقه وأجله وشقي أو سعيد فوالله إن أحدكم أو الرجل يعمل بعمل أهل النار حتى ما يكون بينه وبينها غير باع أو ذراع فيسبق عليه الكتاب فيعمل بعمل أهل الجنة فيدخلها وإن الرجل ليعمل بعمل أهل الجنة حتى ما يكون بينه وبينها غير ذراع أو ذراعين فيسبق عليه الكتاب فيعمل بعمل أهل النار فيدخلها (صحيح بخارى ٢٤٣٣/٦ و صحيح مسلم ٢٠٣٦/٤ و صحيح ابن حبان ٤٧/١٤ و سنن نسائي ٣٦٦/٦ و سنن أبي داود ٢٢٨/٤).

Translation: ... 'Abdullah bin Mas'ud said: "The Messenger of Allah, the true and truly inspired one, told us that: 'The creation of one of you is put together in his mother's womb for forty days, then it becomes a clot for a similar length of time, then it becomes a chewed lump of flesh for a similar length of time. Then Allah sends the angel to him and commands him to write down four things. He says: "Write down his deeds, his life span, his provision, and whether he is doomed (destined for Hell) or blessed (destined for Paradise)." By the One in Whose Hand is my soul! One of you may do the deeds of the people of Paradise until there is no more than a forearm's length between him and it, then the decree overtakes him and he does the deeds of the people of Hell until there is no more than a forearm's length between him and it, then the decree overtakes him and he does the deeds of the people of Paradise until he enters therein." (Sahih)¹

¹ - Al-Bokhari 6/2433; Moslem 4/2043; Sahih Ibn Hayyan 14/47; Sonan Nesai 6/366; Sonan Abi Davood 4/228.

Other guidance methods were relatively dependent on the human's will but this one is totally in the hand of God, with no place for intention of human. This obligatory guidance and misguidance and their reward or punishment is unreasonable and unjust. Why one who had no intention in his going astray, should go to the hell? This is an explicit unjust, oppressive and cruel act attributed to God by Qoran. This concept is discussed more in chapter "Human in Qoran".

Summary of guidance methods

Miracle and reliable reasoning are the main ways of guidance to a religious belief, but Qoran is empty from both. As you see in this book not only there are no miracles in Qoran, but also it is full of anti-miracles (errors, weaknesses, contradictions..). On the other hand, there is not even one reliable reasoning in Qoran, to prove God, prophethood of Mohammad or resurrection day. Instead the essence of guidance methods of Qoran is fear, fear from the hell and especially fear from sword. These confirm that Qoran is not the word of God, otherwise God would use the true guidance methods and does not need to resort to fear as his main method.

Efforts of God to misguide people

As expressed in Quran, God of Mohammad is willing to misguide people more than to guide them. He uses all tricks to make people astray and consequently send them to the hell to burn them alive forever. These misleading methods are summarized here.

1- Decision of God to fill the Hell with Jinn and mankind

وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدَاهَا وَلَكِنْ حَقَّ الْقَوْلُ مِنِّي لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ (سجده ١٣)

Translation: And if We had willed, surely! We would have given every person his guidance, but the Word from Me took effect that I will fill Hell with Jinn and mankind together (32/13).

The clear meaning of this verse is that God can guide all people but does not do that, instead he decided definitely to fill the hell from people. Nowhere in Quran or Sonnat, stated that God decided to fill the paradise. God of Mohammad is angry, merciless and cruel, while it is expected from an omnipotent, omniscient and all wise being to lack menial characteristics. Why such a great being should be more willing to burn people alive forever than willing to help them and guide them to well being? Mohammad introduced a God like a brutal king of his time.

This decision of God also supports that God of Mohammad is willing to misguide people more than to guide them; since for filling the hell instead of paradise, God should consider making more and more people astray.

2- Creation of Satan and dominating him over human

Qoran states that God misguided Satan then Satan decided to misguide mankind and God let him do:

الحجر: قَالَ فَاخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ (٣٤) وَإِنَّ عَلَيْكَ اللَّعْنَةَ إِلَى يَوْمِ الدِّينِ (٣٥) قَالَ - رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ (٣٦) قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ (٣٧) إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ (٣٨) قَالَ رَبِّ بِمَا أَغْوَيْتَنِي لَأُزَيِّنَنَّ لَهُمْ فِي الْأَرْضِ وَلَأُغْوِيَنَّهُمْ أَجْمَعِينَ (٣٩) إِلَّا عِبَادَكَ مِنْهُمْ الْمُخْلِصِينَ (٤٠) قَالَ هَذَا صِرَاطٌ عَلَيَّ مُسْتَقِيمٌ (٤١) إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ إِلَّا مَنْ اتَّبَعَكَ مِنَ الْغَاوِينَ (٤٢) وَإِنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ (٤٣)

Translation: (Allah) said: "O Iblis (Satan)! What is your reason for not being among the prostrators?"(32) [Iblis (Satan)] said: "I am not the one to prostrate myself to a human being, whom You created from sounding clay of altered black smooth mud."(33) (Allah) said: "Then, get out from here, for verily, you are Rajim (an outcast or a cursed one)." (34) "And verily, the curse shall be upon you till the Day of Recompense (i.e. the Day of Resurrection)." (35) [Iblis (Satan)] said: "O my Lord! Give me then respite till the Day they (the dead) will be resurrected." (36) Allah said: "Then, verily, you are of those reprieved,(37) "Till the Day of the time appointed." (38) [Iblis (Satan)] said: "O my Lord! Because you

misled me, I shall indeed adorn the path of error for them (mankind) on the earth, and I shall mislead them all.(39) "Except Your chosen, (guided) slaves among them."(40) (Allah) said: "This is the Way which will lead straight to Me."(41) "Certainly, you shall have no authority over My slaves, except those who follow you of those who go astray (42) "And surely, Hell is the promised place for them all (43) (15/34-43).

These verses clearly state that the whole story of Satan was planned by God to mislead humans. Supposedly Satan disobeyed God, why God should let him to mislead humans and send them to the hell? Why did God give Satan power to overcome mind and soul of human being? look:

يَا بَنِي آدَمَ لَا يَفْتِنَنَّكُمُ الشَّيْطَانُ كَمَا أَخْرَجَ أَبَوَيْكُم مِّنَ الْجَنَّةِ يَنزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا - سَوَّاهُمَا إِنَّهُ يَرَاكُمْ هُوَ وَقَبِيلُهُ مِنْ حَيْثُ لَا تَرَوْنَهُمْ إِنَّا جَعَلْنَا الشَّيَاطِينَ أَوْلِيَاءَ لِلَّذِينَ لَا يُؤْمِنُونَ (اعراف ٢٧)

Translation: O Children of Adam! Let not Shaitan (Satan) deceive you, as he got your parents [Adam and Hawwa (Eve)] out of Paradise, stripping them of their raiment, to show them their private parts. Verily, he and his tribe see you from where you cannot see them. Verily, We made the Satans friends (or dominant) of those who believe not (7/27).

The verse says that Satan sees us but we can not see him; we are unaware of his presence in our mind. We unknowingly are misled by Satan, and God sends us to the hell. What an unjust and brutal act attributed to God by Mohammad?! It is like that, you

send a clever adult man to mislead your small unaware child, and then you punish your child for his wrong doings. Is it reasonable? Is it just?

Injustice is even worse; Qoran states that Satan shows wrongs as rights to human:

فَلَوْلَا إِذْ جَاءَهُمْ بَأْسُنَا تَضَرَّعُوا وَلَكِنْ قَسَتْ قُلُوبُهُمْ وَزَيَّنَ لَهُمُ الشَّيْطَانُ مَا كَانُوا يَعْمَلُونَ - (انعام ٤٣).

Translation: When Our Torment reached them, why then did they not supplicate? But their hearts became hardened, and Shaitan (Satan) made fair-seeming to them that which they used to do (6/43).

Satan sees and dominates us, and we are unaware of his presence in our mind. He deceives us by showing wrongs as rights; so we unknowingly, with a good will, do the wrongs. Should we be punished or rewarded? Certainly we should be rewarded, since we believe that what we are doing are right; we have a good intention. Guilty is one who does bad acts intentionally while he knows that they are bad. But as Qoran states, we, deceived people, will be sent to the hell to burn alive for ever. With dominating Satan over man, God devised the most effective and cryptic method to mislead people and then send them to the hell. Both permitting Satan to deceive people and punishing people for being deceived are explicit oppression, injustice and cruelty. But both were attributed to God by Mohammad.

Another important point is that, if God is kind and merciful, why he did not created a powerful being (as powerful as Satan) who leads us toward right doing? God of Qoran, is an unkind, oppressive, unjust and cruel being that has a sadistic desire to torture people. This God was created by the mind of Mohammad, he is not a real God.

3- God himself misguides people

As mentioned earlier, many verses of Qoran state the God guide or misguide whomever he wills; for example:

وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ وَلَتُسْأَلُنَّ عَمَّا كُنتُمْ - تَعْمَلُونَ (نحل ٩٣).

Translation: And if Allah willed, He could have made you (all) one nation, but He sends astray (misguides) whom He wills and guides whom He wills. But you shall certainly be called to account for what you do (16/93).

Isn't a suppressive act to misguide someone, and then make him accountable for his astray?

وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ (غافر ٣٣) -

Translation: And whomever Allah sends astray (misguides), for him there is no guide (40/33).

مَنْ يُضِلِلِ اللَّهُ فَلَا هَادِيَ لَهُ وَيَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ (اعراف ١٨٦) -

Translation: Whomsoever Allah sends astray (misguides), none can guide him; and He lets them wander blindly in their transgressions (7/186).

وَلَا يَنْفَعُكُمْ نُصْحِي إِنْ أَرَدْتُ أَنْ أَنْصَحَ لَكُمْ إِنْ كَانَ اللَّهُ يُرِيدُ أَنْ يُغْوِيَكُمْ هُوَ رَبُّكُمْ وَإِلَيْهِ تُرْجَعُونَ (هود ٣٤).

Translation: "And my advice will not profit you, even if I wish to give you good counsel, if Allah's Will is to deceive you (to keep you astray). He is your Lord! And to Him you shall return" (11/34).

This verse explicitly states that God deceives some people and if God deceives someone, nobody could guide him; thus God as well as being God, is a Satan doing the same acts of Satan. What an evil God is presented in Qoran by Mohammad?

That God explicitly misleads and deceives people, was a very controversial subject throughout the last 1400 years. Some accepted the explicit meaning of these verses and consequently believed that human has no free will and every thing is done by God. This group of Islamic scholars is called Asha'ereh. The opposite group tried to change the explicit meaning of the verses so that the verses seem more reasonable and not contradictory with free will. This group of Islamic scholars is called Motazeleh. In reality, this contradiction is inside Qoran, but believers can not accept that Qoran stated contradictory concepts; therefore each group accepted one side of the contradiction.

Motazeleh and most recent commentators changed the meaning of the verses and said that "God misguides people" means

“God let them to go astray because of their own acts, as he let them to go in the right path”. But this cover-up is futile. Firstly, such meaning was never mentioned in any one of the related verses in Qoran. God never said “if you choose the wrong path I let you do”; instead he said I misguide or guide you. Secondly: if Qoran had been really the word of God, God could have expressed his idea clearly and did not need the help of commentators. Thirdly: in this case, the will of God would be conditioned by the will of human which never stated in Qoran and Sonnat and is not acceptable by any Islamic scholar. Fourthly: as you saw in the previous verses, many verses stated that whomever was misguided by God, it is impossible to be guided by anyone even a prophet, for example:

وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ (غافر ٣٣) -

Translation: And whomsoever Allah sends astray (misguides), for him there is no guide (40/33).

But if a person chose to be astray, he can choose again to be in the right path or someone else could guide him to the right path. In other words, it is possible for human to change his mind; but these verses state that misguidance by God is decisive and final, no body can change it. Overall the cover-up of Moatazeleh and commentators is futile.

As will be discussed more fully in chapter nine, there is a contradiction in Qoran about free-will and fatalism. Just as an example about guidance, see the following verses:

سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِنْ شَيْءٍ كَذَلِكَ كَذَّبَ -
الَّذِينَ مِنْ قَبْلِهِمْ حَتَّىٰ ذَاقُوا بَأْسَنَا قُلْ هَلْ عِنْدَكُمْ مِّنْ عِلْمٍ فَتُخْرِجُوهُ لَنَا إِنْ تَتَّبِعُونَ إِلَّا الظَّنَّ
وَأِنْ أَنْتُمْ إِلَّا تَخْرُصُونَ (انعام ١٤٨) قُلْ فَلِلَّهِ الْحُجَّةُ الْبَالِغَةُ قُلْ شَاءَ لِهَذَاكُمْ أَجْمَعِينَ (انعام
١٤٩).

Translation: Those who took partners with Allah will say: "If Allah had willed, we would not have taken partners with Him, nor would our fathers, and we would not have forbidden anything (against His Will)." Likewise, belied those who were before them till they tasted Our Wrath. Say: "Have you any knowledge (proof) that you can produce before us? Verily, you follow nothing but guess and you do nothing but lie."(6/148) Say: "With Allah is the perfect proof (argument), had He so willed, He would indeed have guided you all"(6/149).

As seen, there is an explicit contradiction between the two verses. Disbelievers say “if God willed we would not have taken partners with Him..”, in other words, we would have been Moslems. Then the rest of verse 148 opposes their argument. Then verse 149 accepts the disbelievers’ argument; as seen, the underlined parts have similar meaning. In other words, in verse 148 Quran states that the opinion of disbelievers about fatalism is wrong, but in verse 149 states that their opinion is right.

4- God prevents disbelievers from understanding, so they go astray

وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَعْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ (يس ٩) وَسَوَاءٌ عَلَيْهِمْ أُنذِرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ (يس ١٠)

Translation: And We have put a barrier before them, and a barrier behind them, and We have covered them up, so that they cannot see (realize the facts) (36/9) It is the same to them whether you warn them or you warn them not, they will not believe (36/10).

These verses came after some verses explaining that “most Arabs won’t believe in Islam”. Why? Verses 9-10 explain the reason; since God does not let them know right from wrong.

The same idea was stated in the following verses:

أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَأَعَمَّى أَبْصَارَهُمْ (محمد ٢٣) -

Translation: Such are they whom Allah has cursed, so that He has made them deaf (do not hear the right things) and blinded their sight (do not see or understand the right things) (47/23).

خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَارِهِمْ غِشَاوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ (بقره ٧) -

Translation: Allah has set a seal on their hearts and on their hearings, (i.e. they are closed from accepting Allah's Guidance), and on their eyes there is a covering. Theirs will be a great torment (2/7).

You see, God of Mohammad blocks sensation and perception of non-Moslems so that they can not differentiate between right and wrong; then God sends them into the hell to burn them alive forever. Do you know a behavior more unjust and brutal

that this behavior of this God? This is the apex of brutality that Mohammad attributed to God.

5- God augments the mental disease of disbelievers

فِي قُلُوبِهِمْ مَّرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ (بقره ١٠) -

Translation: In their hearts is a disease (of doubt and hypocrisy) and Allah has increased their disease. A painful torment is theirs because of their lies (2/10).

This is another effort of God to mislead people and send them to the hell. It is claimed by Quran that there is a sickness in thinking system of some people so that they can not realize the righteousness of Quran and Mohammad, and the most merciful God!!!(read oppressive) of Mohammad, instead of healing them, worsens this disease to be sure that they can not believe and consequently go to the hell.

6- God extends the rebelliousness of disbelievers

اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ (بقره ١٥) -

Translation: Allah mocks at them, and extends them in their rebelliousness, blindly wandering on (2/15)

This is another kindness!!!(read oppression) of God of Mohammad. Some people are rebellious (do not accept the Qoran and Mohammad), God of Mohammad instead of helping them out of this rebelliousness, keeps them in it to be sure that they won't believe.

Another despicable behavior attributed to God in this verse, is God's mockery at disbelievers. What a shameful behavior? It seems that God of Mohammad is very pleased and overjoyed from making disbelievers more astray.

7- God takes away the light of disbelievers so that they could not understand

مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظِلْمَاتٍ -
لَا يُبْصِرُونَ (بقره ١٧)

Translation: Their likeness is as the likeness of one who kindled a fire; then, when it lighted all around him, Allah took away their light and left them in darkness. (So) they could not see (2/17).

Think about this verse carefully; it is an interesting example. Some people try to find the right way in the darkness so they light a fire; when they start to see their around, God extinguishes the fire so that they could never find the right path. In another words, some people study, research and think about the right and wrong paths and they are kin to find the right religion, but when they start to understand and segregate right from wrong, God

extinguishes their mental light so that they could never be guided and to be sure that they remain astray. Isn't it terrible? Attribution of so much brutal and wicked characters to God by Quran is unbelievably strange. God of Mohammad is much more like a vicious and brutal king than a God.

8- God gives wealth and children to disbeliever to make them astray

فَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ لِيُعَذِّبَهُمْ بِهَا فِي الْحَيَاةِ الدُّنْيَا وَتَزْهَقَ أَنْفُسُهُمْ - وَهُمْ كَافِرُونَ (توبه ٥٥)

Translation: So let not their wealth or their children amaze you (O Mohammad); in reality Allah's Plan is to punish them with these things in the life of the this world, and that their souls shall depart (die) while they are disbelievers (9/55).

This verse is repeated with little change in wording in verse 9/85.

It is a general idea of Islam that wealth is a very low value thing and makes people rebellious against God. The real life and real value is having a good living in the paradise of the next world. The above verse states that God gives wealth and sons (that were the most precious thing in Arab's vision) to disbelievers to make them more astray and make sure that they never believe in the right path (Islam) and consequently they go to the hell.

God is cheater, deceiver and liar

Three words with more or less similar meaning of trickery were attributed to God by Qoran, ‘مكر = Makr’, ‘كيد = Keid’, ‘خدعه = Khod’eh’. These words mean “doing or saying something to make one believe something which is not true, to make him confused, astray and to produce evil for him”. Trickery, deception, telling lie, wickedness and misleading are the essences of these words. Qoran attributed all these behaviors to God. In some verses God is described as the best deceiver, one who uses the most efficient tricks. For example:

و مَكْرُوا و مَكَرَ اللّٰهُ و اللّٰهُ خَيْرُ الْمَاكِرِينَ (آل عمران ٥٤).

Translation: And they (disbelievers) used trick. And Allah used trick and Allah is the Best in using tricks (3/54).

قَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَلِلّٰهِ الْمَكْرُ جَمِيعًا (رعد ٤٢).

Translation: And those before them did indeed tricked, but all tricks is Allah's (13/42).

إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ (نساء ٤٢).

Translation: Verily, the hypocrites deceive Allah, but it is He (Allah) Who deceives them (4/142).

Herein some deceiving methods of God for making people astray and sending them to the hell are presented.

9- Trick of God, God evokes wrong-doers to deceive people, and then send both to the hell

وَإِذَا أَرَدْنَا أَنْ نُهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا فِيهَا فَحَقَّ عَلَيْهَا الْقَوْلُ فَدَمَرْنَاهَا تَدْمِيرًا -
(اسراء ١٦)

Translation: And when We decide to destroy a town, We (first) send a definite order to those among them who wealth (and power). Then, they transgress therein, and thus the word (of torment from God) is justified against it (town). Then We destroy it (town) with complete destruction (17/16).

The meaning of the verse is clear. It is a trick of God. God orders wealthy and powerful men of the town to spread wrong doing in the town, and then kill them all by destroying the town and definitely send them to the hell. It is a secret trick of God, neither the wealthy men nor the ordinary people know the vicious plan of God; they just go to the path of the hell unknowingly and fulfill the vicious plan of God.

Nearly the same concept is presented in the following verses:

الانعام: وَكَذَلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكْبَرًا مُجْرِمِيهَا لِيَمْكُرُوا فِيهَا وَمَا يَمْكُرُونَ إِلَّا بِأَنْفُسِهِمْ -
وَمَا يَشْعُرُونَ (١٢٣) وَإِذَا جَاءَتْهُمْ آيَةٌ قَالُوا لَنْ نُؤْمِنَ حَتَّى نُؤْتَى مِثْلَ مَا أُوتِيَ رُسُلُ اللَّهِ
اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ سَيُصِيبُ الَّذِينَ أَجْرَمُوا صَغَارٌ عِنْدَ اللَّهِ وَعَذَابٌ شَدِيدٌ بِمَا
كَانُوا يَمْكُرُونَ (١٢٤).

Translation: And thus We have set up in every town great ones of its wicked people to deceive (to trick) therein. But they trick not

except against their own-selves, and they do not know (6/123). And when there comes to them a verse (from Allah) they say: "We shall not believe until we receive the like of that which the Messengers of Allah had received." Allah knows best with whom to place His Message. Humiliation and disgrace from Allah and a severe torment will overtake the criminals for that which they used to trick (6/124).

There are at least three major faults in these verses. First: it is God who evokes (set up) wrong-doers to deceive people. Simply God is the real deceiver and misleader behind the scene. Second: then God destroys the town and kills all in this world and sends them all to the hell in hereafter. This is an unjust, oppressive and brutal act, because God himself set up this trickery system and used people to fulfill his plan; instead people should be awarded for obeying the plan of God. Third: it is stated in the verse 6/123 that "But they trick not except against their own-selves, and they do not know". This concept was mentioned in the following verse as well:

لَا يَحِيقُ الْمَكْرُ السَّيِّئُ إِلَّا بِأَهْلِهِ (الفاطر ٤٣)-

Translation: But the evil trick encompasses only him who makes it (35/43).

It means that trick and deception only affects the deceivers themselves, which is wrong. A deceiver tries to deceive other people and it is evident they are successful in many cases. This wrong concept is also in contradiction with the verse 17/16, presented above, stating that God orders the wealthy people to

produce and spread sinful acts among people of a town and then God kills them all. The deceivers had been successful that made God angry to destroy them all.

10- Another trick of God: God lengthens the life of disbelievers to commit more sins and go to the hell (Estedraj)

الطارق: إِنَّهُمْ يَكِيدُونَ كَيْدًا (١٥) وَأَكِيدُ كَيْدًا (١٦) فَمَهْلُ الْكَافِرِينَ أَمَهُلُهُمْ رُويًا (١٧) -

Translation: Verily, they are but planning a plot (against you O Mohammad). And I (God) am planning a plot (86/16). So give a respite to the disbelievers, leave them for a while (86/17).

وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّمَا نُؤْمِلِي لَهُمْ خَيْرٌ لَّأَنفُسِهِمْ إِنَّمَا نُوْمِلِي لَهُمْ لِيَزْدَادُوا إِثْمًا وَلَهُمْ عَذَابٌ مُّهِينٌ (آل عمران ١٧٨) -

Translation: and let not those who disbelieve think that our granting them respite is better for them; we grant them respite to add to their sins; and they shall have a disgraceful torment (3/178).

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا سَنَسْتَدْرِجُهُمْ مِّنْ حَيْثُ لَا يَعْلَمُونَ (اعراف ١٨٢) وَأُوْمِلِي لَهُمْ إِنَّ - كَيْدِي مَتِينٌ (اعراف ١٨٣)

Translation: Those who reject Our verses, We shall gradually seize them with punishment in ways they perceive not (7/182) And I respite them; certainly My trickery is firm (7/183).

These verses were repeated in Soorah Al-Qalam (68). They give the meaning of a Quranic word, Estedraj (استدراج). The verses state that God tricks the disbelievers by giving them respite so that

they commit more sins and little by little go further away from the right path (Islam) towards the hell. Poor disbelievers gradually and unknowingly fell in the trap of trickery of God and consequently burn alive in the hell forever. Do you see any kindness, morality and righteousness in the behavior of the God of Mohammad. God of Mohammad has a character of sadism in his nature. He likes and enjoys suffering of people. He likes to torture more and more people by the most brutal way, burning alive forever. Therefore he tricks and deceives people to make them more astray and to fill his hell.

11- Another trick of God: a calf with a mooing sound

فَأَخْرَجَ لَهُمْ عِجْلًا جَسَدًا لَهُ خُورٌ فَقَالُوا هَذَا إِلَهُكُمْ وَإِلَهُ مُوسَى (طه ٨٨).

Translation: So he brought forth for them a calf, a body, which had a sound like cow, so they said: this is your God and the God of Moses, but he forgot (20/88).

Qoran states that when Moses went to mount Tour for 40 days, someone called Sameri (Torah says Aaron) made a calf by gold producing a sound like cow because he had poured the trace of angel Gabriel in it. Then he asked people to worship it and some people did it. In other words, people were misled by the calf. It was another trick of God to mislead people, because nobody can see and get the trace of Gabriel without the help of God and nothing

except a miracle from God could make a gold calf produce mooing sound.

12- Another trick of God: representing bad acts as good

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ زَيَّنَّا لَهُمْ أَعْمَالَهُمْ فَهُمْ يَعْمَهُونَ (نمل ٤)(27/4) -

Translation: As to those who do not believe in the hereafter, we have surely made their deeds fair-seeming to them, so they wander about blindly (27/4).

أَفَمَنْ زُيِّنَ لَهُ سُوءُ عَمَلِهِ فَرَآهُ حَسَنًا فَإِنَّ اللَّهَ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ فَلَا تَذْهَبْ -
نَفْسُكَ عَلَيْهِمْ حَسَرَاتٍ إِنَّ اللَّهَ عَلِيمٌ بِمَا يَصْنَعُونَ (فاطر ٨)

Translation: What! is he whose evil deed is made fair-seeming to him so that he considers it good? Verily, Allah sends astray whom He wills, and guides whom He wills. So destroy not yourself (O Mohammad) in sorrow for them. Truly, Allah is the All-Knower of what they do!(35/8).

These verse state that God misguide some people by misrepresenting the bad acts to them so they perceive bad as good. In Quran, misrepresenting of bad deeds is also attributed to Satan. Therefore God is doing the act of Satan to make people astray.

This is clearly a trick of God. We humans usually do what we think is right. God misrepresents bad act as good, encouraging people to do it and then punishes them. Why? These poor people are doing the will of God; they are going a path prepared for them

by God, so they should be rewarded not punished. Their punishment by God is an explicit oppressive, unjust and brutal act. Even we humans do not punish someone doing a bad act unintentionally or doing with a good intention.

Overall, God uses different trickeries to deceive people to make them astray and then punishes them by burning them alive in the hell forever. Is it possible that a real God commit such criminal acts? Could trickery, deceiving, lying and misrepresenting be that acts of God or it is Mohammad who hides his criminal intentions behind the name of God?

Accepting a deceiver God has been difficult for commentators of Qoran, thus they tried hard to cover up this fault. Some changed the meaning of deceiving to planning. In which language these two words have the same meaning? It is a deception by commentators like their claimed God in Qoran. Some changed the meaning of 'deception' to 'preventing deception'. They claimed that wherever in Qoran God described as deceiver it means that God prevents the deception and trick of disbelievers. But it is clear that 'deception' and 'preventing deception' are not the same. One who prevents a deception is not a deceiver, while Qoran described God as a deceiver. Even in Qoran, these two words have different meanings as in some verses, God described as one who prevents deception or trickery:

ذَلِكُمْ وَأَنَّ اللَّهَ مُوهِنُ كَيْدِ الْكَافِرِينَ (انفال ١٨) -

Translation: This (is the fact) and surely, Allah is one who weakens the deceitful plots of the disbelievers (8/18)

فَوَقَّاهُ اللَّهُ سَيِّئَاتِ مَا مَكَرُوا وَحَاقَ بِآلِ فِرْعَوْنَ سُوءُ الْعَذَابِ (غافر ٤٥) -

Translation: So Allah saved him from the evils that they plotted (against him), while an evil torment encompassed Pharaoh's people (40/45).

Therefore the second cover-up of commentators is also futile, since Quran used these two meanings differently. In addition, confronting or preventing a deception is possible when there is a deception from the opponents (disbelievers); but in some verses God is the beginner of deception. For example:

أَقَامُوا مَكَرَ اللَّهِ فَلَا يَأْمَنُ مَكَرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ (اعراف ٩٩) -

Translation: Did they then feel secure against the trick of Allah. None feels secure from the trick of Allah except the people who are the losers (7/99).

Therefore changing the meaning of trickery to preventing trickery is even against the Quran itself. Furthermore, why you (commentators) are changing the words of Quran; if Quran is really the word of God, you should at least accept that God has chosen the best words and does not need your cover-up.

Other deceptions of God

Two other deceptions by God were mentioned in Quran:

1- Deception of Christians and Jews

النساء: وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِّنْهُ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ وَمَا قَتَلُوهُ يَقِينًا (١٥٧) بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا (١٥٨).

Translation: And because of their saying (in boast), "We (Jews) killed Jesus, son of Mary, the Messenger of Allah," - but they killed him not, nor crucified him, but it appeared to them so, and those who differ therein are full of doubts. They have no knowledge, they follow nothing but conjecture. For surely; they did not kill him (4/157). But Allah raised him (Jesus) up unto Himself. And Allah is Ever All-Powerful, All-Wise (4/158).

It means that God deceived people by doing something so that people thought that Jesus was killed, but he was raised to God.

2- Deception of both Moslems and non-Moslems

الانفال: إِذْ يُرِيكُهُمُ اللَّهُ فِي مَنَامِكَ قَلِيلًا وَلَوْ أَرَاكَهُمْ كَثِيرًا لَّفَتَسَلَّمْتَ وَلَنَتَذَنَّبَ عَنْهُمْ فِي الْأَمْرِ - وَلَكِنَّ اللَّهَ سَلَّمَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ (٤٣) وَإِذْ يُرِيكُمُوهُمْ إِذِ التَّفَاقُتُمْ فِي آعْيُنِكُمْ قَلِيلًا وَيُقَلِّلُكُمْ فِي آعْيُنِهِمْ لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ (٤٤).

Translation: (And remember) when Allah showed them to you as few in your (i.e. Mohammad's) dream, if He had shown them to you as many, you would surely have been discouraged, and you would surely have disputed in making a decision. But Allah saved (you). Certainly, He is the All-Knower of what is in the chests (8/43). And (remember) when you met (the army of the disbelievers on the Day of the battle of Badr), He showed them to

you as few in your eyes and He made you appear as few in their eyes, so that Allah might accomplish a matter already ordained (in His Knowledge), and to Allah return all matters (8/44).

It means that God deceived both Moslems and non-Moslems by showing the army of each side less than real to the opposite side to provoke fighting between them that he (God) planned before.

Summary: God tries more to misguide people than to guide them

In this chapter, guidance and misguidance methods of Qoran were discussed. As you saw, guidance methods of Qoran are very weak and ineffective (except fear) while misguidance methods are very strong and effective. The most rational guidance methods are miracle and reasoning, but Qoran is empty of both. But on the other hand, God and Satan try hard to misguide humans and send them to the hell by using very effective methods like deception, blinding, disabling reasoning power and so on. To fulfill his swear of filling the hell, God of Mohammad uses the same methods of Satan more cleverly and in a more habile manner to mislead people and he created Satan to help him. What a sick-minded, unkind, oppressive and sadistic God was introduced by Mohammad? No, a real God could not have such bad characters; these are the

characters of Mohammad attributed to God; so Qoran could not be the word of God.

Chapter 7

Mohammad in Qoran

A real prophet should be ascetic and pious, since his aim is to guide people to God, not fulfillment of his personal interests. Mohammad was inviting people to God, but it was a pretext for many of his inhumane behaviors, like killing, stealing, enslaving, raping and fulfilling his personal interests. In Sirrah books¹ and Qoran, one can see that Mohammad pursued three pleasures: power, wealth and sex.² Many verses of Qoran are in service of fulfillment of these three pleasures, as discussed in this chapter.

¹ - History of Mohammad's life

² -These are discussed fully in the book "Criticism of Mohammd" by this author.

Verses providing power for Mohammad

1- Mohammad is not comparable to others

When Mohammad is asked to present a miracle for his prophethood he says, I am a human like you, how can I produce miracles? like:

أَوْ يَكُونُ لَكَ يَبِيتٌ مِّنْ زُخْرُفٍ أَوْ تَرْقَى فِي السَّمَاءِ وَلَنْ تُؤْمِنَ لِرُفَيْكَ حَتَّى نُنْزِلَ عَلَيْْنَا -
كِتَابًا تَقْرُوهُ فَلْ سُبْحَانَ رَبِّي هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا (اسراء ٩٣)

Translation: "Or you have a house of adorable materials (like silver and pure gold, etc.), or you ascend up into the sky, and even then we will put no faith in your ascension until you bring down for us a Book that we would read." Say (O Mohammad): "Glorified be my Lord (Allah), Am I anything but a man, sent as a Messenger?" (17/93).

But when he gained absolute political, military and economical power in Madinah, he presented verses showing his absolute supremacy above others, mentioning that he is not comparable to other humans:

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ -
عَلِيمًا (احزاب ٤٠)

Translation: Mohammad is not the father of any man among you, but he is the Messenger of Allah and the last of the Prophets. And Allah is Ever All-Aware of everything (33/40).

It means I am much higher to be one of you worthless humans.

2- Mohammad asks for absolute obedience

Mohammad ordered people to be absolutely obedient to him as they are to God. Absolute obedience to Mohammad is obligatory for every Moslem as stated in many verses of Qoran. In most cases people are asked to obey God and Mohammad. In others words, obedience to Mohammad is parallel to obedience to God with no exception. For example the phrase “اطيعوا الله و اطيعوا الرسول” = obey God and the messenger of Allah“ was repeated eleven times in Qoran. In reality, obedience to God is also obedience to Mohammad, since no one can get orders of God except Mohammad. This subject is discussed more in chapter “Politics in Qoran”.

Principally, absolute obedience to anyone is unreasonable, because all people are prone to mistake and wrong doing and have limited knowledge and capability. Even correct knowledge of a real prophet (if exists at all) is limited to what heard from God and he has little or no knowledge of various specialties in the society, therefore he should not be obeyed absolutely.

Absolute obedience has been the request of all dictators of history and it results in lack of freedom, violation of human rights and suppression of critical and creative thinking.

3- Do not speak to Mohammad loudly

الحجرات ٢-٤: يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ -
بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَنْ تَحْبَطَ أَعْمَالُكُمْ وَأَنْتُمْ لَا تَشْعُرُونَ (٢) إِنَّ الَّذِينَ يَغُصُّونَ
أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَى لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ
(٣) إِنَّ الَّذِينَ يُنَادُونَكَ مِنْ وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ (٤)

Translation: O you who believe! Raise not your voices above the voice of the Prophet, nor speak aloud to him in talk as you speak aloud to one another, lest your deeds may be rendered fruitless while you perceive not (49/2) Verily! Those who lower their voices in the presence of Allah's Messenger, they are the ones whose hearts Allah has tested for piety. For them is forgiveness and a great reward (49/3). Verily! Those who call you from behind the dwellings, most of them are foolish (49/4).

These verses clearly show that Mohammad asks humility and lowliness of people before him, showing supremacy-seeking of Mohammad, which is the habit of all dictators. Why people could not speak to their leaders as they speak to each other?

In addition, there are three other faults in these verses: first: talking loudly with Mohammad results in liquidation of good deeds of people, which is unjust. This was discussed previously in this book. Second: in verse three, those who lower their voices in the presence of Mohammad were promised a great reward which is not proportional to such a small act. Both, great punishment of those who talk loudly and great reward for those who lower their voices before Mohammad are unjust and disproportional to such small

acts. This also shows the great desire of Mohammad for supremacy over people. Third fault is that, those who talk to Mohammad loudly were considered foolish, lacking wisdom. Does such a small act show the foolishness of someone? On the contrary, talking to leaders similar to talking with ordinary humans is a sign of understanding, reasonability and braveness.

4- Moslems were ordered to pay money before talking to Mohammad

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَجَاسَّيْتُمُ الرَّسُولَ فَقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَةٌ ذَلِكَ خَيْرٌ لَّكُمْ - وَأَطْهَرُ (مجادله ١٢)

Translation: O you who believe! When you whisper to Apostle, spend something in charity before your whisper. That will be best for you, and most conducive to purity (of conduct). But if you find not (the wherewithal), God is Oft-Forgiving, Most Merciful (58/12).

This verse also shows that Mohammad was seeking absolute supremacy over people by claiming that he is not like one of them, so they have to pay before talking to him. This verse was abrogated before putting into action, because Mohammad realized that people were reluctant to do it.

5- Will of Mohammad is dominant over people's will even in their private life

النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ (احزاب ٦) -

Translation: The Prophet has more authority over the believers than themselves (33/6).

وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَىٰ اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ - وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُّبِينًا (احزاب ٣٦)

Translation: It is not for a believer, man or woman, to have any choice in their matter when Allah and his messenger have decided a matter; and whoever disobeys Allah and his messenger, he surely strays off a manifest straying (33/36).

Vellayat (ولايه) is a special Qoranic word which has no equivalent in English. It was translated as guardianship, sponsorship and custodianship; however none of them gives the full meaning of Velayat. It means having complete authority to do something. For example, you have Velayat to decide for yourselves in your private life. You can decide what to eat, when to sleep, whom to marry and so on. This verse states that Velayat of Mohammad is absolutely predominant over the Velayat of Moslems over themselves in any aspect of their life. Mohammad has absolute authority over property, will, family, body and mind of Moslems. For example, if you do not want to do something but Mohammad wants, you have to do it. If Mohammad wants to seize

your home or your children or your wife¹ you have to submit. Mohammad has authority to change your decision absolutely in any aspect of your life. Mohammad even can ask you to kill yourself, and you have to kill yourself², otherwise you go to the hell. Mohammad seeks an authority over people that no king even can dream of. This is absolute slavery, physical and mental, external and internal. A Moslem should be an absolute slave of Mohammad; he has no right even to dream of taking a decision other than decision of Mohammad even for himself. It is hard to accept this level of Velayat even for God (if exists). Creating some absolute slaves who have no right for themselves and just do what they was ordered to do, is not an honor for God. If human has reasoning power, free will, affection, criticizing and creating power, he should be let to use them to produce such an excellent civilization as we see today. This type of human is a pride and honor for himself and for God.

Overall, Mohammad seeks the highest possible humility and slavery of people before him. The greater disaster is that this absolute authority over people was inherited by Islamic clergies, as its examples are seen in Iran as Velayat Faghih and in Afghanistan as Khelafat of Taliban, which both are absolute authority of a clergy over people.

¹ - As Mohammad seized the wife of Zeid, as discussed later in this chapter.

² - The relevant verse is discussed in chapter “politics in Quran”

6- Moslems have to love the relatives of Mohammad forever

قُلْ لَّا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِنَّا الْمَوَدَّةَ فِي الْقُرْبَى (شوري ٢٣) -

Translation: Say (O Mohammad): I do not ask of you any reward for it (being the messenger of God) but love for my relatives (42/23).

As seen, love of relatives of Mohammad is a religious obligation for all Moslems. There are hundreds of Hadiths supporting and explaining the importance of this obligation.¹ This idea is a type of racism, resulting in superiority and privilege rights of the relatives of Mohammad over all people as will be discussed in chapter “human in Quran”.

7- Mohammad revealed Soorah Quraish to make the name of his tribe eternal

قریش: لِإِيلَافِ قُرَيْشٍ (١) إِيْلَافِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ (٢) فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ - (٣) الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَآمَنَهُمْ مِنْ خَوْفٍ (٤)

Translation: For the security (controversial meaning) of Quraish.(1) Their security (controversial meaning) during winter and summer journeys.(2) They should worship the Lord of this House.(3) Who has fed them against hunger, and has secured them against fear (4)(106/1-4).

¹ - Look at Al-Kafi (Shi'ah) and Yanibi-ol-Mavaddah (Sunni)

What is the use of mentioning the name and the journeys of a Bedouin tribe in Qoran? Why other Arabic tribes were not mentioned in Qoran? Just because it was the tribe of Mohammad and one's tribe was very important in Arabia. It is noteworthy that this tribe was the major enemy of Islam and fought and helped fighters against Islam; but when Mohammad captured Mecca, forgave them and gave them lots of wealth stolen from Havazen tribe. Therefore mentioning the name of such a tribe could have no reason except making its name eternal.

***8- It is Moslems' duty to mention
Mohammad's name in Azan and in every
prayer.***

Mohammad made it the duty of each Moslem to mention and salute Mohammad in his prayers 27 times a day and at least 5 times in Azan (call for prayer). Also it is obligatory to salute descendent of Mohammad in every prayer, 9 times a day. What a great honor for Mohammad and his descendent to be mentioned by any Moslem so many times a day for ever.

***9- Moslems used to seek blessing from
anything belonged to Mohammad.***

When Mohammad was making Vozoo (a special type of washing face, hands and foots prior to prayer) or when he was spitting, Moslems were rushing violently to get droplets of water or spit dripping for blessing; they used to rub these water or spit on their face to be blessed. When Mohammad cut his hair, Moslem were rushing and quarreling with each other to obtain some hairs for blessing. Even Moslems used to bless themselves with the shoes of Mohammad or anything else belonged to him.¹ These behaviors may not seem strange from illiterate semi-stupid people, but it is strange that Mohammad never prohibited Moslems from doing so. It means that he loved and supported these behaviors. This shows the great eminence seeking behavior of Mohammad and the worst abjection of people. Is it really God who wants his people to be so abject, or it is insatiable eminence seeking of Mohammad that make people so degraded?

This shameful behavior of Mohammad with people was continued in history and will be continued forever as Sirrah of Mohammad. After Mohammad this behavior was inherited by clergies. People seek blessing from anything belonged to clergies. They bend before them and kiss their hand abjectly. People give parts of their income hoping that the rest will be blessed. Poor people should bend before dictators or before clergies or both. Examples of this shameful behavior could be seen in relation to Khomeini (previous leader) and Khamenei (current leader) in Iran.

¹ -For example Sirreh Halabi 3/328

Some people even kiss the footsteps of Khamenei as he passes by. This is the most shameful degradation of people which originated from Mohammad himself.

10- Mohammad made visiting of his tomb very valuable

من حج فزار قبري بعد موتي كان كمن زارني في حياتي (اخرجه الدار القطنى) -

Translation: One who performs Hajj and visits my tomb, is like visiting me during my life.

من زار قبري وجبت له شفاعتي (اخرجه البزاز و الدار القطنى). -

Translation: One who visits my tomb, his conciliation is obligatory for me (in the resurrection day).

By this order, Mohammad made Moslems submissive and degraded even before his tomb.

People do not like to be forgotten after their death, but they can't do anything, while dictators and kings manage to do that by using power and wealth of their nation. Mohammad is fulfilling his wish of being an eternal supreme being by using religion and God. This is a dreadful act for people to bend even before tomb of other humans, but this despicable act was encouraged by most religions. In this way the dictator or the false prophet makes sure that he will be supreme over people even after his death.

11- Killing anyone who scorned Mohammad

Whoever scorned Mohammad in his life, never escaped his revenge. Mohammad killed them mostly by terrorist acts done by his companions under his command. It is a very brutal aspect of Mohammad personality. He even killed a young poet woman, who had two small children and one of them was suckling, in her bed.¹

Aren't these eleven cases ideals for any king or dictator? Do these behaviors of Mohammad with people produce anything except smiting and destroying dignity of people? Was there any other possible superiority that Mohammad did not seek? Supremacy that Mohammad gained was much higher than any supremacy imagined by any king. Mohammad had well realized that anything with a color of religion could be accepted by people and he used this property well.

It is interesting, that the clever people of his time had realized superiority-seeking of Mohammad as mentioned in Quran:

فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ يُرِيدُ أَنْ يَتَفَضَّلَ عَلَيْكُمْ (مومنون - ٢٤)

Translation: But the grandees of those who disbelieved among his people said: "He is no more than a human being like you, he seeks

¹ - Look at the book "Criticism of Mohammad" by this author for details.

to make himself superior to you (23/24).

Mala'a (translated as grandee, ملا) and Motrafin (مترفين) who used to criticize Mohammad more than others, included traders, who had communication with various nations and civilizations, wealthy people and chiefs of the tribes that usually are smarter than others. Grandees' criticisms of Mohammad were considered as pure profit-seeking by Qoran, Mohammad and commentators, but it is not quite the case, as most of their criticisms were correct. For example, these grandees were asking for miracles and realized that Mohammad seeks superiority over people.

If Qoran is really the word of God, why did not solely focus on obedience and worship of God alone? Why Qoran made people some degraded slaves of Mohammad and his descendent?

Verses fulfilling sex for Mohammad

Many verses of Qoran are related to wives and bondwomen of Mohammad.¹ In Qoran the level of God is lowered as a broker of the harem of Mohammad; God provides beautiful women for insatiable libido of Mohammad and solves his problems with his wives and his bondwomen.

¹ - This subject is more discussed in the book "Criticism of Mohammad" by this author.

Presence of so many verses about wives of Mohammad and even his private relation with them, demonstrates the sensuality and sex-lust temper of Mohammad, so that he could not avoid mentioning his mistresses and his sexual stories in Quran. What is the role of these private love stories of Mohammad in guiding people toward God? Is this provision of women for Mohammad, the act of God or it is Mohammad who has hid behind the name of God?

Allowable wives for Mohammad

يَا أَيُّهَا النَّبِيُّ إِنَّا أَحْلَلْنَا لَكَ أَزْوَاجَكَ اللَّاتِي آتَيْتَ أُجُورَهُنَّ وَمَا مَلَكَتْ يَمِينُكَ مِمَّا أَفَاءَ اللَّهُ - عَلَيْكَ وَبَنَاتِ عَمَّاتِكَ وَبَنَاتِ خَالَكَ وَبَنَاتِ خَالَاتِكَ اللَّاتِي هَاجَرْنَ مَعَكَ وَامْرَأَةً مُؤْمِنَةً إِنْ وَهَبَتْ نَفْسَهَا لِلنَّبِيِّ إِنْ أَرَادَ النَّبِيُّ أَنْ يَسْتَنْكِحَهَا خَالِصَةً لَكَ مِنْ دُونِ الْمُؤْمِنِينَ قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ فِي أَزْوَاجِهِمْ وَمَا مَلَكَتْ أَيْمَانُهُمْ لِكَيْلَا يَكُونَ عَلَيْكَ حَرَجٌ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا (احزاب ٥٠)

Translation: O Prophet (Mohammad)! Verily, We have made lawful to you your wives, to whom you have paid their wage (bridal money given by the husband to his wife at the time of marriage), and those (bondwomen) whom your right hand possesses - whom Allah has given to you, and the daughters of your 'Amm (paternal uncles) and the daughters of your 'Ammah (paternal aunts) and the daughters of your Khal (maternal uncles) and the daughters of your Khalah (maternal aunts) who migrated (from Mecca) with you, and a believing woman if she offers herself

to the Prophet, and the Prophet wishes to marry her; a privilege for you only, not for the (rest of) the believers. Indeed We know what We have enjoined upon them about their wives and those (captives or slaves) whom their right hands possess, - in order that there should be no difficulty on you. And Allah is Ever Oft-Forgiving, Most Merciful (33/50).

In this verse, Mohammad has made every woman (except his sisters and mother) permissible for himself, as many as and as long as he wishes; a complete harem which every king desires. At the end, states that “in order that there should be no difficulty on you” meaning that God made all these women permissible for Mohammad so that Mohammad never encounters a difficulty for fulfillment of his sex desire. When this verse revealed, Aieshe¹ said “ان الله يسارع لك في هواك”² meaning “God is fast in fulfillment of your desires”. This is exactly what was said earlier, that in Qoran the level of God is lowered as a broker of the harem of Mohammad providing beautiful women for insatiable libido of Mohammad and solves his problems with his wives and his bondwomen.

Number of wives and bondwomen of Mohammad reached 40. In addition to gaining many wives through matchmaking, he obtained many others through four inhumane ways: marriage with immature girl, marriage with the wife of another person, obtaining women who offered themselves to him and slavery. It could be

¹ - The youngest, most beautiful and most beloved wife of Mohammad.

² - A-ddorol-Mansoor 6/629; Sireh Ibn-Ishaq 5/250

asked, what have kings and dictators done to fulfill their sex desires that Mohammad has not done?

Marriage with immature child

When Mohammad was 53, married Aiesheh who was 6 years old and when Aiesheh was 9 he had intercourse with her, while she still was a small girl playing with her toys.¹ This is explicit child abuse. This is destroying the right of a human being for choosing her partner. The six years old Ayesheh, even did not know the meaning of marriage. This act of Mohammad made the basis of an Islamic law that lets father or grandfather to marry his immature child to anyone, which is a clear violation of human right. Secondly, shouldn't be appropriateness between two partners? What about 53 and 6? This is complete negligence of needs, affections and desires of women.

Marriage with women offered themselves to Mohammad

As stated in the above verse, a very inhumane way of gaining women by Mohammad was that, any women offered her to Mohammad, he could marry her if he wishes, a privilege for

¹ - Sirreh Ibn-Hesham and many other sources

Mohammad only. It was natural that with the high status of Mohammad, some women like to leave their husband and marry Mohammad or even it was possible for Mohammad to ask them to offer themselves to him. Then Mohammad could select the most beautiful ones. This is a clear misuse of social status. Is it possible that kings, presidents, governors, actors, artists, football players and wealthy men do the same as Mohammad did? What a shameful, unreasonable and inhumane behavior? It seems that Mohammad himself had realized that it was a shameful act therefore he made it a privilege for himself alone.

Enslaving and raping women captured in fighting

As stated in the above verse and lots of other verses of Qoran, another method of sex fulfillment in Islam is enslaving girls and women of non-Moslems during fighting with them. In wars that usually started by Mohammad, he used to capture children and women of non-Moslems and distribute them between himself and his soldiers. Mohammad used to select the most beautiful ones for himself. Boys were converted to slaves for ever; girls and women, even the married ones, were converted to sexual slaves (bondwomen). Soldiers could rape them immediately and forever and they could sell them like a commodity. The situation of bondwomen was much worse than the men slaves, because they

both had to serve their masters and had to be ready for sex whenever and wherever their masters wish.

Do you think this is the order of God or it is Mohammad who hides himself behind the name of God? Could be God so much criminal and scoundrel?

Takeover of other's wife

Zeid was the slave and stepson of Mohammad. He had a young beautiful wife called Zeinab. One day Mohammad went to the house of Zeid to see them; Zeid was not there and Mohammad saw Zeinab while she was not quite covered as should be. Mohammad was affected by beauty of Zeinab and returned while saying “سبحان الله العظيم سبحان مصرف القلوب” meaning “great God is pure, God is pure who changes the hearts”. This phrase shows that Mohammad had been seriously under the influence of the beauty of Zeinab. When Zeid returned home, Zeinab told him what happened. Zeid realized that Mohammad fell in love with Zeinab. Since he was very obedient and liked Mohammad very much, came to Mohammad and said “I divorce Zeinab then you marry her”. First, Mohammad did not accept and while hiding his love for Zeinab, said “keep your wife”, but sometime later he revealed some verses claiming that God divorced Zeinab and married her to Mohammad. Then Mohammad took over Zeinab, she became the

second beloved wife of Mohammad.¹ This shameful story was brought to Qoran by Mohammad:

احزاب: وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ - وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ فَلَمَّا قُضِيَ زَيْدٌ مِنْهَا وَطَرًا زَوَّجْنَاكَهَا لِكَيْ لَا يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرًا وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا (٣٧) مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ اللَّهُ لَهُ سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَقْذُورًا (٣٨)

Translation: And (remember) when you said to him (Zaid) on whom Allah has bestowed Grace and you (O Mohammad too) have done favor (by manumitting him) "Keep your wife to yourself, and fear Allah." But you did hide in yourself which Allah will make disclosed; you did fear the people whereas Allah had a better right that you should fear Him. So when Zaid had accomplished his sexual pleasure from her, We (God) gave her to you in marriage, so that (in future) there may be no difficulty to the believers in respect of (the marriage of) the wives of their adopted sons when the latter accomplished their sexual pleasure from them. And Allah's Command was fulfilled (33/37) There is no blame on the Prophet in that which Allah has made legal for him. That has been Allah's Way with those who have passed away of old. And the Command of Allah is a decree determined (33/38).

To avoid obscenity of this act and to overcome doubt of his followers, Mohammad attributed this act to God and claimed that

¹ -This event is present in most Sirrah sources and in most commentaries like A-Ddorol-Mansoor, Kashaf and Tabari.

this act was the order of God, so he did not commit a sin. Also he claimed that this act was done so that people do not have any difficulty to marry divorced wife of their stepson, since in Arabia before Islam it was forbidden. So childish excuse for such an obscene and unfair act. Was it necessary to split a young family and to take over the beloved wife of another person? It was possible for Mohammad to say one sentence and abolish the previous habit of people as did for many other customs.

As mentioned before, since will of Mohammad is predominant over the will of each person even in one's private life, when Mohammad became fascinated with beauty of the wife of another man, he could easily say a verse and capture the other's wife. This act of Mohammad became the foundation of a rule that successors of Mohammad (like the supreme leader in Iran or Afghanistan or great clergies) could divorce the wife of any person without his or her permission and could marry her for himself or for another person without her permission.

Imagine, if clergies, kings, presidents and other masters want to obey Mohammad as a model, what a terrible, immoral society we would have. If the king likes the wife of anyone, he could obtain her and there is no right for the shattered family. What an excellent justice example was offered by Mohammad?!!

Another point is that, in these verses, one who her will was completely ignored was Zeinab. Furthermore, see how Zeinab was mentioned "So when Zaid had accomplished his sexual pleasure

from her, We (God) gave her to you in marriage”. These two points in just two verses show the position of women in Islam. She is nothing serious to have a will, and she is a sexual tool to fulfill the sexual desire of men.

Injustice between his wives was allowed for Mohammad

Mohammad used to visit his wives in turn, each night for one of them. But he loved some of them more like Aiesheh, Zeinab and Marieh, so wanted to spend more time and have more intercourse with them. Therefore he revealed the following verse stating that God has let Mohammad to be unjust with his wives. In this way, other wives would be silent because they thought it was the order of God. What a beneficial God for Mohammad, he even concerns about the intercourses of his prophet, so he allows any immoral act for his prophet to fulfill his sexual desires!! Look:

تُرْجِي مَنْ تَشَاءُ مِنْهُنَّ وَتُؤْوِي إِلَيْكَ مَنْ تَشَاءُ وَمَنْ ابْتَغَيْتَ مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ -
ذَلِكَ أَدْنَىٰ أَنْ تَقْرَأَ أَعْيُنُهُنَّ وَلَا يَحْزَنَ وَيَرْضَيْنَ بِمَا آتَيْنَهُنَّ كُلُّهُنَّ وَاللَّهُ يَعْلَمُ مَا فِي قُلُوبِكُمْ
وَكَانَ اللَّهُ عَلِيمًا حَلِيمًا (احزاب ٥١)

Translation: You (O Mohammad) can postpone (the turn of) whom you will of them (your wives), and you may receive whom you will. And whomsoever you desire of those whom you have set aside (her turn temporarily), it is no sin on you (to receive her again), that is better; that they may be comforted and not grieved,

and may all be pleased with what you give them. Allah knows what is in your hearts. And Allah is Ever All-Knowing, Most Forbearing (33/51).

Is it really necessary for God to care about the turns of intercourse of his prophet? What a benefit has this private matter of Mohammad for future generations? Do wise people ever disclose such very private matters? Why should God present an unjust model for future? These points show that Qoran is not the word of God. Mohammad was so preoccupied with sex that, he even could not realize that disclosing his private sexual life was not reasonable.

Prohibiting intercourse with Marieh Qebti'ieh

Marieh Qebti'ieh was a beautiful slave (bondwoman) and the third love of Mohammad. One day Mohammad went to the house of Hafseh (a wife of Mohammad, daughter of Omar). Hafseh went out to see her father; meanwhile Mohammad used the opportunity and had intercourse with Marieh in the bed of Hafseh. While they were engaged in sex, Hafseh arrived, got angry and quarreled with Mohammad, “why did you have intercourse with Marieh in my bed and in my day”? Then Mohammad swore that, if she would not disclose the matter he would prohibit intercourse

with Marieh forever. But Hafseh disclosed the matter to Aiesheh.¹ After sometime Mohammad regretted his act of prohibiting intercourse with such a beautiful slave; so used the disclosure of the matter as an excuse and revealed the following verses and broke his swear:

التحریم: يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ تَبْتَغِي مَرْضَاتَ أَزْوَاجِكَ وَاللَّهُ غَفُورٌ - رَحِيمٌ (١) قَدْ فَرَضَ اللَّهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ وَاللَّهُ مَوْلَاكُمْ وَهُوَ الْعَلِيمُ الْحَكِيمُ (٢) وَإِذْ أَسَرَّ النَّبِيُّ إِلَى بَعْضِ أَزْوَاجِهِ حَدِيثًا فَلَمَّا نَبَأَتْ بِهِ وَأَظْهَرَهُ اللَّهُ عَلَيْهِ عَرَفَ بَعْضُهُ وَأَعْرَضَ عَنْ بَعْضٍ فَلَمَّا نَبَأَهَا بِهِ قَالَتْ مَنْ أَنْبَأَكَ هَذَا قَالَ نَبَأَنِيَ الْعَلِيمُ الْخَبِيرُ (٣) إِنْ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا وَإِنْ تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيلُ وَصَالِحُ الْمُؤْمِنِينَ وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ (٤) عَسَىٰ رَبُّهُ إِنْ طَلَّقَنَّ أَنْ يُبْدِلَهُ أَزْوَاجًا خَيْرًا مِنْكُنَّ مُسْلِمَاتٍ مُؤْمِنَاتٍ قَائِمَاتٍ تَائِبَاتٍ عَابِدَاتٍ سَائِحَاتٍ ثَيَّابَاتٍ وَأَبْكَارًا (٥)

Translation: O Prophet! Why do you ban (for yourself) that which Allah has made lawful to you, seeking to please your wives? And Allah is Oft-Forgiving, Most Merciful (1) Allah has already ordained for you (O men), the dissolution of your oaths. And Allah is your Maula (Lord, or Master, or Protector, etc.) and He is the All-Knower, the All-Wise (2) And (remember) when the Prophet disclosed a matter in confidence to one of his wives (Hafsa), so when she told it (to another i.e. 'Aishah), and Allah made it known to him, he informed part thereof and left a part. Then when he told her (Hafsa) thereof, she said: "Who told you this?" He said: "The All-Knower, the All-Aware (Allah) has told me".(3) If you two

¹ - It is mentioned in many sources like: Tabari commentary 28/155; Jalalain commentary 1/751; Ad-Dorr-ol-Mansoor 8/216; Sireh Halabi 3/403

(wives of the Prophet , namely 'Aishah and Hafsa) turn in repentance to Allah, (it will be better for you), your hearts are indeed so inclined (to oppose what the Prophet likes), but if you help one another against him (Mohammad), then verily, Allah is his Maula (Lord, or Master, or Protector, etc.), and Jibrael (Gabriel), and the righteous among the believers, and furthermore, the angels are his helpers.(4) It may be if he divorced you (all) that his Lord will give him instead of you, wives better than you, Moslems (who submit to Allah), believers, obedient to Allah, turning to Allah in repentance, worshipping Allah sincerely, fasting or emigrants (for Allah's sake), previously married and virgins (5) (66/1-5).

This act of Mohammad was at least an unjust act with relation to Hafseh. Second: if disclosure by Hafseh was a sin, disclosure by Mohammad in Qoran for whole history is a much bigger sin, but the wives were considered sinful not Mohammad. Third: if disclosure was a sin, only Hafseh was sinful not Aiesheh, but the verse considered both sinful. Fourth: look at the second verse; God is teaching tricks to Mohammad and Moslems that how they can break their promise, oath and treaty with other people. Isn't it teaching immorality? Fifth: look at the last verse; while Mohammad had tens of wives and bondwomen still was lusting for other women and maidens. This shows the great insatiable sexual lust of Mohammad which is the real reason behind tens of verses talking about sexual life of Mohammad in Qoran; and his claimed

prophethood was the ideal mean for fulfillment of his lust. Sixth: what is the benefit of mentioning such a private sexual story for future generations? Is it really God who spies the wives of Mohammad? Is it really God who takes care of sexual fulfillment of Mohammad? Was the sexual pleasure of intercourse of Mohammad with Marieh so important for God, that he revealed five verses for it?

Efk (scandal) event

Mohammad used to take one of his wives with him during battles so that not be deprived of sexual pleasure even for a few days. This was a privilege for Mohammad not others. In Banu Mustaliq expedition, he took Aisha with him. Aisha said “When my camel was ready, I would seat myself in the howdah, which my attendants would then lift on to the back of the camel; then they would attach it to the beast and we could set off 'During our return from the Mustaliq expedition we paused to rest for a night. Before the company set off again, I withdrew for a moment; but I was wearing a string of Yemeni beads and when I returned I found they had fallen from my neck. Although the people were about to start I went back to the place where I had been and searched until I found them. The attendants who were in the habit of saddling my camel had meanwhile done so and had taken up the howdah (thinking that I was in it as usual) and tied it upon the camel; then they had led

the camel off When I returned to the camp not a soul was there, so I wrapped myself in my cloak and laid myself down, for I knew that they would miss me and come to seek me. 'While I was thus reclining, Sufwan - who had fallen behind the company for some reason, and had not spent the night with them - passed by and observed me. He exclaimed, "To Allah we belong, and to Him we must return! This is the wife of the apostle of Allah!" and he brought his camel near and said, "Mount!" He withdrew a little and I mounted, then he took hold of the camel's head and advanced rapidly, being anxious to overtake the company; but we neither overtook them, nor did they miss me, until they again encamped. When Sufwan arrived, leading me on his camel, slander was uttered against me although I knew nothing of it. 'I became very ill when we arrived in Medina and so I still did not hear the slanders, but they were communicated to the apostle as well as to my parents.'"¹

This scandal were about for a few months, then Mohammad revealed 17 verses about this scandal stating that his wife had been innocent and then punished some of people who produced this scandal. This is the first verse:

إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنْكُمْ لَا نَحْسَبُوهُ شَرًّا لَّكُم بَلْ هُوَ خَيْرٌ لَّكُمْ لِكُلِّ امْرِئٍ مِّنْهُمْ -
مَا اكْتَسَبَ مِنَ الْإِثْمِ وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ (نور ١١)

Translation: Verily! Those who brought forth the slander (against 'Aishah the wife of the Prophet) are a group among you. Consider

¹ - Sirreh Ibn-Ishaq, Heading: Aisha and Sufwan

it not a bad thing for you. Nay, it is good for you. Unto every man among them will be paid that which he had earned of the sin, and as for him among them who had the greater share therein, his will be a great torment (24/11).

Again what is the use of 17 verses about a sexual scandal of Mohammad's wife? Why these sexual stories should be part of Qoran forever? Is it really God who concerns so much about the sexual life of his prophet or it is the sexual lust of Mohammad that made his sexual events parts of Qoran? One may say it is useful to warn Moslems to avoid scandal. But it could be said in just one sentence as stated in the verse 4 of the same Soorah.

Other cases of stating Mohammad's wives in Qoran

There are many other verses resolving problems of Mohammad's wives; for example, sometime the wives of Mohammad asked for higher alimony and these verses are the responses to them:

يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ إِن كُنْتُنَّ تُرِدْنَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُنَّ وَأَسْرَحْكُنَّ -
سَرَاحًا جَمِيلًا (احزاب ٢٨) وَإِن كُنْتُنَّ تُرِدْنَ اللَّهَ وَرَسُولَهُ وَالذَّارَ الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ
لِلْمُحْسِنَاتِ مِنكُنَّ أَجْرًا عَظِيمًا (احزاب ٢٩)

Translation: O Prophet! Say to your wives: If you desire the life of this world, and its glitter, Then come! I will make a provision for you and set you free in a handsome manner (divorce) (33/28) But if

you desire Allah and His Messenger, and the home of the Hereafter, then verily, Allah has prepared for Al-Muhsinat (good-doers) amongst you an enormous reward (33/29).

Also the verse 33/32 is advising her wives not to speak nicely with men; the verse 33/33 is advising them to stay at home:

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى (33/33) -

Translation: And stay in your houses, and do not display yourselves like that of the times of ignorance...(33/33).

The following verse advises people to speak to Mohammad's wives behind a veil and not marry them after Mohammad's death etc.:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرٍ نَاظِرِينَ إِنَاهُ - وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَلَا مُسْتَأْسِنِينَ لِحَدِيثٍ إِنَّ ذَلِكُمْ كَانَ يُؤْذِي النَّبِيَّ فَيَسْتَحْيِي مِنْكُمْ وَاللَّهُ لَا يَسْتَحْيِي مِنَ الْحَقِّ وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَاسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ وَلَا أَنْ تُنْكِحُوا أَزْوَاجَهُ مِنْ بَعْدِهِ أَبَدًا إِنَّ ذَلِكُمْ كَانَ عِنْدَ اللَّهِ عَظِيمًا (احزاب ٥٣)

Translation: O you who believe! Enter not the Prophet's houses, except when leave is given to you for a meal, (and then) not (so early as) to wait for its preparation. But when you are invited, enter, and when you have taken your meal, disperse, without sitting for a talk. Verily, such (behavior) annoys the Prophet, and he is shy of (asking) you (to go), but Allah is not shy of (telling you) the truth. And when you ask (his wives) for anything you want, ask

them from behind a screen, that is purer for your hearts and for their hearts. And it is not (right) for you that you should annoy Allah's Messenger, nor that you should ever marry his wives after him (his death). Verily! With Allah that shall be an enormity (33/53).

It is not necessary to mention all verses about Mohammad's wives. In summary there are tens of verses in Quran, providing women for sexual lust of Mohammad and resolving his problems with his wives, which most of them are worthless for future generations.

Verses for fulfillment of wealth for Mohammad

The main methods of acquiring wealth by Mohammad consisted of: one-fifth (Khoms) of plunders (غنائم), Fei'a (فِء), Anfal (انفال) and presents as discussed below.

One-fifth (20%) of plunders

People of Madinah were not wealthy with little income before immigration of Mohammad from Mecca to Madinah (Hejrat). Immigrants of Mecca were also poor and they were extra load for people of Madinah. But with offensive acts of Mohammad against different tribes and tens of caravan raids, Madinah became the wealthiest town in Arabia. Therefore almost all of the properties of immigrants and most wealth of aboriginal people of Madinah were acquired by stealing nearly everything from tribes offended by Mohammad and caravan raids. These plunders are called Qanimat by Qoran, and Mohammad used to take 20% of them based on the following verse:

وَأَعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ -
وَابْنِ السَّبِيلِ (انفال ٤١)

Translation: And know that whatever of booty that you may gain, verily one-fifth of it is assigned to Allah, and to the Messenger, and to the near relatives [of the Messenger (Mohammad)], (and also) the orphans, Al-Masakin (the poor) and the wayfarer.(8/41).

Thus 20% of the stolen assets were taken by Mohammad, from which some belonged to God (poor God who needs stolen assets!) which was in the hands of Mohammad, some belonged to Mohammad, some belonged to the relatives of Mohammad, and some belonged to poor and wayfarers. The decision about all this 20% was made only by Mohammad. Thereby Mohammad and his relative became very rich. This method was exactly the same

method employed by oppressive kings and dictators. The only difference was that Mohammad was doing these thieveries under the name of God. Very strange God introduced by Mohammad who does every evil including robbery!¹

Fei'a (فيء)

The next source of income for Mohammad was Fei'a. Years of killing and stealing the properties of non-Moslems by Mohammad, caused a widespread fear among non-Moslems especially among Jews. Therefore some non-Moslems were offering parts of their lands and their assets to Mohammad to let them live. These types of assets called Fei'a by Qoran and belonged to Mohammad based on the following verses:

الحشر: وَمَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْهُمْ فَمَا أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ وَلَكِنَّ اللَّهَ يُسَلِّطُ رُسُلَهُ عَلَى مَنْ يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (٦) مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَى فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ (٧)

Translation: And what Allah gave as booty (Fai'a) to His Messenger (Mohammad) from them (Bani-Nazir Jews), for which you made no expedition with either cavalry or camel. But Allah gives power to His Messengers over whomsoever He wills. And

¹ - The behaviors of Mohammad were discussed fully in the book “Criticism of Mohammad” by this author

Allah is Able to do all things (59/6) What Allah gave as booty (Fai') to His Messenger (Mohammad) from the people of the townships, - it is for Allah, His Messenger (Mohammad), the kindred (of Messenger Mohammad), the orphans, the poor, and the wayfarer, in order that it may not become a fortune used by the rich among you. And whatsoever the Messenger (Mohammad) gives you, take it, and whatsoever he forbids you, abstain (from it), and fear Allah. Verily, Allah is Severe in punishment (59/7).

In this event, Jews of Bani-Nadir compromised with Mohammad that every three of them take a camel load of their properties and leave their land for Mohammad. The rest of their assets as well as their lands, farms, houses, livestock etc. were captured by Mohammad.¹ This inhumane behavior of Mohammad rarely done even by kings and dictators; usually kings and dictators, after victory over people, respect their rights over their lands and their properties.

Another example of Fei'a is Fadak village, which is a controversial subject between Sunnies and Shiites, and in fact it is a shame for both. After killing so many Jews, capturing their properties and making some of them homeless, Jews of Fadak extremely feared to be mass-murdered by Mohammad, so they offered their flourishing village (Fadak) to Mohammad to let them be alive; then they were working on their own land as renters for

¹ - Sirreh Ibn-Hesham, heading "Banu-Nadir"

Mohammad. Mohammad granted this land to his daughter, Fatemeh.¹

Like Khoms, Mohammad had complete authority over Fei'a. Parts of Allah and prophet were his and if he decided he could give some to others, like his relatives.

Thieves are three types: first: poor thieves who with great fear and trouble climb the wall of a place and steal something to live with. These are usually captured by police and punished severely. Mohammad did not belong to this group; his status was higher than these low level thieves. *Second* group are those thieves who use force, sword or gun to capture the properties of people. Certainly Mohammad was one of this group with tens of caravan raids. *Third:* the most vicious thieves are those who have done so much killing and brutality that people offer parts of their properties to them by their own hands to let them safe and alive. Mohammad was upgraded to this level; it is the sad story of Fei'a in Islam.

I do not think any reasonable human can attribute these extreme crimes to God; this is Mohammad who speaks in the name of God in Qoran.

Anfal (precious spoils of war)

The next source of income for Mohammad was Anfal:

يَسْأَلُونَكَ عَنِ الْأَنْفَالِ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ (انفال ١) -

¹ - Sirreh Ibn-Hasham, heading "Fadak"

Translation: They ask you (O Mohammad) about the Anfal (precious spoils of war). Say: "The spoils of war are for Allah and the Messenger" (8/1).

Anfal includes the most precious things captured from non-Moslems in war, like excellent sword, excellent horse, very beautiful girl or woman, very precious cloth and so on. These things belonged completely to Mohammad. The revelation circumstance of this verse is that, in a war, one of the fighters took a very precious sword for himself. Mohammad told him "leave the sword in its place". Then Mohammad revealed the above verse and took the sword for himself.¹ This happened for beautiful girls and women as well. If Mohammad liked a captive woman, he used to take her from the fighter for himself.

Overall, with huge income from looting of non-Moslems, Mohammad became the wealthiest person of Arabia, and Madinah became the wealthiest city in the region.

Summary:

It is expected from a real prophet to does his best to guide people towards God by miracles and reasoning. But Mohammad used sword as his main method of inviting to Islam. These wars had three huge profits for Mohammad: power and status which no

¹ - Sahih Moslem , vol 3, heading: Anfal

king can imagine, harem of 40 beautiful women and huge wealth which was used by him and his relatives.

Chapter 8

Attributing immoral acts to prophets

One of the right methods of Qoran is mentioning good behaviors of good people to be a template for others. It is a positive normal way of advising people to right acts employed by most humans. But in some cases, bad and immoral acts or characters are attributed to prophets without condemnation, resulting in endorsement of such acts. If someone is prophet at least he should be the most moral and righteous person in his land. Attributing oppressive, deceptive and sinful act to claimed prophets shows that this book (Qoran) could not be the word of God.

Lout (Lot) offered his daughters to criminal people for sex

Lout was a prophet as claimed by Torah and Qoran. It is mentioned in Qoran, that some angles came to the Lout's house in the form of handsome young boys; so people gathered for sodomy with them:

الحجر: وَجَاءَ أَهْلَ الْمَدِينَةِ يَسْتَبْشِرُونَ (٦٧) قَالَ إِنَّ هَؤُلَاءِ ضَيْفِي فَلَا تَفْضَحُون (٦٨) -
وَاتَّقُوا اللَّهَ وَلَا تُخْزُون (٦٩) قَالُوا أَوْلَمْ نُنْهَكَ عَنِ الْعَالَمِينَ (٧٠) قَالَ هَؤُلَاءِ بَنَاتِي إِنْ كُنْتُمْ
فَاعِلِينَ (٧١)

Translation: And the inhabitants of the city came rejoicing (at the news of the young men's arrival) (67) [Lout (Lot)] said: "Verily! these are my guests, so shame me not (68) "And fear Allah and disgrace me not." (69) They (people of the city) said: "Did we not forbid you from people?" (70) [Lout (Lot)] said: "These are my daughters, if you want to act (so)." (71) (15/67-71).

You see, to protect his guests, Lout offered his daughters to people of the town to have sex with them. Is there any trace of humanity in this behavior? First, what a stupid zeal is to protect your guests in expense of some other humans (daughters). Second: as mentioned in the previous verses of this Soorah, angles had told to Lout that they are messengers of God and want to destroy the city and kill all people except believers (15/61-66). Thus Lout knew that they are angles and people could not do sexual act with them; then why he offered his daughters to them? Third: this verse as well as many other verses shows the status of women in Islam.

Women are means of sexual pleasures for men and their opinions and consent are not important as Lot did not ask their consent.

The reality is that this inhumane story is mentioned in Torah and Mohammad has adopted it without thinking:

“The two angels arrived at Sodom in the evening, and Lot was sitting in the gateway of the city. When he saw them, he got up to meet them and bowed down with his face to the ground. “My lords,” he said, “please turn aside to your servant’s house. You can wash your feet and spend the night and then go on your way early in the morning.” “No,” they answered, “we will spend the night in the square.” But he insisted so strongly that they did go with him and entered his house. He prepared a meal for them, baking bread without yeast, and they ate. Before they had gone to bed, all the men from every part of the city of Sodom—both young and old—surrounded the house. They called to Lot, “Where are the men who came to you tonight? Bring them out to us so that we can have sex with them.” Lot went outside to meet them and shut the door behind him and said, “No, my friends. Don’t do this wicked thing. Look, I have two daughters who have never slept with a man. Let me bring them out to you, and you can do what you like with them. But don’t do anything to these men, for they have come under the protection of my roof.” (Genesis 19).

As usual, commentators have come to the help of Mohammad to correct his mistakes. They tried hard and made various tricks to cover up this obscenity. For example in translation

they added the phrase “to marry them legally”; like this “these are my daughters (to marry them legally) do what you want to do”. But how is it possible for people of a city at one time to marry two girls legally?

Astrology (soothsaying) by Abraham

الصافات: فَتَنَّا نَظْرَةَ فِي النُّجُومِ (٨٨) فَقَالَ إِنِّي سَقِيمٌ (٨٩) -

Translation: Then he (Abraham) cast a glance at the stars (37/88) And he said: "Verily, I am sick (37/89).

These verses show baseless act of soothsaying by Abraham. Qoran commentators tried to cover up this problem and they added some sentences to translations like this:

“Then he cast a glance at the stars (to deceive them) (37/88) And he said: "Verily, I am sick (with plague. He did this trick to remain in their temple of idols to destroy them and not to accompany them to the pagan's feast) (37/89)".

This patching does not work, since they are attributing lie to Abraham which is worse than astrology. Furthermore, even if Abraham was lying, his reference to stars implied his support for astrology

Abraham tells lies

Based on Qoran and Sunnat, Abraham told lies in three cases: first in the previous story:

الصفات: فَنَظَرَ نَظْرَةً فِي النُّجُومِ (٨٨) فَقَالَ إِنِّي سَقِيمٌ (٨٩) فَتَوَلَّوْا عَنْهُ مُدْبِرِينَ (٩٠) -
فَرَأَى إِلَى آلِهِمْ فَقَالَ أَلَا تَأْكُلُونَ (٩١) مَا لَكُمْ لَا تَنْطِفُونَ (٩٢) فَرَأَى عَلَيْهِمْ ضَرْبًا بِالْيَمِينِ
(٩٣)

Translation: Then he cast a glance at the stars (88) And he said: "Verily, I am sick (89) So they turned away from him, and departed (90). Then he turned to their gods and said: "Will you not eat? (91) "What is the matter with you that you speak not?"(92) Then he turned upon them, striking (idols) with (his) right hand (93) (37-88-93).

Striking of the idols by Abraham shows that he had not been sick. Since this lie is not disapproved by Qoran, it implies that it is supported by Qoran.

His second lie has been mentioned in the following verse:

الانبياء: قَالُوا أَنْتَ فَعَلْتَ هَذَا بِالْهَيْتِنَا يَا إِبْرَاهِيمُ (٦٢) قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا فَاسْأَلُوهُمْ -
إِنْ كَانُوا يَنْطِفُونَ (٦٣)

Translation: They said: "Are you the one who has done this to our gods, O Abraham?" (21/62) (Abraham) said: "Nay, this one, the biggest of them (idols) did it. Ask them, if they can speak!"(21/63).

The third lie of Abraham is not present in Qoran but mentioned in Sonnat, presented here briefly:

“Mohammad said Abraham never lied except in three cases: first when he said I am sick, second when said the biggest idol has broken the other idols, third when he was passing a land with his

wife, Sareh. Since Sareh was pretty, the king lusted for her. King said to Abraham “what is your kinship with this woman”. Abraham answered “she is my sister (to let king have sex with her)” Then king took Sareh to his palace to intercourse with her.”¹

It is mentioned in Torah that, the king had a dream and did not have sex with Sareh.

The third lie of Abraham is very inhumane and immoral. He told lie to let king have sex with his wife. How it is possible for a sensible man to do that?

Again this story also was borrowed from Torah by Mohammad, without thinking on its faults.

God teaches trick to Ayyoob (Job)

وَحُذِّ بِيَدِكَ ضِعْفًا فَاضْرِبْ بِهِ وَلَا تَحْنُثْ إِنَّا وَجَدْنَاهُ صَابِرًا نِعَمَ الْعَبْدُ إِنَّهُ أَوَّابٌ (ص ٤٤)-

Translation: "And take in your hand a bundle of thin grass and strike therewith (your wife), and break not your oath. Truly! We found him patient. How excellent (a) slave! Verily, he was ever oft-returning in repentance (to Us)!(38/44).

In the commentary books² it is narrated from Ibn-Abbas, that Satan emerged to the wife of Job as a badger pharmacist, and she asked some drugs for her husband (Job). Job realized that he

¹ - Sahih Bokhari vol. 3, Hadith 1225; Sahih Moslem vol.4, hadith 1840; Tabari interpretation 17/41

² - Such as: Addorr-ol-Mansoor 7/193; Tabari 17/69

was Satan and swore that if he cured, would strike his wife one hundred times with wood. When he cured, God told him take in your hand a bundle of thin grass and strike therewith (your wife), and break not your oath.

Firstly, it is a deception taught by God. Secondly; the wife of Job had done the right act and should not be punished, because she did not know that the pharmacist was Satan. Therefore swear and decision of Job to punish his wife was wrong and sin. Thirdly therefore God also has done a wrong act; he should have said to Job that your swearing was wrong and you do not have right to punish your wife. By showing a trick to Job, he endorsed the wrong decision of Job.

Josef falsely accused his brothers of robbery

When Josef's brothers came to Egypt for the first time to buy wheat, Josef recognized them but they did not recognize Josef. Josef wanted to keep his brother Benjamin besides himself. He accused his brother of robbery with the following trick:

فَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ جَعَلَ السَّقَايَةَ فِي رَحْلِ أَخِيهِ ثُمَّ أَذَّنَ مُؤَذِّنٌ أَيُّهَا الْعَيْرُ إِنَّكُمْ -
لَسَارِقُونَ (يوسف ٧٠)

Translation: So when he (Josef) had furnished them forth with their provisions, he put the (golden) bowl into his brother's bag, then a

crier cried: "O you (in) the caravan! Surely, you are thieves!"(12/70).

In the verse 76 of this Soorah, it is mentioned that God taught the trick to Josef:

كَذَلِكَ كِدْنَا لِيُوسُفَ (يوسف ٧٦). -

Translation: Thus we (God) made trick for Joseph (12/76).

Claimed prophet, Josef, conducted many sinful acts: false accusation, lying, deception, bringing dishonor upon his brothers, causing great problems and sorrow for his brothers and producing great sadness and sorrow for his old father (Jacob). All these are clear sins. How could a real prophet do these?

This story was also borrowed from Torah (Genesis) by Mohammad, showing that neither of the two books are the word of God.

Moses and Israelites in Qoran

After Arabs, Israelites are the second most mentioned nation in Qoran. The related verses started from the peaceful, positive and gentle ones in Mecca to extremely aggressive and hostile ones at late Madinah period. Herein the changing opinion of Qoran about the Israelites is explained and the faults and injustice of some of them are demonstrated.

Superiority of Israelites over all human beings

يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَلَيَّ فُضِّلْتُمْ عَلَى الْعَالَمِينَ (بقره ٤٧) -

Translation: O descendants of Israel! Remember My Favor which I bestowed upon you and that I made you superior to the people of the world (2/47).

This concept of Qoran is the same as that of Torah, stating that descendants of Israel are the superior and preferred nation. This is an explicit racism supported by Qoran and Torah. Why should some people be superior to others just based on their birth? This injustice could not be the act of a just and reasonable God. Therefore, this verse could not be the word of God.

In the next verse, also you see unfair discrimination of Israelites against others:

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَا قَوْمِ اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنْبِيَاءَ وَجَعَلَكُمْ مُلُوكًا - وَأَتَاكُمْ مَا لَمْ يُؤْتِ أَحَدًا مِّنَ الْعَالَمِينَ (مائده ٢٠)

Translation: And (remember) when Moses said to his people: "O my people! Remember the Favor of Allah to you, when He made Prophets among you, made you kings, and gave you what He had not given to any other person among people of the world (5/20).

Why a just God, gives many great gifts to a race alone; why he discriminates them against other? This could not be the act of God; it was written in Torah by some racist Jewish clergies, and then brought to Qoran by Mohammad.

Privilege of having most prophets

As mentioned in the previous verse, Israelites have the privilege of having prophets. Most of the prophets mentioned in Qoran are from the Jewish race.

The story of Moses was mentioned many times in Qoran; but Moses never invited non-Israelis to Jewish faith. Moses and his faith were confined to Israelites alone. For example when Moses saw Pharaoh for the first time, said:

وَقَالَ مُوسَىٰ يَا فِرْعَوْنُ إِنِّي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ (اعراف ١٠٤) حَقِيقٌ عَلَىٰ أَن لَا -
أَقُولَ عَلَى اللَّهِ إِلَّا الْحَقَّ قَدْ جِئْتُكُمْ بِبَيِّنَةٍ مِّن رَّبِّكُمْ فَأَرْسِلْ مَعِيَ بَنِي إِسْرَائِيلَ (اعراف ١٠٥)

Translation: And Moses said: "O Pharaoh! I am a Messenger from the Lord of the 'Alamin (mankind, jinns and all that exists) (7/104). Proper it is for me that I say nothing concerning Allah but the truth. Indeed I have come unto you from your Lord with a clear proof. So let the Children of Israel depart along with me (7/105).

As seen, Moses' effort was only in favor of Israelites; as though, other people are not human. While many nations had no prophet at all, God's concern was to protect and guide this small tribe alone even by mass killing of other people like the previous residents of Palestine, as mentioned in Torah and Qoran. Is it possible that a just God forgets all human being and orders killing of millions of them just for sake of this small race (Israelis)? Could these verses of Torah and Qoran be the word of God?

Allocation of Palestine to Israelites

يَا قَوْمِ ادْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ وَلَا تَرْتَدُّوا عَلَى أَدْبَارِكُمْ فَتَنْقَلِبُوا -
خَاسِرِينَ (مائده ٢١)

Translation: O my people! Enter the holy land (Palestine) which Allah has assigned to you, and turn not back (in flight) for then you will be returned as losers (5/21).

This concept is exactly similar to saying of Torah that holly land (Palestine) was allocated exclusively to Israelites. This is an obscene act attributed to God by these two books. Why a land should be exclusively allocated to a nation for the whole human history? Why such a great discrimination should be practiced by a reasonable and just God? Also an omniscient God knows that people migrates a lot from one place to another and allocating a land to a nation for the whole history will evoke conflicts and war as seen during the last 3000 years in Palestine. Why a reasonable God should do such unreasonable and detrimental act? It seems that God of Judaism and Islam likes conflicts and killings; is it a true God?

Endorsement of mass killing of aboriginal residents of Palestine by Jews

As stated in Torah, after migration of Israelites to Palestine, God ordered Moses and his followers to attack and slaughter the residents of Palestine and to take over their homes, properties and

lands. Series of brutal mass killing of everyone, including children, were performed by Moses and his successor Joshua resulting in wiping out all the early residents of Palestine. This unbelievable and savage brutality was endorsed by Quran:

المائدة: يَا قَوْمِ ادْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ وَلَا تَرْتَدُّوا عَلَىٰ أَدْبَارِكُمْ - فَتَنْقَلِبُوا خَاسِرِينَ (مائدة ٢١) قَالُوا يَا مُوسَىٰ إِنَّ فِيهَا قَوْمًا جَبَّارِينَ وَإِنَّا لَنَنْدُخُلُهَا حَتَّىٰ يَخْرُجُوا مِنْهَا فَإِن يَخْرُجُوا مِنْهَا فَإِنَّا دَاخِلُونَ (٢٢) قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخَافُونَ أَنْعَمَ اللَّهُ عَلَيْهِمَا ادْخُلُوا عَلَيْهِمُ الْبَابَ فَإِذَا دَخَلْتُمُوهُ فَإِنَّكُمْ غَالِبُونَ وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ مُؤْمِنِينَ (٢٣) قَالُوا يَا مُوسَىٰ إِنَّا لَنَنْدُخُلُهَا أَبَدًا مَا دَامُوا فِيهَا فَاذْهَبْ أَنْتَ وَرَبُّكَ فَقَاتِلَا إِنَّا هَاهُنَا قَاعِدُونَ (٢٤) قَالَ رَبِّ إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي وَأَخِي فَافْرِقْ بَيْنَنَا وَبَيْنَ الْقَوْمِ الْفَاسِقِينَ (٢٥) قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ أَرْبَعِينَ سَنَةً يَتِيهُونَ فِي الْأَرْضِ فَلَا تَأْسَ عَلَى الْقَوْمِ الْفَاسِقِينَ (٢٦)

Translation: O my people! (descendents of Israel) Enter the holy land (Palestine) which Allah has assigned to you, and turn not back (in flight) for then you will be returned as losers (21). They said: "O Moses! In it (this holy land) are people of great strength, and we shall never enter it, till they leave it; when they leave, then we will enter" (22) Two men of those who feared (Allah and) on whom Allah had bestowed His Grace said: "Attack them through the gate, for when you are in, victory will be yours, and put your trust in Allah if you are believers indeed"(23). They said: "O Moses! We shall never enter it as long as they are there. So go you and your Lord and fight you two, we are sitting right here"(24). He [Moses] said: "O my Lord! I have power only over myself and my brother, so separate us from the people who are the Fasiqun (flagitious,

rebellious and disobedient to God)!" (25). (Allah) said: "Therefore it (this holy land) is forbidden to them for forty years; in distraction they will wander through the land. So be not sorrowful over the people who are the Fasiqun (flagitious, rebellious and disobedient to God)"(26) (5/21-26).

God ordered Jews to attack residents of Palestine and take their land and reside in their place. What does it mean? If they are going to live in place of the original residents, they have to kill them all, as explained by Torah. Therefore these verses endorse what has been said by Torah. A very important negative aspect of this story is that Moses never invited the aboriginal people of Palestine to his new religion. He just killed them all. For what sin the aboriginal residents of Palestine should be slaughtered? Why children and even animals should be killed? Why these immigrants should confiscate all the properties of the aboriginal people? Are any of these acts humane? Why God of Torah and Qoran is so brutal?

As stated in the above verses and in Torah, at first, Jews did not accept to attack aboriginal Palestinians, thus God called them flagitious and punished them to be wanderer for forty years. Were really Jews flagitious who abstained from killing innocent people or God was flagitious who ordered mass killing of innocents and stealing their properties? What type of God is this who punishes people for not wrongdoing? The only way out of this paradox is that these verses are not the word of God. Poor God that so much

nonsense and brutalities were attributed to him by Torah and Qoran and he can not defend himself.

Contradiction between ownership of Palestine by Jews and ownership of the whole world by Islam

As seen in the previous verses, Qoran affirmed the ownership of Palestine by Jews, however in the late Madinah period, Qoran ordered Moslems to fight with non-Moslems and to bring whole world under the Islamic government. This is fully discussed in the chapter of “politics in Qoran”. Briefly Moslems should fight and kill non-Moslems until they convert to Islam. Also Moslem should fight with people of the book (Jews and Christians) so that they either convert to Islam or live as subordinate to Islamic government. In this case the real ruler and owner of their land is Islamic government and their fate is in the hand of the Moslem ruler. For this reason Omar (2nd Caliph after Mohammad) occupied Palestine and made it a part of the Islamic world. It is evident that these two opinions of Qoran about Palestine are not compatible. This contradiction shows that Qoran was not the word of God, but it was the word of Mohammad who changed his opinion by time and did not notice the contradiction between his statements.

Very hostile verses against Jews

As mentioned earlier, the verses about Jews starts from the peaceful, positive and gentle ones in Mecca to extremely aggressive and hostile ones in late Madinah period. For example:

وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَلَعْنُوا بِمَا قَالُوا بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَاءُ وَلَيَزِيدَنَّ كَثِيرًا مِّنْهُم مَّا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ طُغْيَانًا وَكُفْرًا وَالْقَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ كُلَّمَا أَوْقَدُوا نَارًا لِلْحَرْبِ أَطْفَأَهَا اللَّهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا وَاللَّهُ لَا يُحِبُّ الْمُفْسِدِينَ (مائده ٦٤)

Translation: The Jews say: "Allah's Hand is tied up." Be their hands tied up and be they accursed for what they uttered. Nay, both His Hands are widely outstretched. He spends (of His Bounty) as He wills. Verily, the Revelation that has come to you from Allah increases in most of them their obstinate rebellion and disbelief. We have put enmity and hatred amongst them till the Day of Resurrection. Every time they kindled the fire of war, Allah extinguished it; and they (ever) strive to make corruption on earth. And Allah does not like the dissolute people (5/64).

It is stated in this verse that Jews say “God’s hand is tied up”. This accusation is not right; there is no such thing in Torah and if someone had said such thing in the Mohammad’s period it could not be generalized to all Jews.

It is stated in this verse that God produced enmity and hatred amongst Jews till the day of resurrection. This claimed act of God is very cruel. Suppose Jews conducted sinful acts during

Mohammad's era, why the later generations of Jews should be punished. This is unjust and unreasonable.

It is implied in this verse that there has been and will be enmity and hatred amongst Jews till the day of resurrection. This claim is against reality; on the contrary, empathy, friendship and unity among this nation has been more than other nations and it is the reason that they managed to save their nationality, religion, culture and their land over the last 3000 years, even though they have been attacked and slaughtered tens of times during this long period.

It is implied in this verse that they were busy kindling the fire of war. It is also against the reality. During the last 3000 years, Jews were frequently attacked by other nations (like Babylonians, Romans and Arabs), they were killed, their temples were ruined and they were moved out of their land. Their fights have been mostly defensive. They rarely attacked other nations; and most probably they have been the least offensive nation of the past history.

It is stated in this verse that Jews always strive to make corruption and degeneration on the earth. It is also against the reality. On the contrary, considering their small populations they have served culture, progress and civilization more than any other nations especially during the modern time.

With these false accusations and severe hatred against Jews, this verse could not be the word of God; it is Mohammad who got angry against Jews and insulted and accused them unreasonably.

Another verse:

لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِلَّذِينَ آمَنُوا الْيَهُودَ وَالَّذِينَ أَشْرَكُوا (٨٢) -

Translation: Verily, you will find the strongest among men in enmity to the believers (Moslems) the Jews and pagans (5/82).

This verse is the foundation of extreme and eternal hostility between Moslems and Jews. This attribution is also against reality. During Mohammad's era, it was Mohammad who with small pretext attacked Jews and did his most effort to eradicate them from Arabia. Also after Mohammad, they were Moslems who attacked Jews, killed them and occupied their land (Palestine) for 1400 years. It is just recently (after World War II) that Jews could return to their promised land. They killed many Moslems in these years which is not acceptable, but it is much less compared to what Moslems have done to them during the last 1400 years.

The reason for extreme hostility of Mohammad with Jews

Since many of the concepts and most stories of Quran were borrowed by Mohammad from Torah, there is great similarity between Quran and Torah. Based on this similarity, at first Mohammad expected that Jews would accept Islam easily and this would encourage others to accept Islam. But in reality, it did not

happen. Since many Jews were literate and they had more advanced culture compared to other residents of Arabia, they realized that Quran had nothing more than Torah and there was no reason to leave their religion and join Islam. This made Mohammad very furious and he decided to wipe out Jews. Mohammad carried out the most brutal and inhumane attacks against Jews and eventually Jews were eradicated from Arabia during Omar era, based on the order of Mohammad.

The process of change of mind of Mohammad, from expectation to extreme hatred and slaughter of Jews, is clearly evident in Quran. For example these are Meccan verses:

- أَفَعَيِّرَ اللَّهُ أَبْنَعِي حَكَمًا وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلًا وَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ - يَعْلَمُونَ أَنَّهُ مُنْزَلٌ مِّن رَّبِّكَ بِالْحَقِّ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ (انعام ١١٤)

Translation: [Say (O Mohammad)] "Shall I seek a judge other than Allah while it is He Who has sent down unto you the Book (The Quran), explained in detail." Those unto whom We gave the Scripture [the Torah and the Gospel] know that it is revealed from your Lord in truth. So be not you of those who doubt (6/114).

- القصص ٥٢-٥٣: الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ مِنْ قَبْلِهِ هُمْ بِهِ يُؤْمِنُونَ (٥٢) وَإِذَا يُتْلَى عَلَيْهِمْ - قَالُوا آمَنَّا بِهِ إِنَّهُ الْحَقُّ مِنْ رَبِّنَا إِنَّا كُنَّا مِنْ قَبْلِهِ مُسْلِمِينَ (٥٣)

Translation: Those to whom We gave the Scripture [i.e. the Torah and the Gospel] before it, - they believe in it (the Quran) (28/52) And when it is recited to them, they say: "We believe in it. Verily, it is the truth from our Lord. Indeed even before it we have been

from those who submit themselves to Allah in Islam as Moslems (28/53).

وَكَذَلِكَ أَنْزَلْنَا إِلَيْكَ الْكِتَابَ فَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يُؤْمِنُونَ بِهِ وَمِنْ هَؤُلَاءِ مَنْ يُؤْمِنُ بِهِ وَمَا -
يَجْحَدُ بِآيَاتِنَا إِلَّا الْكَافِرُونَ (عنكبوت ٤٧)

Translation: And thus We have sent down the Book (Qor'an) to you (O Mohammad), and those whom We gave the Scripture [the Torah and the Gospel aforetime] believe therein as also do some of these and none but the disbelievers reject Our verses (29/47).

وَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَفْرَحُونَ بِمَا أَنْزَلَ إِلَيْكَ (رعد ٣٦) -

Translation: Those to whom We have given the Book (Torah and Gospel), rejoice at what has been revealed unto you (13/36).

You see in the following verse, that Mohammad was so highly expecting that Jews and Christians would accept Islam that even referred to them as witnesses for truthfulness of Quran.

فَإِنْ كُنْتَ فِي شكٍّ مِمَّا أَنْزَلْنَا إِلَيْكَ فَاسْأَلِ الَّذِينَ يَقْرَأُونَ الْكِتَابَ مِنْ قَبْلِكَ لَقَدْ جَاءَكَ الْحَقُّ -
مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ (يونس ٩٤)

Translation: So if you are in doubt concerning that which We have revealed unto you, then ask those who are reading the Book [the Torah and the Gospel] before you. Verily, the truth has come to you from your Lord. So be not of those who doubt (10/94).

As seen in the above verses, Mohammad highly expected that Jews would believe in Islam and consequently would result in ending doubt of others. As this expectation did not come true, Mohammad got furious and decided to annihilate them and

revealed many extremely hostile verses against them; from which a few were mentioned before.

Conclusion of the chapter

If someone is a real prophet, it is expected to be a just, reasonable, knowledgeable and righteous man. But as you saw, Qoran attributed many obscene, unreasonable and unjust behaviors to prophets. This shows that Qoran is not the word of God. Mohammad borrowed these stories from Torah, which was written by Jewish clergies over hundreds of years, without checking and correcting them.

Chapter 9

Human in Qoran

Moslems claim that Qoran is the book of anthropology, education and eminence of human being. In this chapter, this claim, properties of human and human right in Qoran are discussed.

Devious and defective image of human in Qoran

The image of human in Qoran is very limited, weak, faulty and devious. The materials of Qoran about human are even weaker than those present in the Mohammad's era. In that historical period, books of Greek great philosophers were present which contained

deeper and better materials about human. It seems that Mohammad was unaware of those materials and what he presented in Qoran are mostly what was prevalent in Arabia of that era.

Qoran mentions some limited properties of human which are mostly negative and admonitory. Herein a survey of the related verses is presented.

Human is a combination of body and spirit

The Qoranic story of creation of human is fully discussed in the chapter "Fictions of Qoran". Herein just two verses of Qoran indicating the existence of a spirit inside human are presented.

و نفخت فيه من روحي (حجر ٢٩) -

Translation: and I (God) breathed into him (Adam) from my soul (15/29).

This belief is very old which is present in the oldest books available, like Indian and Greek books. This belief was brought to Qoran by Mohammad without any reasoning or explanation. Qoran evades explaining about spirit:

يَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي (اسراء ٨٥). -

Translation: And they ask you (O Mohammad) about the spirit; Say: "The spirit is one of the things, the knowledge of which is only with my Lord (17/85).

It means that no answer was presented in Qoran about the nature of the spirit. Also no reason or evidence was provided for the

existence of the spirit in Qoran. Moslems just should accept it blindly.

There is no scientific evidence or rational argument to prove the existence of spirit. In addition, the existence of a soul inside our body is not compatible with many physiologic and psychological properties of human being. All of our present knowledge about human is solely related to our body and we did not find any evidence of relationship between our body and something immaterial.

Satan is the enemy of human

إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُّبِينٌ (يوسف ٥) -

Translation: Verily! Satan is to man an evident enemy (12/5).

Qoran says that there is an immaterial invisible creature called Satan who always is trying to mislead human being. This fiction has an old history; in most religions there are one or more creatures representing evil. For example in Zoroastrian religion, this evil creature called Ahriman. There isn't any scientific or rational argument to prove the existence of such a creature; it is a delusion of primitive humans. Part of our brain is called limbic system that creates all of our positive and negative affections. Over-activity of this part could bias our reasoning power and cause immoral acts; there is no relation between this system and an external creature.

Human seeks evil as he seeks good

وَيَدْعُ الْإِنْسَانُ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ (اسراء ١١).-

Translation: And human seeks evil as he seeks good (17/11).

This claim is not correct. Human is predominantly a good-seeker. Most of the times when someone is doing a wrong act, he thinks that it is beneficial and good for him. This idea was presented in the following verse which is in contradiction with the previous verse:

لَا يَسْأَمُ الْإِنْسَانُ مِنْ دُعَاءِ الْخَيْرِ وَإِنْ مَسَّهُ الشَّرُّ فَيَئُوسٌ قَنُوطٌ (فصلت ٤٩). -

Translation: Man does not get tired of seeking good, but if an evil touches him, then he gives up all hope and is lost in despair (41/49).

Human loves wealth

وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا (فجر ٢٠).-

Translation: And you (human) love wealth with much love! (89/20).

Regarding the previous and latter verses, the love for wealth is presented as a general and negative character of human being. This is not a character of all human beings; most people are not in love with wealth. All of us like to gather food and other necessities to support our life, and it is a good character. This is a life supporting behavior in all animals and even in plants and microbes. It is naturally selected in the early time of appearance of life on the earth and it guaranties continuation of life. Therefore it is a useful

and good characteristic of living things, but as you will see later in this book, Quran mostly regards this behavior a negative character and encourages people to not care about this life. Of course falling in love with money is not favorable but it is not a character of all humans.

Human is infidel and enemy of God

- خَلَقَ الْإِنْسَانَ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ (نحل ٤).

Translation: He created man from Nutfah, then behold, this same (man) becomes an open opponent (of God) (16/4).

- وَجَعَلُوا لَهُ مِنْ عِبَادِهِ جُزْءًا إِنَّ الْإِنْسَانَ لَكَفُورٌ مُبِينٌ (زخرف ١٥).

Translation: and they (humans) assign to him (God) a part of his servants (as idols); man is surely and clearly infidel (43/15).

- قُتِلَ الْإِنْسَانُ مَا أَكْفَرَهُ (عبس ١٧).

Translation: Be cursed man! How infidel he is! (80/17).

These verses state that man generally is enemy of God and do not believe in God. This is in contrary to the reality. God-seeking and loving is an inherent character of human even though it is the greatest bias of our mind. During human history almost all people were religious. Religion started from a special stage of human evolution and continued onward. Even today, the majority of people are religious. Man offered the most self-devotion and self-sacrifice to his God. Man produced the most elegant art for his God. The problem is that there is no proof of God, one or more, thus every nation worships his imagined God.

Human is very oppressive and very ungrateful

وَأَتَاكُمْ مِّن كُلِّ مَا سَأَلْتُمُوهُ وَإِن تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا إِنَّ الْإِنسَانَ لَظَلُومٌ كَفَّارٌ - (٣٤)

Translation: and he (God) gave you of all that you ask him; and if you count God's favors, you will not be able to count them all; most surely man is very oppressive (unjust), very ungrateful (14/34).

The words “ظَلُومٌ” and “كَفَّارٌ” are grammatically hyperbolic, meaning that human is extremely oppressive and extremely ungrateful. These characters are considered as the general properties of humans being. In fact this claim is not true. Most humans are just-seeking and grateful; these are two inherent moral values. Also majority of people primarily tend and try to be just to others and be grateful for what they gain from others. Of course no one can be absolutely just and grateful and we do not know what absolute justice really is. Since there are horrendous wars and oppressions in human history we are inclined to generalize oppression to all humans. But killers, tyrants and oppressors are a minority. If you look at most ordinary people who live together in villages and cities they help each other, they like each other and try not to be oppressive.

Human is very ignorant

إِنَّهُ كَانَ ظَلُومًا جَهُولًا (احزاب ٧٢) -

Translation: Surely he (human) is very unjust, very ignorant (33/72).

There is no doubt that human does not and can not know huge amount of knowledge, but compared to the previous animals, human is the most knowledgeable and the most knowledge-creator of all animals. Knowledge-seeking, not ignorance, is an inherent character of human being.

Human is weak

خُلِقَ الْإِنْسَانُ ضَعِيفًا (نساء ٢٨). -

Translation: Human was created weak (4/28).

Human is hasty

كَانَ الْإِنْسَانُ عَجُولًا (اسراء ١١). -

Translation: Human is hasty (17/11).

This verse states that hastiness is a general character of all human beings, but it is not the case. Some people, not all, are hasty.

Human rebels as he gets rich

العلق: كَلَّا إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَّا (٦) أَنْ رَأَاهُ اسْتَكْبَرَ (٧) (96/8) -

Translation: Nay! Verily, man rebels (96/6) as he considers himself self-sufficient (rich) (96/7).

These verses state this character as a generalized weakness of human being, but it is not the case. Some people, not all, rebel as they get rich. The best examples are the societies of the modern

world; man is richest and wealthiest than ever, but is much less rebellion, as respects other people's rights, governs democratically, obeys the rules of his society, helps others and cooperates with others.

Human despairs in hardship and exults in good turn

هود: وَلَئِنْ أَدْخَلْنَا الْإِنْسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَاهَا مِنْهُ إِنَّهُ لَيَكُونُ مِنَّا كُفُورًا (٩) وَلَئِنْ أَدْخَلْنَاهُ نِعْمَاءَ بَعْدَ ضِرَاءٍ مَسَّئَةٍ لَيَقُولَنَّ ذَهَبَ السَّيِّئَاتُ عَنِّي إِنَّهُ لَفَرِحَ فَخُورًا (١٠) إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ (١١)

Translation: And if We give man a taste of Mercy from Us, and then withdraw it from him, verily! He is despairing, ungrateful (9) But if We let him taste good (favor) after hardship has touched him, he is sure to say: "Ills have departed from me." Surely, he is exultant and boastful (10). Except those who show patience and do righteous good deeds, those: theirs will be forgiveness and a great reward (11) (11/9-11).

Again the behaviors of some people are attributed to all, which is not right. Overall, human being does not despair soon, human is hopeful and eager to conquer difficulties. This is evident in his great success in every aspect of his civilization. Happiness in success is a good, not a bad, behavior as implied from the above verses. Also most humans are wise enough to realize that difficulties never end. Therefore these generalizations of Qoran are wrong.

Human is miserly

قُلْ لَوْ أَنُّكُمْ تَمْلِكُونَ خَزَائِنَ رَحْمَةِ رَبِّي إِذَا لَأُمْسِكُكُمْ خَشْيَةَ الْإِنْفَاقِ وَكَانَ الْإِنْسَانُ قَتُورًا -
(اسراء ١٠٠)

Translation: Say (to the disbelievers): "If you possessed the treasure of the Mercy of my Lord (wealth, money, provision, etc.), then you would surely hold back (from spending) for fear of (being exhausted), and man is ever miserly!"(17/100).

Again character of a minority was attributed to all. Miserly is not an inherent character of human, as demonstrated in huge spending of money for modern civilization. Protection of wealth is a character of human being and at a reasonable level, is essential and good for life.

Human is greedy

المعارج: إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا (١٩) إِذَا مَسَّهُ الشَّرُّ جَزُوعًا (٢٠) وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا (٢١) إِلَّا الْمُصَلِّينَ (٢٢)

Translation: Verily, man was created greedy (19) Irritable (restless) when evil touches him (20) And niggardly when good touches him (21) Except prayers (22) (70/19-21).

Again generalization of theses characters is not right, especially the exception of prayers is worse. Are all non-Moslems and non-prayers greedy, restless and niggardly? And really aren't all prayers so? It is nonsense. First: these flaws are not inherent characters of all humans. Second: these are relative characters that are present in some humans, Moslems or non-Moslems.

Another fault of the above verses is that verse 19 states “Verily, man was created greedy” meaning that greediness is an inherent character of all human; if so it is meaningless to exclude prayers, since they are human and inherently greedy.

Human is argumentative

كهف: وَلَقَدْ صَرَّفْنَا فِي هَٰذَا الْقُرْآنِ لِلنَّاسِ مِن كُلِّ مَثَلٍ وَكَانَ الْإِنسَانُ أَكْثَرَ شَيْءٍ جَدَلًا - (٥٤)... وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ وَيَجَادِلُ الَّذِينَ كَفَرُوا بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ وَاتَّخَذُوا آيَاتِي وَمَا أُنذِرُوا هُزُوًا (٥٦)

Translation: And indeed We have put forth every kind of example in this Qoran, for mankind. But, man is more argumentative than anything (18/54)... And We send not the Messengers except as giver of glad tidings and warners. But those who disbelieve, dispute with false argument, in order to refute the truth thereby. And they treat My verses and that with which they are warned, as jest and mockery!(18/56).

Qoran considers arguing about Qoran and Mohammad as a negative character of human being. Arguing or critical thinking is one of the most valued properties of human mind. Critical thinking is the key for advancement and civilization; it is the key for progress of modern science. Critical thinking is absolutely essential for segregating right from wrong. It also helps us to find the false prophets. But Qoran wants people to accept it without any question or argument, because Mohammad knew that Qoran could not stand criticism.

Human was created at the best form

التين: لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَن تَقْوِيمٍ (٤) ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ (٥) -

Translation: Verily, We created man of the best stature (form) (95/4) Then We reduced him to the lowest of the low (95/5).

The first verse mentions the widespread opinion that human is the best and most advanced creature of the world. The second verse states that this great creature could go to the lowest possible level.

There is a great contradiction between this character and many negative characters mentioned by Qoran, as you just read them. If human has so many weakness and negative aspects, how it can be created in the best statue?

Another point is that in fact human is not in his best possible form. We are at the early period of evolution of human being and it is quite possible that human evolves to a much higher level.

Summary

Qoran presents a devious and defective image of human. It is defective, since presents some of the human characters imprecisely. For example, human is questioner which is the starting point of knowledge and progress, but it is not mentioned in Qoran. Human is critical; he can segregate wrong from right, weakness from strength, but this character was considered negative as

mentioned earlier. Human is explorer especially explorer of science but it is not mentioned in Qoran. Human is creative; he created great civilizations, technology, architecture and so on, but it is not mentioned in Qoran. Human is lover of beauty; he created amazing art, music, poetry, literature, painting and sculpture, but it is not considered in Qoran. Poetry was mentioned in just one case but as a negative character. Human is legislator and organizer, he organized this great civilization based on his created rules; but these characters never mentioned in Qoran. Qoran only acknowledges the rules of God. Human created the most advanced rights as human rights, and lots of other rules respecting and protecting the rights of people, but Qoran only acknowledges the rights and laws presented in Qoran which are mostly unjust, insufficient and against human rights. Human is moral, he acknowledges and creates moral values, but it is not considered as an independent character in Qoran. Qoran mentioned some moral values which are basically class-based as discussed in chapter “morality in Qoran”. Human has a free-will, but Qoran has a contradictory opinion about it (as discussed under the following heading) and severely limits the freedom of human. Human is justice-seeking but Qoran mostly considers the oppressiveness of human. Therefore, Qoran did not mention many good characters of human being; so presented a limited image of human.

The image of human in Qoran is devious, since mostly negative characters of human are presented and some of the good

characters of human were considered negatively in Qoran. It is devious because human characters are presented superficially and imprecisely in Qoran.

Another important point is that Qoran did not add any valuable idea to our knowledge about human being. What mentioned in Qoran are at the level of knowledge of Arabia in 1400 years ago and much less that what was known in other parts of the world especially in Greece.

Therefore Qoran is not really a book of anthropology; on the contrary Qoran presents a devious and imperfect image of human. This confirms that Qoran is not the word of God. If Qoran was really from God, he would present the most complete and precise image of human, since he knew human completely.

Free-will versus fatalism

Free-will is the ability of human to make choices and affects his future and his fate. From religious point of view, fatalism is the idea that all events are predetermined by God. Qoranic verses about this subject are contradictory; some verses support free-will and some support fatalism. Herein, some examples of these two sets of verses are presented.

Verses supporting fatalism

وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ مَا كَانَ لَهُمُ الْخِيَرَةُ سُبْحَانَ اللَّهِ وَتَعَالَى عَمَّا يُشْرِكُونَ -
(قصص ٦٨)

Translation: And your Lord creates whatsoever He wills and chooses, no choice have they (humans). Glorified be Allah, and exalted above all that they associate as partners (28/68).

The above verse explicitly denies any free-will for human.

قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ (توبه ٥١) -

Translation: Say (O Mohammad): "Nothing shall ever happen to us except what Allah has ordained for us. He is our Lord and in Allah let the believers put their trust (9/51).

مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِّن قَبْلِ أَنْ نَبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ (حديد ٢٢) لَكِنَّا نَأْسُو عَلَى مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ (حديد ٢٣)

Translation: No calamity befalls on the earth or in yourselves but is inscribed in the Book of Decrees (Al-Lauh Al-Mahfuz), before We bring it into existence. Verily, that is easy for Allah (57/22). In order that you may not be sad over matters that you fail to get, nor rejoice because of that which has been given to you. And Allah likes not prideful boasters (57/23).

These verses explicitly support fatalism, as they state that your fate have already been written in a book by God and would be executed; therefore our choice and other factors have no effects on

our future; for this reason, human should not get sad over what he loses and not rejoice because of what he gains.

Also there are some verses in Qoran stating that economical situation of human is solely the choice of God not the choice of human; for example:

لَهُ مَقَالِيدُ السَّمَاوَاتِ وَالْأَرْضِ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ إِنَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ (شوري - ١٢)

Translation: To Him (God) belong the keys of the heavens and the earth, he makes ample and straitens the means of subsistence for whom he pleases; surely He is the All-Knower of everything (42/12).

The concept of these types of verses is clearly wrong, since science, effort, work, geographical and historical situations and many other factors affect the economical situation of people.

Also there are some verses stating the political situation of societies is solely the choice of God not man; for example:

قُلِ اللَّهُمَّ مَالِكُ الْمُلْكِ تُؤْتِي الْمُلْكَ مَن تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّن تَشَاءُ وَتُعِزُّ مَن تَشَاءُ وَتُذِلُّ مَن تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ (آل عمران ٢٦)

Translation: Say (O Mohammad): "O Allah! Possessor of the kingdom (government), You give the kingdom (governing power) to whom You will, and You take the kingdom from whom You will, and You endue with honor whom You will, and You

humiliate whom You will. In Your Hand is the good. Verily, You are Able to do all things (3/26).

Also there are some verses stating that disasters are solely the choice of God and human and other factors have no effects on them, like 57/22-23 which mentioned earlier and:

أَيُّنَمَا تَكُونُوا يُدْرِكَكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُّشِيدَةٍ وَإِنْ تُصِيبُهُمْ حَسَنَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ وَإِنْ تُصِيبُهُمْ سَيِّئَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِكَ قُلْ كُلٌّ مِّنْ عِنْدِ اللَّهِ فَمَا لَهُوَ لَاءِ الْقَوْمِ لَا يَكَادُونِ يَفْقَهُونَ حَدِيثًا (نساء ٧٨)

Translation: "Wherever you may be, death will overtake you even if you are in fortresses built up strong and high!" And if some good reaches them, they say, "This is from Allah," but if some evil befalls them, they say, "This is from you (O Mohammad)." Say: "All things are from Allah," so what is wrong with these people that they fail to understand any word? (4/78).

It is evident that the concepts of these verses are wrong, we humans play a major role in calamities and goods that affect us. Also tens of other natural factors affect our future. For example, modern medical science greatly improved our health and greatly elongated our life.

Also there are many verses in Qoran stating that guidance and misguidance of human is solely the choice of God and man has no choice; for example:

وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ وَلَتُسْأَلُنَّ عَمَّا كُنْتُمْ -
تَعْمَلُونَ (نحل ٩٣)

Translation: And had Allah willed, He could have made you (all) one nation, but He sends astray whom He wills and guides whom He wills. But you shall certainly be called to account for what you used to do (16/93).

Consider that the second part of the verse (underlined) is in contradiction with the first part. If man has no choice in his guidance it is an explicit injustice to be accounted and questioned for his acts.

.. وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ (زمر ٣٦) وَمَنْ يَهْدِ اللَّهُ فَمَا لَهُ مِنْ مُضِلٍّ (زمر ٣٧).

Translation: And whom Allah sends astray, for him there will be no guide (39/36). And whomsoever Allah guides, for him there will be no misleader (39/37).

فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا -
حَرَجًا كَأْتَمًا يَصْعَدُ فِي السَّمَاءِ كَذَلِكَ يَجْعَلُ اللَّهُ الرِّجْسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ (انعام
١٢٥)

Translation: And whomsoever Allah wills to guide, He opens his chest to Islam, and whomsoever He wills to send astray, He makes his chest constricted, as if he is climbing up to the sky. Thus Allah puts the wrath on those who believe not (6/125).

Besides the above verses, the following verses: A'araf 155, Ebrahim 4, Nahl 93, Fater 8, Ghafer 74, Ghafer 33, Moddaser 31, Nesa 143, A'araf 178 and 186, Esra 97, Kahf 17, Zomar 23, Room 29, Nesa 88, Jasieh 23, Showra 44, 46 and An'aam 39, explicitly

state that guidance and misguidance of people unconditionally and solely are the choice of God not human. These verses are in clear contradiction with inviting people to Islam (implying that people have the choice to accept or not) by Qoran and produces great difficulties for commentators of Qoran.

There are lots of Hadith (sayings of Mohammad) that clearly endorse fatalism, for example:

حدثنا أبو الوليد هشام بن عبد الملك حدثنا شعبة أنبأني سليمان الأعمش قال سمعت زيد بن وهب عن عبد الله قال حدثنا رسول الله وهو الصادق المصدق قال إن أحدكم يجمع في بطن أمه أربعين يوما ثم علقه مثل ذلك ثم يكون مضغة مثل ذلك ثم يبعث الله ملكا فيؤمر بأربعة برزقه وأجله وشقي أو سعيد فوالله إن أحدكم أو الرجل يعمل بعمل أهل النار حتى ما يكون بينه وبينها غير باع أو ذراع فيسبق عليه الكتاب فيعمل بعمل أهل الجنة فيدخلها وإن الرجل ليعمل بعمل أهل الجنة حتى ما يكون بينه وبينها غير ذراع أو ذراعين فيسبق عليه الكتاب فيعمل بعمل أهل النار فيدخلها (صحيح بخارى ٢٤٣٣/٦ و صحيح مسلم ٢٠٣٦/٤ و صحيح ابن حبان ٤٧/١٤ و سنن نسائي ٣٦٦/٦ و سنن ابى داوود ٢٢٨/٤).

Translation: ... 'Abdullah bin Mas'ud said: "The Messenger of Allah, the true and truly inspired one, told us that: 'The creation of one of you is put together in his mother's womb for forty days, then it becomes a clot for a similar length of time, then it becomes a chewed lump of flesh for a similar length of time. Then Allah sends the angel to him and commands him to write down four things. He says: "Write down his deeds, his life span, his provision, and whether he is doomed (destined for the hell) or blessed (destined

for Paradise)." By the One in Whose Hand is my soul! One of you may do the deeds of the people of Paradise until there is no more than a forearm's length between him and it, then the decree overtakes him and he does the deeds of the people of The hell until there is no more than a forearm's length between him and it, then the decree overtakes him and he does the deeds of the people of Paradise until he enters therein." (Sahih)¹

Verses supporting free-will

In contradiction to the previous verses, there are verses stating that the fate of human is in his hand; for example:

- ليس للانسان الا ما سعي (نجم ٣٩).

Translation: and that man shall have nothing but what he strives for (53/39).

- وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُو عَنْ كَثِيرٍ (شوري ٣٠).

Translation: And whatever of misfortune befalls you, it is because of what your hands have earned. And He (God) pardons much (42/30).

- مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكَ وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا وَكَفَى بِاللَّهِ شَهِيدًا (نساء ٧٩).

Translation: Whatever of good reaches you, is from Allah, but whatever of evil befalls you, is from yourself. And We have sent

¹ - Al-Bokhari 6/2433; Moslem 4/2043; Sahih Ibn Hayyan 14/47; Sonan Nesai 6/366; Sonan Abi Davood 4/228.

you (O Mohammad) as a Messenger to mankind, and Allah is Sufficient as a Witness (4/79).

These series of verses are also wrong, because there are lots of uncontrollable factors affecting our fate like God (if exists), genetics, geographical, historical and cultural circumstances, hundreds of natural factors like those producing earthquake, dryness, floods and so on. In these verses the effects of these uncontrollable factors were completely denied.

Also in contradiction to the verses stating the guidance and misguidance are solely in the hand of God, there are two sets of verses: first: verses stating that guidance or misguidance of God depend on the acts of human. For example:

قُلْ إِنَّ اللَّهَ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ أَنْابَ (رعد ٢٧) -

Translation: Say: "Verily, Allah sends astray whom He wills and guides unto Himself those who turn to Him in repentance." (13/27).

This verse states that guidance of God follows repentance of man.

وَيُضِلُّ اللَّهُ الظَّالِمِينَ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ (ابراهيم ٢٧) -

Translation: And Allah will cause to go astray those who are Zalimun (wrong-doers, etc.), and Allah does what He wills (14/27).

The second series of verses (in contradiction to fatalism of guidance or misguidance) state that, it is human who chooses guidance or misguidance with his free will. For example:

وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ (كهف ٢٩) -

Translation: And say: "The truth is from your Lord." Then whosoever wills, let him believe, and whosoever wills, let him disbelieve (18/29).

كُلَّا إِنَّهَا تُدْكَرَةُ (عبس ١١) فَمَنْ شَاءَ ذَكَرَهُ (عبس ١٢). -

Translation: Nay, (do not do like this), indeed it (these Verses of this Qoran) are an admonition (80/11) So whoever wills, let him pay attention to it (80/12).

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنَ بِاللَّهِ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ (بقره ٢٥٦).

Translation: There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path. Whoever disbelieves in Taghut (evil) and believes in Allah, then he has grasped the most trustworthy handhold that will never break. And Allah is All-Hearer, All-Knower (2/256).

Also all verses ordering human to do something, or considering human responsible for his acts, or specifying reward or punishment for his acts, support free-will.

To solve this paradox, some commentators said that the meaning of "guidance and misguidance by God" is permission of God not obligation, as mentioned in the following verse:

وَمَا كَانَ لِنَفْسٍ أَنْ تُؤْمِنَ إِلَّا بِإِذْنِ اللَّهِ وَيَجْعَلُ الرَّجْسَ عَلَى الَّذِينَ لَا يَعْلَمُونَ (يونس ١٠٠) -

Translation: It is not for any person to believe, except by permission of Allah, and He will put the wrath on those who are heedless (10/100).

They mean that God permits people to be guided or misguided based on their free will and other factors, not based on obligation by God. This is a crowd-puller solution but it does not really solve the paradox. First: this verse also supports fatalism. Suppose one tries to select the right path, but God does not permit, he will remain astray and goes to the hell. This is not really free-will. Second: wherever Quran means permission uses the word “بِإِذْنِ اللَّهِ” (meaning: with permission of God) explicitly. But this word was not used in the verses mentioned before. Third: permission is not compatible with certainty. If someone choose the right path or wrong path by his free-will and permission of God, it is possible for him to change his mind later. But as you saw, the verses that support fatalism of guidance or misguidance mention that if someone was misguided or guided by God no one could change it. Therefore will of God does not mean permission of God and those verses really indicate fatalism.

The contradiction between fatalism of guidance and choosing guidance by free-will is present in these two consecutive verses:

سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِنْ شَيْءٍ كَذَلِكَ كَذَّبَ -
 الَّذِينَ مِنْ قَبْلِهِمْ حَتَّىٰ ذَاقُوا بَأْسَنَا قُلْ هَلْ عِنْدَكُمْ مِّنْ عِلْمٍ فَتُخْرِجُوهُ لَنَا إِنْ تَتَّبِعُونَ إِلَّا الظَّنَّ
 وَإِنْ أَنْتُمْ إِلَّا تَخْرُصُونَ (انعام ١٤٨) قُلْ فَلِلَّهِ الْحُجَّةُ الْبَالِغَةُ قُلْ شَاءَ لِهَذَاكُمْ أَجْمَعِينَ (انعام
 ١٤٩)

Translation: Those who took partners with Allah (pagans) will say: "If Allah had willed, we would not have taken partners with Him,

nor would our fathers, and we would not have forbidden anything (against His Will)," Likewise belied those who were before them till they tasted of Our Wrath. Say: "Have you any knowledge (proof) that you can produce before us? Verily, you follow nothing but guess and you do nothing but lie." (6/148) Say: "With Allah is the perfect proof and argument, had He so willed, He would indeed have guided you all."(6/149).

In verse 148, pagans say "If Allah had willed, we would not have taken partners with Him", and then God says that they are liar, meaning that their claim of fatalism of guidance is wrong. But strangely in the next verse supports the claim of pagans "had He (God) willed, He would indeed have guided you all".

Also the same contradiction exists in the following two consecutive verses:

فَمَنْ شَاءَ ذَكَرْهُ (٥٥) وَمَا يَنْذُرُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ (٥٦) -

Translation: So whoever wills, receives admonition (from Quran) (74/55). And they will not receive admonition unless Allah wills (74/56).

If getting advice from Quran depends on God's will (for example I want to get advice but God does not want or vice versa), my will never comes true. What a will which has no effect? Therefore between these two verses is an explicit contradiction. Verse 55 supports free-will but verse 56 supports fatalism.

Overall, this contradiction exists explicitly in both Quran and Hadith (Sonnat). It shows that Mohammad had no clear opinion about this subject and was jumping branch to branch. Also efforts of Islamic scholars for helping Mohammad to solve this paradox were futile. This Quranic contradiction produced two great sects among Islamic scholars: Mo'atazeleh (معتزله) who support free-will and Asha'ereh (اشاعره) who support fatalism. It is interesting that both sects use some verses of Quran to confirm their idea, and it was possible because, as you saw, Quran includes both types of the contradictory verses. Due to this Quranic contradiction, Moslems always live with the paradox of free-will and fatalism. This contradiction also confirms that Quran is not the word of God.

To solve this contradiction, some summed these two sets of verses (those approving free-will with those disapproving free-will) and tried to produce a combined meaning. Summation method is used abundantly in Quran commentary and Feqh (knowledge of Islamic rules) to cover up faults and weaknesses of Quran and Sonnat. It is narrated from Jafar-Ibn-Mohammad (the sixth Imam of Shiite) that “لا جبر و لا تفويض بل امر بين الامرين” meaning that” no fatalism, no free-will but something between these two”. This summation is exactly similar to a fiction from Molla Nasreddin (a comic fiction person). Molla said “I and my wife forecast tomorrow’s weather precisely; I say it rains tomorrow and my wife says it does not rain tomorrow. Whether rains or not, the sum of

our forecast is right!!”. But a wise being like human or God, says correct sentences not says two or many sentences that each of them per se is wrong and expects that listener sums these wrong sentences and produces a right meaning. This summation indicates that none of these two sets of verses are correct per se and we humans should help God by summing these two semi-wrong sentences to get a right meaning. This confirms that these verses are not the word of God; God should be wise enough to say sentences to be right per se.

The reality is that even this summation does not solve the paradox. The result of summation is that” both God’s will and our will affect our decisions” but it is not quite right; since many other factors like genetics, natural, geographical, historical, political, economical and cultural backgrounds affect our every decision which are not considered by Qoran and of course by this summation. For example if a Moslem from Arabia was born in London instead of Arabia, he most probably would be a Christian or non-religious. Even if two persons were born in London with exactly similar background, but one had a higher IQ, the wiser person most probably would be non-religious and the other one would be Christian. Qoran did not consider these many other factors, indicating that these verses are not from an omniscient God but from an ignorant person with little knowledge who does not understand these philosophical complexities so jumps branch to branch, sometimes supports free-will, sometimes supports fatalism.

The Qoran caste system

Qoran does not recognize equal dignity and equal rights for all humans; it has a caste system classifying humans in degrading levels, from the highest dignity and rights to zero dignity and rights. The caste system from the highest rights to zero rights consisted of:

- Descendents of Israel (Israelites)
- Descendents of Mohammad
- Moslem man
- Moslem woman
- Slave man Moslem
- Slave woman Moslem
- People of the book (Jews and Christians)
- Other non-Moslems

Superiority of Israelites over all humans

Qoran states quite a few times that Israelites are superior to other people:

- وَلَقَدْ نَجَّيْنَا بَنِي إِسْرَآئِيلَ مِنَ الْعَذَابِ الْمُهِينِ (دخان ٣٠) مِنْ فِرْعَوْنَ إِنَّهُ كَانَ عَلِيًّا مِّنَ الْمُسْرِفِينَ (دخان ٣١) وَلَقَدْ اخْتَرْنَاهُمْ عَلَىٰ عِلْمٍ عَلَىٰ الْعَالَمِينَ (دخان ٣٢)

Translation: And indeed We saved the descendents of Israel from the humiliating torment (30), from Pharaoh; Verily! He was

arrogant and was of the Musrifun (those who transgress beyond bound in spending and other things and commit great sins) (31) And We chose them (the descendents of Israel) above the 'Alamin (mankind) (32) (44/30-32).

وَلَقَدْ آتَيْنَا بَنِي إِسْرَآئِيلَ الْكِتَآبَ وَالْحُكْمَ وَالنُّبُوَّةَ وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ (45/16) - وَفَضَّلْنَاهُمْ عَلَى الْعَالَمِينَ (جائيه ١٦)

Translation: And indeed We gave the descendents of Israel the Scripture, and the understanding of the Scripture and its laws, and the Prophethood; and provided them with good things, and preferred them above the 'Alamin (mankind) (4/16).

يَا بَنِي إِسْرَآئِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ (بقره ٤٧) -

Translation: O Descendents of Israel! Remember My Favor which I bestowed upon you and that I preferred you to the 'Alamin (mankind) (2/47).

This is the same racism which is insisted on in Torah, and since large parts of Qoran were borrowed from Torah, this racism was also brought into Qoran.

Some commentators claimed that this superiority is confined to the time of Moses, but there is no verse in Qoran or Hadith (saying) from Mohammad to support this claim. Secondly, grammatically Alamin (العالمين) is a general word meaning all humans. Thirdly, if God or Mohammad wanted to confine this superiority, they could have said that explicitly and did not need commentators' help. Fourthly, the descendents of Israel are present today and when Qoran says to them "O Descendents of Israel!

Remember My Favor which I bestowed upon you and that I preferred you to the 'Alamin (mankind) (2/47)” means that they are superior today.

Superiority of descendents of Mohammad

Mohammad revealed a verse and ordered all Moslems to love his descendents forever:

قُلْ لَّا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِنَّا الْمَوَدَّةَ فِي الْقُرْبَى (شوري ٢٣) -

Translation: Say (O Mohammad): I do not ask of you any reward for it (being the messenger of God) but love for my relatives (42/23).

As seen, love of relatives of Mohammad is a religious duty for all Moslems. It is clear that love brings respect and superiority in all aspects of life for them. There are hundreds of Hadiths supporting and explaining the importance of this duty.¹ This is a racism idea, resulting in superiority and privilege rights for the relatives of Mohammad over all other people forever.

Also Mohammad ordered Moslem to pay tribute and ask God to bless descendents of Mohammad at least nine times a day in their daily prayers:

اللهم صل على محمد و آل محمد -

Translation: O God Bless Mohammad and the descendents of Mohammad.

¹ - Look at Al-Kafi (Shi'ah) and Yanabi-ol-Mavaddah (Sunni)

Also Mohammad revealed a verse allocating a great part of the wealth stolen from non-Moslems to his descendents and relatives:

وَأَعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ -
وَأَيْنَ السَّبِيلِ (انفال ٤١)

Translation: And know that whatever of war-booty that you may gain, verily one-fifth (1/5th) of it is assigned to Allah, and to the Messenger, and to the near relatives [of the Messenger (Mohammad)], (and also) the orphans, Al-Masakin (the poor) and the wayfarer (8/41).

Superiority of man over woman

In Qoran and Sonnat man and woman are not equal in dignity, rights and rules. Herein some of the major differences between them are presented based on Qoran and Sonnat.

Men are intrinsically superior to women

وَلِلرِّجَالِ عَلَىٰ النِّسَاءِ دَرَجَةٌ (بقره ٢٢٨) -

Translation: and men have a higher degree over them (women) (2/228).

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ الْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْأُنثَىٰ -
بِالْأُنثَىٰ.. (بقره ١٧٨)

Translation: O you who believe! Al-Qisas (the Law of Equality in punishment) is prescribed for you in case of murder: the free for the free, the slave for the slave, and the female for the female (2/178).

Based on this verse if a woman killed a man, the killer will be killed but if a man killed a woman, the killer won't be killed, confirming the less value of women.

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ -
(نساء ٣٤)

Translation: Men are highly dominant over women, because Allah has made some (men) superior to the others (women), and because they (men) spend (to support women) from their wealth (4/34).

“قَوَّامُونَ” is grammatically exaggerated, meaning that men are extremely dominant over women. This is the correct translation of this verse; some translators skewed the meaning of the verse to cover up its clear meaning of extreme superiority of men over women.

أَلَكُمُ الذَّكَرُ وَلَهُ الْأُنثَى (٢١) تِلْكَ إِذًا قِسْمَةٌ ضِيزَى (٢٢) -

Translation: what! for you the males and for him (God) the females! (53/21) This indeed is an unjust division! (53/22).

Arabs believed that boys have great superiority over girls and they feel very proud of having sons and ashamed of having daughters. Also they think that angels of God are girls. In these verses, God protests against their division of giving the lower values (girls) to God and taking the higher values (boys) for

themselves, indicating that God himself believes that girls have lower value.

Women are created from and for men

The following verse refers to creation of Eve from Adam for Adam:

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا -

Translation: and one of his (God's) signs is that he created wives for you from yourselves that you may find rest in them (30/21).

نِسَاؤُكُمْ حَرْثٌ لَكُمْ فَأْتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ -

Translation: Your wives are your farm, so go into your farm whenever, wherever and however you like (2/223).

This verse is the most degrading verse against women. You see, in Islam women are farm for men. As farmer owns his farm, husband owns his wife. Women, like farms, are means of nurturing the seeds of their husband (farmer) in their wombs; that's it; everything belongs to farmer, seed, child and woman of course. The revelation circumstance of this verse is that, one of the Moslems wanted to have sexual intercourse with his wife in an unusual way. His wife got upset. He asked Mohammad and Mohammad revealed this verse letting men to have intercourse with their wives or bondwomen however, wherever and whenever they like. Tendency, readiness, will and discomfort of wife for intercourse were never considered in Qoran and Sonnat; the only

thing that matters is the desire and pleasure of husband. As stated in a Hadith from Mohammad "The right of the husband over the wife is that if he wants her (for intercourse) she must not prevent him, even if she were sitting on the back of a camel".¹

This idea of woman being just a device of sexual pleasure and a farm for man, is so evident and unanimous that some of the great Islamic scholars of the past, believed that woman is a type of animal created in the form of human to be used by man for his sexual pleasure.

Women have defective intellect and defective faith

قَالَ رَسُولُ اللَّهِ " مَا رَأَيْتُ مِنْ نَاقِصَاتِ عَقْلٍ وَلَا دِينٍ أَغْلَبَ لِيذِي لُبٍّ مِنْكُمْ " . قَالَتْ وَمَا -
نُقْصَانُ الْعَقْلِ وَالَّذِينَ قَالَ " أَمَّا نُقْصَانُ الْعَقْلِ فَشَهَادَةُ امْرَأَتَيْنِ شَهَادَةُ رَجُلٍ وَأَمَّا نُقْصَانُ
الدِّينِ فَإِنَّ إِحْدَاكُنَّ تَفْطِرُ رَمَضَانَ وَتَقِيمُ أَيَّامًا لَا تُصَلِّي "

Translation: Messenger of Allah (Mohammad) said: I did not see more defective in reason and religion than the wise of you (women). A woman asked: What is the defect of intellect and religion? He replied: The defect of reason is that, the testimony of two women for one man, and the defect of faith is that one of you does not fast during Ramadan (when one is menstruating), and keep away from prayer for some days².

¹ - The whole Hadith will be narrated shortly.

² - Sahih-Moslem , Ketab Al-sunnah

Most people of the hell are women

قال النبي أريت النار فإذا أكثر أهلها النساء (صحيح بخاري ١٩/١) -

Translation: Prophet said “I saw the hell; most of its dwellers were women.¹

Women are the most harmful intrigue for men

- قال رسول الله ما تركت بعدي فتنة أضر على الرجال من النساء (صحيح ابن حبان ٣٠٦/١٣)

Translation: Mohammad said “the most harmful intrigue I leave is intrigue of women for men.²

Women are ominous

النبي قال الشؤم في ثلاثة في المسكن والفرس والمرأة (سنن نسائي ٤٠٢/٥)-

Translation: Mohammad said: three things are ominous, home, horse and woman.³

Abstain from women

قال النبي: ألا فاتقوا الدنيا واتقوا النساء (سنن ابن ماجه ١٣٢٥/٢) -

¹ - Sahih- Bokhari, 1/19; Sahih-Moslem , Ketab Al-Iman

² - Sahih Ibn-Hayyan 13/306

³ - Sonan Nesaei 5/402

Translation: Mohammad said: abstain from this world and women.¹

Women are captives and they should obey their husbands

النساء: فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ -

Translation: Therefore the righteous women are devoutly obedient (to Allah and to their husbands), and guard in the husband's absence what Allah orders them to guard (i.e. their chastity, their husband's property, etc.). (4/34)

من رسول الله في حجة الوداع: حمد الله وأثنى عليه وذكر ووعظ ثم قال استوصوا -
بالنساء خيرا فإنهن عندكم عوان.(سنن ابن ماجه ٥٩٤/١)

Translation: Mohammad said: “And indeed I order you to be good to the women, for they are captives with you.”²

النبي خطب النبي النساء ذات يوم فوعظهن وامرهن بتقوى الله والطاعة لأزواجهن -
(صحيح ابن حبان ٥٢١/١٦)

Translation: Mohammad talked to women one day, advised them and ordered them to be pious and to obey their husbands.³

قال رسول الله اثنان لا تجاوز صلاتهما رؤوسهما عبد أبى من موالیه حتى يرجع -
وامرأة عصت زوجها حتى ترجع (مسند ترك على صحيحين، حديث ٧٣٣٠)

Translation: There are two persons whose prayer would not rise up beyond their heads (not accepted by God): A runaway slave until

¹ - Sonan Ibn-Majeh, 2/1325

² - Sonan Ibn-Majeh 1/594

³ - Sahih Ibn-Hayyan 16/521

he returns and a disobedient woman to her husband until she returns.¹

- In the "book of Marriage" of Ih.yâ' `Ulûm al-Dîn Imâm al-Ghazzâlî cites the "Hadith of the camel-saddle" which came to us through at least six companions and is therefore a nearly mass-narrated:

A woman from the tribe of Khath'am asked the Prophet, "Tell me what the right of the husband is over the wife. He said:

"The right of the husband over the wife is that if he wants her (for intercourse) she must not prevent him, even if she were sitting on the back of a camel. Also among his rights is that she must not give out anything from his house except by his permission. Otherwise, she shall bear the burden of sin while he shall obtain the reward.²

Also among his rights is that she must not fast a single day voluntarily without his permission;³ if she does, then she has only gone hungry and thirsty and it shall not be accepted from her.

She must not leave his house except by his permission.⁴

¹ - Al-Mostadrek Ala-Ssahihain no:7330; similar hadith is narrated in Jami' at-Tirmidhi, The Book on prayer

² -Segment narrated from Abû Hurayra by Moslem and Ahmad

³ -Segment narrated from Abû Hurayra by al-Bukhârî, Moslem, al-Tirmidhî (h.asan s.ah.îh.), Abû Dâwûd, and Ah.mad.

⁴ -Segment narrated from Tamîm al-Dârî by al-T.abarânî in al-Kabîr (2:52 #1258) and al-Awsat. and al-Rûyânî in his Musnad (2:487 #1513)

Otherwise, she is cursed by the angels of the heaven, by the angels of mercy, and by the angels of punishment until her return." "Even if he is a wrongdoer?" "Even if he is a wrongdoer."

She said: "I shall never marry!"¹

A more complete form of the above Hadith was narrated by Mohammad Ibn Ali Ibn Hossein Ibn Ali from Prophet Mohammad includes: "...the woman asked prophet "who has the greatest right over man?" Prophet said "his father." Then the woman asked "Who has the greatest right over woman?" Prophet said "her husband." Then the woman asked "Are the rights of husband over wife equal to the rights of wife over husband?" Prophet said "No, No, from every one hundred, one (meaning that for every one hundred rights of husband over wife, wife has just one right over her husband). Then the woman said "swear to who made you prophet, I never give my neck to ownership of a man (I never marry)."²

In another Hadith, Mohammad said: "If I were to order anyone to prostrate to anyone else, I would order woman to prostrate to her husband due to the greatness of his right over her. I swear by Allah that no woman shall taste the sweetness of faith

¹ - Narrated from Ibn `Umar by Ibn Abi Shayba (3:557), Abû Dâwûd al-Tayâlisî in his Musnad (p. 263 #1951) as stated by al-Suyûtî in al-Jâmi` al-Saghîr (#3737)

² - Foroo'a Kafi

until she fulfills the right of her husband even if he should want her while she is on top of the camel-saddle!¹

As you saw, in Islam, wife is more a slave than being an equal partner.

If husband fears of disobedience of his wife he should bit her

وَاللَّاتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ فَإِنْ أَطَعْنَكُمْ - فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا (٣٤)

Translation: And if you fear their (wives) disobedience, admonish them (first), (next), refuse to share their beds, (and last) beat them, but if they return to obedience, seek not against them means (of annoyance) (4/34).

The revelation circumstance of this verse is that, a woman disobeyed his husband; her husband slapped her in the face. Woman complained to the prophet, prophet ordered for Qesas (that woman should slap her husband). When the next day they came to the prophet for Qesas, the prophet read this verse and said there is no Qesas in case of beating the wife.²

¹ - Narrated from `Abd Allâh ibn Abî Awfâ by Ibn Mâjah and Ah.mad and from Mu`âdh ibn Jabal by al-Bazzâr and Ah.mad with chains of trustworthy narrators as per al-Haythamî (4:309) and by al-H.âkim (4:172=1990 ed. 4:190) who declared it s.ah.îh.

² - Majma-ol-Bayan 2/43

كان الرجال نهوا عن ضرب النساء ثم شكوهن إلى رسول الله فحلى بينهم وبين -
ضريهن (الدر المنثور ٢/ ٥٢٣)

Translation: Men were forbidden from biting women, then men complaint to the prophet, then prophet let men to bit women.¹

In Islam wife is like a slave, she should obey her husband and if husband fear of her disobedience (even not real disobedience) he should first admonish her, then leave her bed and next bit her without a court or right for her to defend herself. Women are like animals that should be bitten to obey their owners!!!

Women should not take part in social activities

In Quran and in many Hadiths, women were ordered to stay at home and do not come out except in compulsory cases. It is advised that no man should know a woman and she should not know any man. These orders mean complete abstinence from social activities. Look:

يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ذَلِكَ أَدْنَى أَنْ -
يُعْرَفْنَ فَلَا يُؤْذَيْنَ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا (احزاب ٥٩)

Translation: O prophet, say to your wives and your daughters and the women of the believers to draw their cloaks (veils) over their bodies; this is better (for them) to not be known, and not be annoyed; and Allah is forgiving, merciful (33/59).

¹ - A-Ddorr-ol-Mansoor 2/523

This is the verse of Hijab; women should cover their body so that nobody knows them by looking at them, therefore they should cover the whole body including their face. Nowadays, the true Hijab is only present in a few Islamic countries like Saudi Arabia, Yemen and Afghanistan.

Another important point derived from this verse is that, women should not be known, therefore they should not take part in social activities, because it is impossible to take part in social activities without being known. This idea is supported by the following verse:

الاحزاب: وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى -

Translation: And (O wives of prophet) stay in your houses, and do not display yourselves like that of the times of ignorance (33/33).

Since the best rules were ordered to the wives of the prophet, it is the best for other Moslem women to stay at home as well.

عن النبي خير مساجد النساء قعر بيوتهن (المستدرك على الصحيحين ١/١٢٧) -

Translation: Mohammad said “the best place for prayer of women is deep inside their house”¹

Meaning that, they should not take part in social prayers.

قال النبي لا يحل لامرأة تؤمن بالله واليوم الآخر أن تأذن في بيت زوجها وهو كاره - ولا تخرج وهو كاره (المستدرك على الصحيحين ٢/٢٠٦)

Translation: It is forbidden for a woman, who believes in God and the resurrection day, to let people come in the house of her husband

¹ - Almostadrek Al-Assahihain 1/127

while her husband does not like it, and to go out while her husband does not like.¹

النبي نهى أن تكلم النساء إلا بأذن أزواجهن (كنز العمال ١٦/١٦٣) -

Translation: Prophet interdicted women to talk except with permission of their husband.²

قال رسول الله ليس للنساء نصيب في الخروج إلا مضطرة يعني ليس لها خادم إلا في -
العبيد الأضحي والفطر وليس لهم نصيب في الطريق إلا الحواشي (كنز العمال
١٦٣/١٦)

Translation: Mohammad said “women have no right to go out except in compulsion or in holly days of Azha and Fetr, and women have no right in roads except margins.³

There are lots of Hadiths (sayings) from Mohammad recommending women to be always ready for sexual desire of her husband, to take care of their husbands, to breed and to nurture more children. Serving husband is the most important and recommended one. Therefore based on the Qoran and these great numbers of Hadiths, all great Islamic scholars unanimously believe that the main duties of woman in Islam is serving husband, breeding and nurturing children and not going out or working outside home except in compulsion.

Do not teach women reading and writing

¹ - Almostadrek Al-Assahihain 2/206

² - Kanz-ol-Ommal 16/163

³ - Kanz-ol-Ommal 16/163

قال رسول الله...ولا تعلموهن الكتابة يعني النساء وعلموهن المغزل وسورة النور -
(المستدرک علی الصحیحین ۲/ ۴۳۰)

Translation: Do not teach women reading and writing, and teach them wool spinning and Soorah A-Nnoor (a chapter of Qoran).¹

This is exactly what Taliban is doing nowadays, destroying the girl schools.

Women should not be manager or judge

There are many Hadiths from Mohammad forbidding women to be any type of manager and strongly advising Moslems to not obey any woman; for example:

قال النبی هلكت الرجال حين أطاعت النساء (المستدرک علی الصحیحین ۴/ ۳۲۳) -

Translation: Mohammad said “men will be perished as obeyed women”.²

When Mohammad heard that the daughter of an Iranian king became the king of Iran Empire, he said:

لن يفلح قوم ولو امرهم امراه (صحيح بخاري ۳/ ۹۰)-

Translation: Mohammad said: “never prospers a nation administered by a woman”.³

النبي: اذا كانت امراؤكم شراركم و اغنياؤكم بخلائكم و اموركم الى نساءكم فبطن -
الرض خير لكم من ظهرها (سنن ترمذي ۳/ ۳۶۱)

¹ - Almostadrek Al-Assahihain 2/430; Kanz-ol-Ommal 16/158

² - Almostadrek Al-Assahihain 4/323

³ - Sahih Bokhari 3/90

Translation: Mohammad said “And when your leaders are the worst of you, the richest are the stingiest among you, and your affairs are managed by your women, then the belly of the earth is better for you than its surface;”¹

Meaning that, it is so shameful, that man should die from that shame of being ruled by a woman.

Therefore in Islam, women have no right to order men in anything, home affairs, social affairs, government and judgment. Based on these strong Hadiths, great Islamic scholars unanimously believe that woman can not be judge or manager even the manager of her home.

Polygamy is permitted for men not women

Mohammad had 40, Imam Ali had 12 and Hasan Ibn Ali had 64 wives and bondwomen. Polygamy for men is permitted in the following verse:

فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَى وَثُلَاثَ وَرُبَاعَ (4/3) -

Translation: then marry women as seems good to you, two and three and four (4/3).

Based on the above verse and other verses and Sonnat, each man can have four permanent wives and can have as many as possible bondwomen. During the Caliph era (after death of

¹ - Sonan Termazi 3/361

Mohammad) some of the great companions of Mohammad had as many as one thousand bondwomen and slaves.

On the contrary if a married woman had sexual affairs with another man, her penalty would be death by stoning.

Women are sold by getting married

قَالَ إِنِّي أُرِيدُ أَنْ أُنكِحَكَ إِحْدَى ابْنَتَيَّ هَاتَيْنِ عَلَى أَنْ تَأْجُرَنِي ثَمَانِي حَجَّ فَإِنْ أَتَمَمْتَ -
عَشْرًا فَمِنْ عِنْدِكَ وَمَا أُرِيدُ أَنْ أَمْلِكَ عَلَيْكَ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّالِحِينَ (قصص
٢٧).

Translation: He said (prophet Shoeib said to prophet Moses): "I intend to wed one of these two daughters of mine to you, on condition that you serve me for eight years, but if you complete ten years, it will be (a favor) from you. But I intend not to place you under a difficulty. If Allah will, you will find me one of the righteous."(28/27).

This is explicit selling of a girl to a man approved by Quran. The following verses also explicitly mention that women get wage to be a mean of sexual pleasure for men:

يَا أَيُّهَا النَّبِيُّ إِنَّا أَعْلَلْنَا لَكَ أَزْوَاجَ اللَّاتِي آتَيْنَ أُجُورَهُنَّ ... (احزاب ٥٠) -

Translation: O Prophet Verily, We (God) let you to have sexual intercourse with your wives, to whom you have paid their wages (33/50).

وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ كِتَابَ اللَّهِ عَلَيْكُمْ وَأُحِلَّ لَكُمْ مَا وَرَاءَ ذَلِكَ أَنْ -
تَبْتَغُوا بِأَمْوَالِكُمْ مُحْصِنِينَ غَيْرَ مُسَافِحِينَ فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَلَهُنَّ أَجُورُهُنَّ قَرِيبَةً
وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا تَرَاضَيْتُمْ بِهِ مِنْ بَعْدِ الْفَرِيقَةِ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا (النساء ٢٤)

Translation: Also (forbidden for marriage are) women already married, except those (captives and slaves) whom you possess. Thus has Allah ordained for you. All other (women) are lawful, provided you seek them with your wealth, desiring chastity, not committing illegal sexual intercourse, so with those of whom you have enjoyed sexual relations, give them their wages as prescribed; but if after a wage is prescribed, you agree mutually, there is no sin on you. Surely, Allah is Ever All-Knowing, All-Wise (4/24).

Look at the underlined parts; man can seek woman by his money and gives her wage when he had sexual intercourse with her. This shows how worthless are women in Qoran; women are a sexual commodity.

After the above verses Qoran states:

- يُرِيدُ اللَّهُ لِيُذَيِّنَ لَكُمْ وَيَهْدِيَكُمْ سُنَنَ الَّذِينَ مِنْ قَبْلِكُمْ (نساء ٢٦) -

Translation: Allah wishes to make clear to you, and to show you the ways of those before you, (4/26).

Meaning that, these are the habits and customs of previous generations stated in Qoran. This is what I mentioned many times throughout this book, that Qoran had nothing more than the culture of its time

Divorce is in the hands of husband:

- يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ (طلاق ١) -

Translation: O prophet When you divorce women....(65/1).

In Quran and Sunnah, with no exception, the partner who divorces the other partner is man.

It is obvious that if man and woman are really humans, both should have equal rights in marriage and both should be able to end their marriage as they wish. But in Islam, when two persons want to marry, man should pay some money or other properties to bride (as mentioned in many verses and Hadiths), this is called Mahr. To be honest the correct word for 'Mahr' is 'bride-price'. It has been very old custom in human history, to buy a girl with a price as wife; as mentioned in the oldest (more than 3700 years ago) codified and organized laws, the Codes of Hammurabi. The word 'price' was just changed to 'Mahr'; the reality is the same. Since by getting this money, woman loses lots of her rights; she became a sexual slave of her husband as you saw before. In reality, she is not a free human anymore. She should be completely obedient to her husband and should satisfy sexual desire of her husband anytime, anyhow, anywhere. She has no right to leave home, to work, to get education, to spend money except with permission of her husband. The worst is that she never could free herself from this marriage. Divorce is completely in the hand of husband. Think a little! What is the difference between a wife and a bondwoman in Islam? Both are bought; both are responsible for satisfying sexual desire of their men; both should serve their men; both are not free to do many things that they want; both can not free themselves from their men; both bear children for their men (as the owner of children is

husband or owner of bondwoman)...The only difference is that wife can own properties and bondwoman can't. Even this is not a real difference, because wife should spend her wealth with permission of her husband (as mentioned in many Hadiths) and a bondwoman can own wealth with permission of her owner. *The difference between a wife and a bondwoman is just in names! Both are slaves.*

Husband is responsible for alimony of his wife

وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا (بقره ٢٣٣) -

Translation: And one who owns the child (the father) shall bear the cost of the mother's food and clothing on a reasonable basis. No person shall have a burden laid on him greater than he can bear (2/233).

Based on this verse and other verses as well as Sunnat, husband should provide food, clothing and house for the whole family. This has been a very old custom in human history brought to Quran by Mohammad. This custom is unjust for men and humiliating for women. It is unjust, because if husband and wife are equal, both should be responsible for expenditure of the family. Of course it is a humane duty to help each other as much as they could; for example if father has no job and mother has, mother should provide expenditure and vice versa. But if both have a job, both should provide the expenditure equally.

Moslems claim that this is an advantage for women in Islam, but on the contrary it is also humiliating for women. Because we humans usually support the weak people like children, slaves, elderly, sick, jobless, mad and poor peoples. This custom categorizes women as the weak people of the society.

Men are the owner of the children

وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ وَعَلَى الْمَوْلُودِ لَهُ -
رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ .. (بقره ٢٣٣)

Translation: and the mothers should suckle their children for two whole years for who desires to complete the time of suckling; And one who owns the child (the father) shall bear the cost of the mother's food and clothing on a reasonable basis (2/233).

Based on this verse, the husband is the owner of the children. If husband divorced his wife, their children remained as the property of the husband and he is responsible for the child custody. It does not need mentioning that, this is a very oppressive and brutal rule.

Testimony of two women is equal to testimony of one man

This is a well known and unanimous law in Islam, supported by Quran and Sonnat; for example:

وَاسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رِجَالِكُمْ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّنْ تَرْضَوْنَ مِنَ -
الشُّهَدَاءِ (البقره ٢٨٢).

Translation: ..And get two witnesses out of your own men. And if there are not two men (available), then a man and two women, such as you agree for witnesses (2/282).

Also in some cases testimony of women is not accepted at all.

A woman inherits a half of a man

Inheritance of women from their parents or from their husbands is half of the men; this is a well-known and unanimous rule; for example:

- يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ (نساء ١١) -

Translation: Allah commands you as regards your children's (inheritance); to the male, a portion equal to that of two females (4/11).

Wergild and blood money of a woman is half of a man

This is also a well-known and unanimous rule.

- يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلَى الْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْأُنثَى بِالْأُنثَى.. (بقره ١٧٨)

Translation: O you who believe! Al-Qisas (the Law of Equality in punishment) is prescribed for you in case of murder: the free for the free, the slave for the slave, and the female for the female (2/178).

Based on this verse, if a woman killed a man, the killer will be killed but if a man killed a woman the killer won't be killed and

he pays blood-money which is half of that for a man, as stated by Mohammad:

قال النبي دية المرأة نصف دية الرجل (كفایه الاخیار ٤٦٣/١) -

Translation: Mohammad said: Wergild and blood money of a woman is half of a man.¹

Puberty is equal to maturity

This is a well known and unanimous rule of Islam that as girls or boys reached puberty (the period of a person's life during which their sexual organs develop and they become capable of having children, which is ~9 for girls and ~15 years old for boys) they could (and strongly encouraged to) marry and they should bear all responsibilities of an adult person. This is obviously wrong, mental maturity is totally different from puberty, and it is unjust and oppressive for both girls and boys to put such huge responsibilities on their shoulders. This is especially devastating for girls. A nine year old girl is just a small child; how she can be a partner and a responsible mother?

This rule is based on the behavior of Mohammad who married Ayeshe when he was more than 50 and Ayeshe was just 6 years old. Mohammad had sexual intercourse with Ayeshe when she was 7 years old.² Ayeshe said “one day prophet came to our

¹ - Kefayat-ol-Akhyar 1/463

² - Tabri History 4/1292; some sources say she was nine years old when prophet had sexual act with her.

house. I was playing. My mom took my hand and washed my face (consider how small she was) then dragged me to a room that prophet was there, and prophet had sexual intercourse with me”. She also said “when prophet wanted to take me to his home, I took my toys with me”.¹

What do you think? Isn't it too terrible to even imagine to marry a girl at 6 and to have sex with her at 7 (or 9)? What a humane, reasonable and just prophet?!!!

A child (at any age before puberty) could be married by his/her father or grandfather to an adult

This unanimous rule is also based on the marriage of Mohammad with Ayeshe at 6. When such a child reached puberty, he/she has to acknowledge and respect this marriage.² Many Islamic scholars believe that a man who married a child girl could have sexual pleasure from her, like robbing his penis between her tights or so without entering his penis into her cunt!!!!

Man could take Mahr of his sinful wife

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرِهًا وَلَا تَعْضُلُوهُنَّ لِنَدَاهُمْ بَبَعْضِ مَا -
آتَيْنَهُنَّ إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُبِينَةٍ (نساء ١٩)

¹ - Tabri History 4/1292.

² - Moghni 7/392

Translation: O you who believe! You are forbidden to inherit women against their will, and you should not treat them with harshness, that you may take away part of the Mahr you have given them, unless they commit open illegal sexual intercourse.(4/19).

What an unreasonable and unjust rule? Why the property of a woman who committed adultery should be taken away from her? Why there is no such a rule for men? It makes such woman poorer and forces her to sell herself. How wise is the God of Mohammad?!!

Summary

These were a sample of verses, Hadiths and rules about women. If you want to judge about the status of woman in Islam, what do you say? In Islam women are not quite human, they are really sub-humans or as said by some great Islamic scholars, women are animals in the form of human to satisfy sexual needs of men.

By now, you realized that the only government in the Islamic world that really put exact women Islamic rules into practice was Taliban Government in Afghanistan.

Finally, returning to the main question of this book; do you think these nonsense statements and rules of Qoran are from God?

Slavery

Another part of the caste system of Islam is dividing people to free and slave. Slave is a commodity, bought, sold and inherited. Slave is always doing force-labor for his lord and will be punished arbitrarily and has no right to sue his master. Slave is deprived of most human rights, and his main right is to get enough food and shelter to keep him alive to serve his master. The condition of women slaves (bondwomen) is worse, they are fulfilling the sexual desire of their masters as well.

Mohammad, his descendents, his companions, all Caliphs and most great scholars had slaves and bondwomen until recently. During period of Omar and Othman (2nd and 3rd Caliphs after Mohammad), number of slaves of some of the great companions of the prophet reached more than a thousand. Islam produced the greatest slave-capturing and slaveholding of the known history of mankind.

Tens of verses of Quran and hundreds of Hadiths are about slavery; herein a small sample of them is presented.

Inequality of slaves and free-men is God's will

وَاللَّهُ فَضَّلَ بَعْضَكُمْ عَلَى بَعْضٍ فِي الرِّزْقِ فَمَا الَّذِينَ فُضِّلُوا بِرَادِّي رِزْقِهِمْ عَلَى مَا مَلَكَتْ -
أَيْمَانُهُمْ فَهُمْ فِيهِ سَوَاءٌ أَقْبِنِعْمَةَ اللَّهِ يَجْحَدُونَ (نحل ٧١)

Translation: And Allah has made some of you excel others in the means of subsistence, so those who are made to excel do not give

away their sustenance to those whom their right hands possess (their slaves) so that they should be equal therein; is it then the favor of Allah which they deny? (16/71)

This is a very inhumane verse; it states that inequality is God's will, thus you (slaves) should not complain. Secondly, that the masters do not give wealth to slaves to make them equal to themselves is approved. Thirdly, this unjust difference is a gift (favor) of God and you (slaves and masters) should thank God for it.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ الْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْأُنثَى -
بِالْأُنثَى..(بقره ١٧٨)

Translation: O you who believe! Al-Qisas (the Law of Equality in punishment) is prescribed for you in case of murder: the free for the free, the slave for the slave, and the female for the female (2/178).

Based on this verse, if a slave killed a free man, the slave will be killed, but if a free man killed a slave the killer will not be killed, and based on Sunnat the killer just pay the price of the killed slave to his master. If the killer was the master (owner) of the slave, he would not pay anything and would not be punished.

Slave is a commodity, deprived of most human rights

ضَرَبَ اللَّهُ مَثَلًا عَبْدًا مَمْلُوكًا لَا يَقْدِرُ عَلَى شَيْءٍ وَمَنْ رَزَقْنَاهُ مِنَّْا رِزْقًا حَسَنًا فَهُوَ يُنْفِقُ -
مِنْهُ سِرًّا وَجَهْرًا هَلْ يَسْتَوُونَ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ (٧٥)

Translation: Allah puts forward the example a slave under the possession of another, he has no power of any sort, and, a man (free) on whom We have bestowed a good provision from Us, and He spends thereof secretly and openly. Can they be equal? (By no means, not). All the praises and thanks be to Allah. Nay! (But) most of them know not (16/75).

As you saw, the verse states that a slave is a possession, and he is not equal to a free man. Also as mentioned in the verse” he has no power of any sort”; he is deprived of most human rights as he can not do any of the followings without permission of his owner¹:

- can not go anywhere
- can not own anything
- can not marry
- can not divorce
- can not have a child of his own
- can not work and choose the type of work
- can not rest
- can not do anything, etc.

Slave has just a limited right to be alive; it is limited since as said before if his master hits, injures, makes him/her defective or kills him/her, the owner won't be punished. Even if a free man blinded the eye or cut the hand of a slave or so, the criminal just pay the difference of the price of the slave to his master. For example if the

¹ - detailed rules are described in Feqh books

price of the healthy slave was 1000 dollars and the price of the blinded slave is 500 dollars, the criminal pays 500 dollars to the owner of the slave (not to the slave).

Slave can not marry without permission of his master

وَمَنْ لَمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ يَنْكِحَ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ فَمِنْ مَّا مَلَكَتْ أَيْمَانُكُمْ مِّنْ -
فَتَيَاتِكُمُ الْمُؤْمِنَاتِ وَاللَّهُ أَعْلَمُ بِإِيمَانِكُمْ بَعْضُكُم مِّنْ بَعْضٍ فَانكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ وَآثُوهُنَّ
أُجُورَهُنَّ بِالْمَعْرُوفِ (نساء ٢٥)

Translation: And whoever of you have not the means wherewith to wed free believing women, they may wed believing girls from among those (captives and slaves) whom your right hands possess, and Allah has full knowledge about your Faith, you are one from another. Wed them (slaves) with the permission of their own folk (owners, masters) and give them their reasonable wage (4/25).

قال رسول الله أيما عبد تزوج بغير إذن مواليه فهو زان (مغنى ٤٩/٧) -

Translation: Mohammad said: if a slave married without permission of his master he is adulterous.¹

Also slave has no right in divorce of his/her own.² It means that slave has no right in choosing his/her partner and has no right in getting divorce.

¹ - Moghni 7/49

² - Moghni 7/66

Children of slaves are slaves as well

Based on Sonnat, if two slaves married, their children will be slaves, however if a free person married a slave, their children will be free.¹

Raping woman slaves even those having husband is permitted

The owner of a woman slave (bondwoman) can have sexual intercourse with her as he wishes, even if the bondwoman have had husband before being bought or captured in a war with non-Moslems.

Verse 4/23 mentions women that having sexual intercourse with them is prohibited, then in the next verse states:

وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ كِتَابَ اللَّهِ عَلَيْكُمْ (نساء ٢٤) -

Translation: Also (forbidden are) women already married, except those (captives and slaves) whom you possess (4/24).

Revelation circumstance of this verse is:

عن أبي سعيد الخدري قال أصبنا نساء من سبي أوطاس لهن أزواج فكرهنا أن نفع عليهن ولهن أزواج فسالنا النبي فنزلت والمحصنات من النساء إلا ما ملكت أيمانكم فاستحللنا فزوجهن (تفسير طبري ج ٥).

Translation: Abi Saied said: in war with Aoutas we captured some married women, we do not like to have sexual intercourse with

¹ - Moghni 7/66

them while they have husbands. We asked the prophet; he revealed this verse and lets us have sex with them.¹

Consider that even the Bedouin Arabs of that time abominated having sex with the married captives, but Mohammad eradicated this humane and moral abstinence. This is one of the most detestable and inhumane rules of Islam that makes captive women of non-Moslems sexual slaves forever.

Overall, the condition of woman slaves (bondwomen) is worse; they should both serve their masters and sexually fulfill their desires. Bondwomen could be bought, could be sold at any time, could be donated to someone and so on; and in this way, many could have sexual intercourse with them. The only thing that is not important, is the desire or will of the slave.

Running away of a slave is a great sin

عَنِ النَّبِيِّ " إِذَا أَبَقَ الْعَبْدُ لَمْ يُقْبَلْ لَهُ صَلَاةٌ وَإِنْ مَاتَ كَافِرًا " -

Translation: the Prophet said: "If a slave runs away, no prayer will be accepted from him, and if he dies he will die as a disbeliever."²

At the beginning of his administration, Ali (fourth Caliph) stated "any slave runs away, should be killed"³

¹ - Tabary commentary Vol. 5; also narrated by Muslem, Nesaei, Aboo Davood, etc.

² - Sunan an-Nasa'i , The Book of Fighting - كتاب تحريم الدم - Also narrated by Sahih Moslem

³ - Tabari History, 6/2339

Therefore it is a rule of God that if a slave runs away will be killed and goes to the hell; this rule guarantees that slaves remain slave forever and do not try to free themselves.

How slaves are obtained

In Islam, slaves are obtained in three ways: buying, gift and enslaving the captive of wars with non-Moslems. All three methods were seen in the life of Mohammad. It is evident that the main source of slaves was the third method. Since the beginning of Islam until the end of Othman Empire, hundreds of millions of non-Moslems enslaved during wars of forced-Islamization. This subject is fully addressed in chapter “Jihad, killing, enslaving, raping and plundering non-Moslems”.

Note: in Islam freeing slaves is encouraged and it is compensation for some sins. Moslems claim that, this shows that Islam is against slavery. But it is not the case. If Islam did not believe in slavery, it should have prohibited slavery at first hand not supporting it. Secondly: this is a good moral act encouraged in most great civilizations and is not particular to Islam and is not in contradiction with slavery. A society could support slavery and let people free slaves if they want. Thirdly: Islam opened a great and vast way of enslaving through forced-Islamization wars forever, while let Moslems to free slaves one by one if they like. Therefore freeing slaves could never balance capturing new slaves, as seen in

Islamic history with hundreds of millions of slaves. It is exactly like absolutely free capitalism that lets a very small minority to have most of the wealth of a nation, and then encourages capitalists to help poor people. As helping poor people never compensates the wealth taken from them, freeing some slaves never compensates the human rights taken from hundreds of millions of them. Fourthly: freeing a slave never compensates his deprived rights during his slavery. Why a human should be enslaved at first hand? Why should he be deprived from his most rights for many years of his life? Fifthly: as mentioned before, escape of slave is a very great sin (equal to disbelief) and escaped slaves should be killed. Is this rule against slavery or reinforcing it? Sixthly: if Mohammad did not want to strengthen slavery, why he ordered enslaving the captives of wars forever? Why he did not put a time or number limit for it? Seventhly: if Mohammad did not want to strengthen slavery, why he ordered enslaving the children of slaves? Reality is quite opposite; by approving slavery, Qoran made slavery eternal, the claimed rule of God forever. If there is no explicit slavery in Islamic countries nowadays, it is due to the pressure of modern world not due to the will of Islam.

Returning to the main question of the book; while we humans are similar in structure and physiology, why should some people be slaves of others? Do you accept to be a slave? Do you think theses verses supporting slavery are from God?

Superiority of Moslems to non-Moslems

Part of the caste system of Quran is dividing people to two categories of Moslems and non-Moslems. Quran calls all non-Moslems Kafer (infidel, unbeliever), consisting of atheists, agnostics, pagans, hypocrites and all other religious peoples including Christians and Jews. Treatment rules for Christians and Jews (called people of the book) are somewhat different from those for the rest. Kafers are mentioned somehow in about 60% of the verses of Quran. These verses are full of humiliating and insulting statements, order of killing, promise of death and hell for non-Moslems.

Non-Moslems are dirty

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ (توبه ٢٨) -

Translation: O you who believe! the pagans are nothing but dirty (9/28).

It is worth noting that Quran attributes paganism to all religions other than Islam as well as real pagans. Therefore this verse includes anyone not believing in Islam.

Non-Moslems are the vilest animals

إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الَّذِينَ كَفَرُوا فَهُمْ لَا يُؤْمِنُونَ (انفال ٥٥) -.

Translation: Surely the vilest of animals in Allah's sight are those who disbelieve, then they would not believe (8/55).

أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ إِنْ هُمْ إِلَّا كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلًا (فرقان - ٤٤)

Translation: Or do you think that most of them (non-Moslems) hear or understand? They are only like cattle; nay, they are even farther astray from the Path. (i.e. even worse than cattle) (25/55).

Very limited rights of the people of the book **(Christians and Jews)**

Moslems should fight with Christians and Jews so that either they are killed or convert to Islam or live with humiliation under the Islamic government and pay a special tax. This subject will be fully discussed in chapter “Jihad, killing, enslaving, raping and plundering non-Moslems”.

Other non-Moslems have no right to live

All non-Moslems who are not Christians or Jews have absolutely zero right as they have no right to live. This subject also will be fully discussed in chapter “Jihad, killing, enslaving, raping and plundering non-Moslems”.

Do you think these humiliating, unreasonable and brutal orders are from God?

Clergies

In almost all religions including Islam, clergies practically make a superior social class. Believers in a religion are more obedient to their clergies than to any other social group. There are some verses and lots of Hadiths, stating the high status of those who have knowledge of Islam, encouraging Moslems to honor and obey the clergies; like:

يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ (مجادله ١١) -

Translation: Allah will exalt in degree those of you who believe, and those who have been granted knowledge (58/11).

عن النبي : " من سلك طريقًا يلتمس فيه علمًا سهل الله له طريقًا إلى الجنة. وما اجتمع قوم في بيت من بيوت الله تعالى، يتلون كتاب الله، ويتدارسونه بينهم إلا نزلت عليهم السكينة، وغشيتهم الرحمة، وحفتهم الملائكة، وذكرهم الله فيمن عنده. ومن بطأ به عمله ... لم يسرع به نسبه" ((رواه مسلم)).

Translation: The Prophet said, " One who goes a path in search of knowledge, Allah makes that path easy, leading to paradise for him; the people who assemble in one of the houses of Allah, reciting the Book of Allah, learning it and teaching, there descends upon them the tranquility, and mercy covers them, the angels flock around them, and Allah mentions them in the presence of those near Him".¹

As explained in chapter two and as is clear from the above Hadith, the approved knowledge in Islam is knowledge of Islam.

¹ - Riyad as-Salihin, The Book of Miscellany; also narrated by Muslem

Thus these verses and Hadiths along with misuse of clergies, made them a superior class feeding from results of efforts of people and dominating the mind and life of Moslems. Moslems obey them without question. Submission to God and Mohammad, practically converted to submission to clergies. Leadership of clergies in social prayers and necessity to completely obey them, continuously teaches Moslem to be absolutely obedient and submitted to them. People are obedient to clergies like a folk of sheep. People have no free and independent thinking, no independent opinion and practically no right to question the clergies. If someone dares to question a clergy, he will be silenced by other Moslems.

Herein, some major disadvantages of supremacy of clergies in Islam are mentioned:

- Religions are superstitions and clergies are the guardians of these superstitions, keeping them alive.
- Due to feeding of clergies from wealthy people (like in Iran) or from government (like many Arab countries), usually they support the wealthy people and government however they are.
- Most of them usually encourage silence and submission to the current condition.
- By their unrivalled leadership, they can mobilize or silence a great number of people. In countries with a Moslem majority, grand clergies could recruit majority of people. For example in Islamic revolution of Iran, Khomeini could overturn the previous

government and produce a religious dictatorship by mobilizing the great majority of people.

- Since all religions were emerged from very primitive societies and most of their rules are unsuitable and retarding for the modern societies, clergies, as custodians of the religions, play a major role in keeping the societies retarded; they make a strong barrier for any advancement. This was seen in medieval times in Europe and is seen nowadays in Islamic countries.

- Behind almost all of the religious hatred, killing and terrorisms there are one or more great clergies as it is today in Iran and Afghanistan, and as they are behind Taliban, Alqaeda and so on.

It is interesting to know opinion of Einstein about clergy class: "With primitive man it is above all fear that evokes religious notions--fear of hunger, wild beasts, sickness, and death. Since at this stage of existence understanding of causal connections is usually poorly developed, the human mind creates for itself more or less analogous beings on whose wills and actions these fearful happenings depend. One's object now is to secure the favor of these beings by carrying out actions and offering sacrifices which, according to the tradition handed down from generation to generation, propitiate them or make them well disposed towards a mortal. I am speaking now of the religion of fear. This, though not created, is in an important degree stabilized by the formation of a special priestly caste which sets up as a mediator between the people and the beings they fear, and erects hegemony on this basis.

In many cases the leader or ruler whose position depends on other factors, or a privileged class, combines priestly functions with its secular authority in order to make the latter more secure; or the political rulers and the priestly caste make common cause in their own interests.¹

Note:

Some Moslem intellectuals resort to two verses to cover up the caste system of Islam:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِّنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ
اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ (حجرات ١٣)

Translation: O you people! surely we have created you of a male and a female, and made you tribes and families that you may know each other; surely the most honorable of you with Allah is the one among you most pious; surely Allah is knowing, aware (49/13).

مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزَىٰ إِلَّا مِثْلَهَا وَمَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ (40/40) -
مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ (٤٠)

Translation: Whosoever does an evil deed, will not be requited except the like thereof, and whosoever does a righteous deed, whether male or female and is a true believer (in the Oneness of Allah), such will enter paradise, where they will be provided therein (with all things in abundance) without limit (40/40).

It was claimed that these two verses show that people are equal as it was said “surely the most honorable of you with Allah is

¹ -Albert Einstein, The World as I See It.

the one among you most pious”, and men and women are equal as it was said “whosoever does a righteous deed, whether male or female and is a true believer, such will enter paradise“. But it is not the case. First: if these verses really support equality they will be in contradiction with all verses and Hadiths supporting caste system. Second: good position of pious ones before God does not mean that they have been equal in this world. Third: some of the good deeds and piety acts are different based on the class of the doer. For example a good slave, as shown before, is a slave that is completely obedient to his master, serves his master well, does not have any wealth of his own, never thinks of escaping (run away) and does other inferior and humiliating acts. Also a pious woman is one who is a sexual slave of her husband, obeys her husband completely, and does not go out of his home and so on. Fourth: the above verses do not include non-Moslems, implying inequality of them with Moslems. Therefore these verses never support equality of human beings.

Outcome of the caste system

It needs no explanation that the caste system is the root of injustice and oppression. As will be explained in the relevant chapters of this book, a huge number of political, economical and judicial Islamic rules are unjust, oppressive and brutal, because they are based on the caste system. As an example, killing,

enslaving, stealing all properties of non-Moslems and raping their women are the best and the most rewarded acts for any Moslem. Therefore putting these unjust system and rules into practice produces one of the most unjust and brutal societies, as seen in Afghanistan (Taliban era) and in Iran under Islamic government.

Qoran and Human Rights

Until now you have realized that Qoran is against the essences of human right: equality and liberty. Herein, briefly the opinion of Qoran is appended after each article of Universal Declaration of Human Rights, full discussion are dispersed among relevant chapters.

Universal Declaration of Human Rights:

Article 1.

All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

Article 2.

Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. Furthermore, no distinction

shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty.

Article 3.

Everyone has the right to life, liberty and security of person.

Article 4.

No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.

Comment: as discussed earlier and later in this book, Islam restricted much of human freedom like belief freedom and political freedoms, also humans are not equal in dignity and rights. Therefore Quran is against these four articles.

Article 5.

No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

Comment: as mentioned before and discussed in the next chapter, Islamic treatment of non-Moslem is extremely degrading and cruel. Also as discussed in chapter “judicial system of Quran”, in Islam torture is allowed and punishments are inhuman and cruel.

Article 6.

Everyone has the right to recognition everywhere as a person before the law.

Comment: this article is accepted but the rules are not similar for all.

Article 7.

All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination.

Comment: there is discrimination between people based on their level in the caste system.

Article 8.

Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by the constitution or by law.

Comment: this article is accepted but the rules are not similar for all.

Article 9.

No one shall be subjected to arbitrary arrest, detention or exile.

Comment: this article is accepted but the rules are not similar for all.

Article 10.

Everyone is entitled in full equality to a fair and public hearing by

an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him.

Comment: as discussed in chapter “judicial system of Qoran”, public hearing is not guaranteed and due to the caste system, there is no independent and impartial tribunal in Islam.

Article 11.

(1) Everyone charged with a penal offence has the right to be presumed innocent until proved guilty according to law in a public trial at which he has had all the guarantees necessary for his defence.

(2) No one shall be held guilty of any penal offence on account of any act or omission which did not constitute a penal offence, under national or international law, at the time when it was committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time the penal offence was committed.

Comment: this article is accepted but the rules are not similar for all.

Article 12.

No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honour and reputation. Everyone has the right to the protection of the law against such interference or attacks.

Comment: this article is accepted for Moslems but not guaranteed for non-Moslems.

Article 13.

(1) Everyone has the right to freedom of movement and residence within the borders of each state.

(2) Everyone has the right to leave any country, including his own, and to return to his country.

Comment: this article is accepted for Moslems but not for non-Moslems.

Article 14.

(1) Everyone has the right to seek and to enjoy in other countries asylum from persecution.

(2) This right may not be invoked in the case of prosecutions genuinely arising from non-political crimes or from acts contrary to the purposes and principles of the United Nations.

Comment: asylum is not discussed in Islam.

Article 15.

(1) Everyone has the right to a nationality.

(2) No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality.

Comment: this is not discussed in Islam.

Article 16.

(1) Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution.

(2) Marriage shall be entered into only with the free and full consent of the intending spouses.

(3) The family is the natural and fundamental group unit of society and is entitled to protection by society and the State.

Comment: marriage is encouraged in Islam but there is great limitation of marriage with people of the book and is not allowed with other non-Moslems. Also there is no “free and full consent of the intending spouses” for slaves and child, as explained before.

Article 17.

(1) Everyone has the right to own property alone as well as in association with others.

(2) No one shall be arbitrarily deprived of his property.

Comments: this is accepted for free Moslems alone, not for slaves and non-Moslems.

Article 18.

Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in

public or private, to manifest his religion or belief in teaching, practice, worship and observance.

Comments: none of these allowed in Islam as explained before and later.

Article 19.

Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

Comment: as discussed in the next chapter and in chapter “politics in Qoran”, freedom of opinion and expression is very restricted for Moslems and extremely restricted for non-Moslems.

Article 20.

(1) Everyone has the right to freedom of peaceful assembly and association.

(2) No one may be compelled to belong to an association.

Comment: as discussed in the next chapter and in chapter “politics in Qoran”, this right is very restricted for Moslems and not allowed for non-Moslems.

Article 21.

(1) Everyone has the right to take part in the government of his country, directly or through freely chosen representatives.

(2) Everyone has the right of equal access to public service in his country.

(3) The will of the people shall be the basis of the authority of government; this will shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures.

Comment: as discussed in chapter “politics in Qoran”, democracy is not accepted by Islam.

Article 22.

Everyone, as a member of society, has the right to social security and is entitled to realization, through national effort and international co-operation and in accordance with the organization and resources of each State, of the economic, social and cultural rights indispensable for his dignity and the free development of his personality.

Comment: social security is not discussed in Islam

Article 23.

(1) Everyone has the right to work, to free choice of employment, to just and favourable conditions of work and to protection against unemployment.

(2) Everyone, without any discrimination, has the right to equal pay for equal work.

(3) Everyone who works has the right to just and favourable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection.

(4) Everyone has the right to form and to join trade unions for the protection of his interests.

Comment: none of these rights were discussed in Islam, and women and slaves have no free choice of employment and work. Also slaves can not get wage for themselves and there is no guarantee for equal pay for equal work.

Article 24.

Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay.

Comment: not considered in Islam.

Article 25.

(1) Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.

(2) Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.

Comment: not considered in Islam.

Article 26.

(1) Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.

(2) Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.

(3) Parents have a prior right to choose the kind of education that shall be given to their children.

Comment: not considered in Islam, only education of Qoran and Sonnat is encouraged.

Article 27.

(1) Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific

advancement and its benefits.

(2) Everyone has the right to the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author.

Comment: not considered in Islam.

Article 28.

Everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realized.

Comment: not considered in Islam.

Article 29.

(1) Everyone has duties to the community in which alone the free and full development of his personality is possible.

(2) In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society.

(3) These rights and freedoms may in no case be exercised contrary to the purposes and principles of the United Nations.

Comment: not considered in Islam.

Article 30.

Nothing in this Declaration may be interpreted as implying for any State, group or person any right to engage in any activity or to perform any act aimed at the destruction of any of the rights and freedoms set forth herein.

In summary, the essences of Human Rights are freedom, equality and justice. Quran is opposed to these three principles. Caste system of Islam severely damaged equality and justice. Caste system as well as brutal punishments of Islam severely damaged judicial justice. Dogmatism and intellectual tyranny of Islam severely damaged freedom of belief, thinking and expression. Desired political dictatorship of Islam abolished political rights and freedoms.

Overall, Islam does not support most of the major articles of human rights and just partially supports some of them. So much ignorance of human and his rights, and so much injustice in Quran could not be the statements of God, these are traditions of Arabia of 1400 years ago brought to Quran by Mohammad and attributed to God.

Chapter 10

Barriers to justice, freedom and progress in Qoran

Many ideas and rules of Qoran produce great barriers to justice, freedom of thinking and progress. Surely, the most important factor of current backwardness of Moslem countries is Islam. These hindering factors are explained in this chapter.

Barriers to Justice in Qoran

1-Caste system of Qoran

As explained in the previous chapter, Qoran divides humans to various categories with descending levels of dignity, rights and rules. This caste system makes injustice an inherent part of Islam.

Obviously all the rules that are based on this caste system are unjust as some of them mentioned in the previous chapter and some of them will be explained in the following chapters.

2- Fatalism

Fatalism is part of the belief in all religions. As explained in the previous chapter, many verses and Hadiths support fatalism. Fatalism (determinism) makes people believe that their current condition, wealth, poverty, governance, health, disease and other things are the will of God and they should surrender to God and his will. Look:

قُلِ اللَّهُمَّ مَالِكُ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ -
مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ (آل عمران ٢٦)

Translation: Say (O Mohammad): "O Allah! You are the possessor of the kingdom, You give the kingdom to whom You will, and You take the kingdom from whom You will, and You endue with honor whom You will, and You humiliate whom You will. In Your Hand is the good. Verily, You are Able to do all things (3/26).

Thus, supremacy of dictators or kings and abjection and subordination of people, superiority of masters and captivity of slaves, supremacy of men and abjection of women, wealth of capitalists and poverty of poor people, are will of God and fighting with the will of God is both infidelity and impossible. This belief produces a strange paradox in the mind of Moslems. From one side

they see injustice, unreasonable discriminations, oppressions and dictatorships and from the other side they believe that all these are the will of God, so they have to accept that they are pure justice, since God does not do unjust acts. Qoran forces Moslems to believe that injustice is justice, and if these inequalities are right why should people try to change them? This belief makes Moslem dubious (if not sinful) about any action to change their miserable condition. A good believer is one who submit more to the will of God. What a great and efficient narcotic?!

3- Moslems should be satisfied with injustice and discriminations

Another factor of injustice in Qoran is that, Qoran advises Moslems to be satisfied with all the discriminations approved by Qoran, since all these unjust discriminations are will of God. Look:

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ لِلرِّجَالِ نَصِيبٌ مِّمَّا اكْتَسَبُوا وَلِلنِّسَاءِ -
 نَصِيبٌ مِّمَّا اكْتَسَبْنَ وَاسْأَلُوا اللَّهَ مِنْ فَضْلِهِ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا (نساء ٣٢)

Translation: And wish not for the things in which Allah has made some of you to excel others. For men there is reward for what they have earned, (and likewise) for women there is reward for what they have earned, and ask Allah of His Bounty. Surely, Allah is Ever All-Knower of everything (3/32).

You see, it says that superiority of some people over the others is act of God and you (inferior) should not even wish to have

the position of the superior ones. If you are woman or slave, you should be satisfied and thank God. It also advises Moslems to “ask Allah of His Bounty” meaning that, inferior classes should pray and ask God, not act, to change their inferiority. This advice keeps Islamic society in a willing consent to injustice. This is a very effective narcotic that prevents inferior classes of any action to gain their human rights; it keeps poor people, women and slaves in their inferior position forever with satisfaction.

One may say that Qoran ask Moslems to resist oppression in the following verse:

لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوْءِ مِنَ الْقَوْلِ إِلَّا مَنْ ظَلِمَ وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا (نساء ١٤٨) -

Translation: Allah does not like that the evil be uttered in public except by him who has been oppressed. And Allah is Ever All-Hearer, All-Knower (3/148).

It means that an oppressed person could shout and swear at his oppressor. Also Islamic courts are ordered to justly defend oppressed against oppressor. But notice that in Islam, justice and injustice are defined inside the frame of Islamic rules. Thus in Islam, slavery is justice and a slave can not shout at his/her master or go to a court and ask for his rights as a human. Also if a slave escaped from his master to gain his human freedom, he will be punished (even killed) by government and by God in the other world.

Also inferiority of women in Islam is pure justice and a wife can not shout at her husband and can not go to a court to ask

for her freedom or complain that her husband has bitted him or her husband does not let her go out of the home or does not let her work.

A girl who has been married to an old man by his father in her childhood, can not go to a court and complain, on the contrary she should accept this marriage which ruined her life.

Also in Islam, killing, enslaving, raping and stealing all properties of non-Moslems are considered as pure justice from God and no non-Moslem can complain about these brutalities afflicted him.

Also poor and deprived people could not shout at those who seized natural resources or who got wealthy, feeding from the hard work of labors and so on, because all these injustices are pure justice from God.

Moslem has no right to shout at king or clergy governing his society because it is a gift of God to the governors. As discussed in chapter “ politics in Qoran”, Islam does not recognize any right for people to govern themselves.

Similar to an Islamic society, in any society and any government (good or bad), people could go to court and ask for justice, even in Genghis, Hitler or Stalin governments. Does it mean that Genghis, Hitler or Stalin governments were just? No, absolutely not; because the foundation, frame and rules of these governments are unjust and inhumane. This is the case for Islam too; the caste system and most of rules of Islam are unjust. Islam

trampled many basic rights of human at the first place and force-feeds Moslems with these injustices as pure justice from God and Qoran advises Moslem to accept them happily.

4- Moslems have no right to rule themselves

As will be discussed in chapter “politics in Qoran”, Islam does not recognize any right for ordinary people to rule themselves. People should be absolutely obedient to Mohammad and his administers and after his death people should obey Caliph who is an Islamic scholar. Nothing as human rights, voting and democracy is recognized in Islam. This is deprivation of people from a major human right, an explicit injustice.

5- Most Islamic political, economical and judicial rules are unjust

These rules will be discussed in the relevant chapters of this book. Briefly, great majority of Islamic rules in these areas are unjust, unreasonable and impractical which make the whole Islamic society unjust.

Summary:

Qoran divides people to various classes with different dignity, rights and duties. This is the main foundation of injustice in Islam which makes injustice an intrinsic part of Islam that never could be rectified. This oppressive caste system had been the basis

of many unjust rules. On the other hand Qoran advises Moslem to accept these injustices happily because they are the acts of God.

Obviously, if there is a God in this world, he is a just God and never orders or implements injustice, therefore these unjust caste and rules of Islam could not be from God; these are mainly derived from the Bedouin society of Arabia in 1400 years ago.

Barriers to humane freedom in Qoran

1- No belief freedom

As fully discussed in chapter “Guidance and misguidance in Qoran”, Qoran does not recognize belief freedom. The main method of Qoran for inviting people to Islam is fear, fear of sword and fear of the hell. With such great fears, nothing as belief freedom remains. As fully discussed in chapter “Jihad, killing, enslaving, raping and plundering non-Moslems”, Islam has put three options before people of the book (Christians and Jews): death or accepting Islam or living with abjection, and with very limited rights as subordinate of Islamic government while paying special taxes to government. Islam has put two options before all other non-Moslems, death or converting to Islam. Also if a Moslem

left Islam, he/she will be killed instantly. Therefore no one has right to choose his religion, everyone should be a Moslem or dead.

These orders of Qoran are against the nature of human. Human born free and is capable to search, think, evaluate, discriminate right from wrong and finally choose. All these capabilities which are essence of human being are trampled by Qoran. If these unreasonable orders were from God, it means that God created human with these great capabilities and then ordered human not to use them. It means that God had done vain act, but a true God could not do vane and unreasonable act; therefore these orders of Qoran could not be the words of God. Force was dominant factor in the Bedouin society of Arabia during Mohammad's era and he brought it into Qoran as the will of God.

2- Absolute obedience expected from Moslems

As discussed earlier and will be explained fully in chapter "politics in Qoran", Qoran orders Moslems to be absolutely obedient to Mohammad even in their private life and of course subsequently be obedient to clergies. Moslems should obey the orders with internal satisfaction. It means that Moslems should not even think about or evaluate the orders. Since by thinking about the orders, one may find it unpleasant or wrong and this will abolish internal satisfaction. Therefore absolute obedience with internal

satisfaction means that, Moslems are converted to some obedient sheep not human.

If it was supposed to convert Moslems to sheep without freedom of thinking, evaluating and criticizing, why human with these capabilities was created at the first place by God? A good God expects from his creatures to use these valuable capabilities bestowed upon them. This slave-seeking could not be the act of God, this is the result of insatiable power-seeking of Mohammad.

3- Fatalism

قُلْ اللَّهُمَّ مَالِكُ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ -
مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ (آل عمران ٢٦)

Translation: Say (O Mohammad): "O Allah! You are the possessor of the kingdom, You give the kingdom to whom You will, and You take the kingdom from whom You will, and You endue with honor whom You will, and You humiliate whom You will. In Your Hand is the good. Verily, You are Able to do all things (3/26).

Fatalism was mentioned already as a factor of injustice; it is a factor of destroying freedom and preventing advancement as well. Based on the above verse, supremacy of dictators, kings and clergies and abjection and subordination of people are the will of God, and fighting with the will of God is both infidelity and impossible. This belief deprives Moslem of freedom to act and puts them in a trap and makes them be dubious (if not sinful) about any

action to change their miserable condition. This belief has been and will be an excellent support for dictators of the Islamic world. Moslems think that the dictators came to power with the will of God and they should not complain about the will of God. It makes them very obedient sheep; what an easy task governing calm sheep. This is a great barrier for freedom of Moslems from their dictators.

4- Moslems should be satisfied of injustice and discriminations

This was mentioned already as a factor of injustice; it is a factor of destroying freedom and preventing advancement as well. Qoran advises Moslems to accept their living condition, master or slave, poor or wealthy, king or subordinate. This will limit the freedom of people to act to improve their condition.

5- Criticism of anything related to religion is prohibited

Criticizing any part of Islam, a verse, a Hadith, a rule or a behavior of Mohammad is forbidden. Because a Moslem should believe in every part of Islam; in other words, he should believe that every thing in Islam is absolutely correct, and criticizing means that he does not believe in Islam as a whole. This results in apostasy with a death penalty. Look:

أَفْتَرُوهَا بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ فَمَا جَزَاءُ مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَى أَشَدِّ الْعَذَابِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ (بقره ٨٥)

Translation: Then do you believe in a part of the Scripture and reject the rest? Then what is the recompense of those who do so among you, except disgrace in the life of this world, and on the Day of Resurrection they shall be consigned to the most grievous torment. And Allah is not unaware of what you do (2/85).

Considering that Islam claims that has the best rules for any need of human being and practically presented rules for most aspects of human life; it means that Moslems are not allowed to think freely about a very vast part of their life. *A pervasive doctrine like Islam, produce a pervasive barrier for freedom of thinking.* Moslems are only allowed to think freely about things which are not mentioned in Islam provided their thinking does not clash with Islam. A vast majority of life of a Moslem is based on religion, even going to a toilet, while he is not allowed to think freely about them.

6- No political freedom

There are many political freedoms and rights like: selecting the type of government, selecting the governors, freedom of making political parties, right to be a candidate for government posts, voting, selecting the members of parliament, freedom to criticize government and so on. There is nothing as such rights and freedoms in Islam. Moslems just should be absolutely obedient to the prophet or Caliph (a clergy governing an Islamic country). This matter is fully discussed in chapter “Politics in Qoran”.

7- Denial of many freedoms of women

As discussed fully in the previous chapter, women are deprived of many rights and freedoms, like freedom to go out of their home, freedom to work, freedom of divorce, freedom to take part in social activities, freedom of clothing and so on.

8- Denial of freedoms of slaves

As discussed fully in the previous chapter, slaves are commodity and deprived of most of their rights and freedoms.

9- Denial of freedoms of non-Moslems

As discussed partially in the previous chapter and will be discussed fully in chapter “Jihad, killing, enslaving, raping and plundering non-Moslems”, non-Moslems that are not Christian and Jews, have no right to live. Christian and Jews have extremely limited rights and freedoms. They should live as disgraceful subordinates to Islamic government. For example they have no right and freedom to have an independent country, to make government, to take part in any government, to vote, to be elected, to have military force, to promote their religion, to build and repair church and so on. They should be absolutely obedient to the Islamic government.

Summary:

Islam deprives human from his main freedoms like freedom of belief, freedom of expression, political freedom, freedom of thinking and criticizing, freedom of women, slaves and non-Moslems. By this, Islam not only deprives human from his rights but also prevents him from advancement in many aspects of his life; since freedom of thinking, criticizing and expression are essential for human progress. Islam creates the most closed and suffocating society as was exemplified in Islamic governments of Taliban in Afghanistan and in Iran.

Barriers to progress and development in Qoran

1- Valuable knowledge in Qoran is knowledge of Islam

As discussed fully in chapter “Scientific errors of Qoran”, in Qoran the approved knowledge is learning and teaching Islam. Qoran and Sonnat do not know such thing as experimental science that emerged 1200 years later. From another point of view, experimental sciences are worthless. Since Qoran considers this

materialistic mortal world and mortal life worthless and experimental sciences are about this world, therefore they are worthless.

This is the essence and foundation of backwardness in Islamic societies, because experimental sciences are the essence and foundation of progress. From the point of view of a good Moslem, reading a verse of Qoran or memorizing a Hadith of Mohammad is much more valuable than reading a scientific book like a book of physics or biology. It is the reason that a good Moslem with a good knowledge of Islam never could be a good experimental scientist. This is a main reason of the catastrophic situation of the whole Islamic world today. With this belief, Islamic world will never have a real progress in science. One may say, we see universities in the Islamic world and Moslems who pursue science. Firstly universities and scientists of the Islamic world are never comparable to those of the advanced countries. Secondly, some aspects of modern life and advancement had brought to Islamic countries due to unavoidable flow of progress throughout the world. Thirdly: these advanced aspects were brought by those who were not good Moslems or were ignorant about real Islam, as the majority of Moslems are.

2- Islam contains everything

Qoran claims that contains everything:

وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ بَيِّنَاتٍ لِّكُلِّ شَيْءٍ (نحل ٨٩) -

Translation: and we have revealed the book to you explaining clearly everything, (16/89).

مَّا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ (الانعام ٣٨) -

Translation: We (God) have not neglected anything in the book, (6/38).

عن النبي: و انزل على القرآن فيه تبيان كل شيء (تفسير طبري ٨/١٥) -

Translation: Mohammad said: Qoran was revealed to me, that explains everything clearly.¹

النبي: من ابتغى العلم من غيره اضله الله (تفسير عياشي ٦/١) -

Translation: Mohammad said: anyone seeks knowledge from other source instead of Qoran, God will misguide him.²

الامام الصادق: ان الله انزل في القرآن تبيان كل شيء، حتى والله ما ترك شيئاً يحتاج العباد اليه الا بينه للناس.. (تفسير قمى ٧٤٥) -

Translation: Jafar Ibn Mohammad (a great knowledgeable descendent of Mohammad) said: surely God revealed in Qoran clear explanation of everything, I swear by God even God did not neglect anything people needed but explained for them.³

Therefore based on Qoran and Sonnat, Qoran (and surely Islam) contains clear explanation of every need of human being. Other than Qoran, every saying or behavior of Mohammad has made Sonnat, from his sexual behavior to his governing methods, absolutely everything he did even his manner of going to toilet.

¹ - Tabari interpretation 8/15

² - Aiiashi interpretation 6/1

³ - Qomi interpretation 745

During 23 years of prophethood of Mohammad, including 10 years of his government, he encountered many different things about every aspect of Arab's life and he tried to answer all of them. Mohammad wrongly taught that, since he answered every needs and questions of Arabs of his time, therefore nothing left not-answered in Islam forever. Anyway, Moslems believe that Islam answered any need of human including very private life even manner of having sex, washing, going to a toilet, going to a bath, health care, medicine, manner of eating, nurture of children from fetal life to death, family life, all aspects of economy, all aspects of politics, all aspects of judgment and anything you can imagine; thus they believe that with Qoran and Sonnat they do not need anything else. Of course, this nonsense belief is being shaken a little bit nowadays in a minority of educated Moslems but it is a Qoranic and Sonnat idea, so no Moslem dares to doubt.

It was based on this idea, that during forced-Islamization, especially during early centuries of Islam, Moslem fighters destroyed every conquered civilization. They annihilated religions, languages, cultures, clothing, schools, writing letters, libraries, nearly everything, and they replaced them by Islamic civilization. They destroyed almost completely even the very great civilizations of Iran, Roman and Egypt. It was a great fortune for the whole world that early Islamic fighters did not reach Greece, otherwise the great Greek civilization and its great books would have been

abolished from the surface of the earth as Iranian civilization was abolished.

Based on this belief, in the early Islamic history, during Amavian dynasty and early Abbasian dynasty, no book was translated to Arabic. Later on, since Abbasian liked knowledge, they let Greek books be translated to Arabic. Even in that time, many great Islamic scholars opposed the translation of Greek books. Anyway, these translated books made the basis of later moderate development of some knowledge like logic, philosophy, mathematics and astronomy in the Islamic world.

It was based on this belief that Islamic revolutions emerged recently. Khomeini like other Islamic scholars (like Molla Omar and Bin Laden) believed that Islam has everything needed to govern the modern world at the best possible level. He has written in one of his books¹ “O unreasonable person, who cavil Islam by saying that Islam has rules for dead and two-head people, this (Islam) is the rule from God that has rules from before-birth to after-death, and from king throne to coffin. *It did not neglect any detail of social and private life.* Here (in Islam) law-maker is knowledgeable God who does not neglect anything from human life. While Islam administers the material life of human at its best possible method and at the highest level of sublimity, it provides the best and the most blissful spiritual life for him. As it (Islam) specified the duty of two-head person, it specified the fate (death)

¹ - Kashf-ol-Asrar, p-238.

of headstrong and libertine persons like you and one day, with the will of God, it will be done”¹. Later (p-289) he mentioned “*Human has no right to make rules, and every rule that he makes is nothing but worthless writing*” The reason of his claim is clear, because, as Qoran states, Islam provides every rules for the best possible life for human in this and the other world.

This belief that Islam contains everything is a catastrophe and a great retarding factor for Moslem societies. Instead of using the advanced sciences for solving their problems and organizing their societies, Moslems (especially the clergies) look at religious books written 1000-1400 years ago. This means backward running and retardation. A good Moslem rarely read an academic book of economy, politic or judicial system. Even the Moslem university students if want to read a book other than their obligatory courses, they read religious books.

Thus establishment of democracy, human rights and progress in Islamic countries is more difficult than any other country in the world. Compare India with Pakistan. People of these two nations are from the same race, same geography and same background. The only difference is religion. Indian religions mostly talk about spiritual life, therefore Indians are more free to make changes and progress; while Islam tries to manage everything, thus

¹ - Khomeini wrote this book against an Islamic Intellectual (Ahmad Kasravi) who later was killed at a terrorist attack by the order of Khomeini as he promised in his book.

ties up the hands of Moslems. A religion with more rules for different aspects of life is more retarding, and Islam is the most retarding religion of the world.

3- This world is worthless

In many verses, this world and its life are considered worthless and toy, but hereafter was venerated, for example:

وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَعِبٌ وَلَهْوٌ وَلَلْآخِرَةُ خَيْرٌ لِّلَّذِينَ يَذْكُرُونَ (انعام ٣٢) -

Translation: And the life of this world is nothing but play and amusement. But far better is the house in the Hereafter for those who are pious. Will you not then understand? (6/32).

اعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهْوٌ وَزِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأُمُومَالِ وَالْأَوْلَادِ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيْجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَكُونُ حُطَامًا وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِّنَ اللَّهِ وَرِضْوَانٌ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ (حديد ٢٠)

Translation: Know that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children, as the likeness of vegetation after rain, thereof the growth is pleasing to the tiller; afterwards it dries up and you see it turning yellow; then it becomes straw. But in the Hereafter (there is) a severe torment (for the disbelievers, evil-doers), and (there is) Forgiveness from Allah and (His) Good Pleasure (for the believers, good-doers), whereas the life of this world is only a deceiving enjoyment (57/20).

There are many Hadiths Supporting this idea, like:

قال النبي: إن الله تعالى لما خلق الدنيا أعرض عنها فلم ينظر إليها من هوانها عليه -
(كنز العمال ٧٨/٣)

Translation: Mohammad said: when God created this world, turns away from it and never see it due to its degradation.¹

قال النبي: موضع سوط أحدكم من الجنة خير من الدنيا وما عليها (رواه البخاري و -
(المسلم)

Translation: A place in paradise as small as the whip of your horse is far better than this world and all that it contains.²

Also there are many Hadiths advising Moslems to avoid this world, like:

فاتقوا الدنيا واتقوا النساء" (رواه مسلم) -

Translation: So avoid this world and avoid women".³

A reasonable person does not consider something that is worthless and toy seriously, and does not try to construct, or improve it; instead a good Moslem should do his best to make his hereafter world. This is exactly opposite to progress and advance. For progress, people should consider this life and this world seriously. They should research and find its rules and use them to make civilization, technology, to improve their health and well beings.

¹ - Kans-ol-Ommal 3/78

² - Riyad as-Salihin, The Book of Jihad - كتاب الجهاد; Narrated by Bokhari and Muslem

³ - Riyad as-Salihin > The Book of Miscellany - كتاب المقدمات; Narrated by Muslem

4- Fatalism

Fatalism (determinism) was explained in the previous chapter. Fatalism is part of belief of every religious person. Fatalism is a great barrier to justice, freedom and progress. If everything like, livelihood, health and disease, wealth, sadness or happiness and fate is predetermined, trying to change them is stupidity, look:

أَهُمْ يَقْسِمُونَ رَحْمَةَ رَبِّكَ نَحْنُ قَسَمْنَا بَيْنَهُمْ مَعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيَتَّخِذَ بَعْضُهُمْ بَعْضًا سُلْحَارًا وَرَحِمْتُ رَبِّكَ خَيْرٌ مِمَّا يَجْمَعُونَ (٣٢)

Translation: Will they distribute the mercy of your lord? we distribute among them their livelihood in the life of this world, and we have exalted some of them above others in degrees, that some of them may take others in subjection; and the mercy of your lord is better than what they amass (43/32).

قال الرسول: أَيُّهَا النَّاسُ اتَّقُوا اللَّهَ وَأَجْمِلُوا فِي الطَّلَبِ فَإِنَّ نَفْسًا لَنْ تَمُوتَ حَتَّى تَسْتَوْفِيَ رِزْقَهَا وَإِنْ أبطأ عَنْهَا

Translation: Mohammad said: O people, fear Allah and try little in seeking a living, for, no one will die until it has received all its provision, even if it is slow in coming.¹

If aliment of each person is predetermined and he will receive it, why should he try? The first step to progress is realization that one can change and make his future, but a person who believes in fatalism, is, at least, dubious about effectiveness of

¹ - Sunan Ibn Majah, The Chapters on Business Transactions - كتاب التجارات

efforts, detailed calculations and programming for improvement and progress of his future and his society. These behaviors are routine among Moslems nowadays, exactly opposite to progress and advancement.

5- Contentment and satisfaction of current situation

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ (نساء ٣٢) -

Translation: And wish not for the things in which Allah has made some of you to excel others (4/32).

النبي: وارض بما قسم الله لك تكن أغنى الناس (سنن ترمذي ٥٥١/٤) -

Translation: Mohammad said: be satisfied of your part that God has given to you, (thus) be the wealthiest person.¹

Meaning that, the real wealth is satisfaction of what you have.

النبي: اتركوا الدنيا لأهلها فإنه من أخذ منها فوق ما يكفيه أخذ من حقه وهو لا يشعر -
(كنز العمال ١٧٥/٣)

Translation: Leave this world for people of this world (those who like this world). Thus everyone gets more than his adequate needs; he is getting its disaster while he does not know.²

قال النبي: لتكن بلغة أحدكم من الدنيا مثل زاد الراكب (المستدرک علی الصحیحین -
(٣٥٣/٤)

Translation: The amount reached to everyone of you from this

¹ - Sonna-Termazi 4/551

² - Kanz-ol-Ommal 3/175

world should be similar to luggage of a passenger.¹

These verses and Hadiths and lots of others advise that a Moslem should be satisfied of what he currently owns and should not own anything more than his real simple needs; as the fourth Caliph (Ali) saw that one of his agents having a home larger than usual; he admonished him and said “you need a large house in hereafter more”.²

Contentment and satisfaction of the current situation are exactly opposite to development and progress. For example, when a farmer could do his job by a shovel, he should not get a tractor. On the contrary, for development, a nation should not be satisfied with the current wealth, technology, well being and so on, but people should strive for better, healthier and more advanced life. If people of the world really had been satisfied with their least needs, we still would have lived in the clayey shed, with no electricity, no car, no advanced education, no healthy life and so on.

6- Satisfaction of poverty

Islam advises Moslem to be satisfied with their poverty:

النبي: اطلعت في الجنة فرأيت أكثر أهلها الفقراء (صحيح بخاري ١١٨٤/٣) -

Translation: Mohammad said: I had a chance to look into the Paradise and I found that majority of the people were poor.³

¹ - Al-Mostadrek Ala-Ssahihain 4/353

² - Nahj-ol-Balagheh

³ - Bokhari 3/1148

قال رسول الله: قمت على باب الجنة فإذا عامه من دخلها المساكين (صحيح مسلم - ٢٠٩٦/٤)

Translation: Mohammad said: I stood before the door of paradise, then most of people coming in were poor.¹

قال النبي: يدخل الفقراء الجنة قبل الأغنياء بخمسمائة عام" (رواه الترمذي وقال: " - حديث حسن صحيح)

Translation: Mohammad said, "The poor will enter the paradise five hundred years before the rich."²

النبي: يا معشر الفقراء أعطوا الله الرضا من قلوبكم تظفروا بثواب فقركم وإلا فلا - (كنز العمال ٢٠٧/٦)

Translation: Mohammad said: O poor people, be consent by your heart to God, then you will get requital of your poverty, otherwise not.³

Satisfaction of poverty is worse than satisfaction of current situation. It will destroy motivation to get rid of poverty and search for better life, which is exactly opposite to the will for progress.

7- Suppression of wish

Moslems are advised to not even wish to be in a higher class, or wish to have more wealth, better life and so on.

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ لِّلرِّجَالِ نَصِيبٌ مِّمَّا اكْتَسَبُوا وَلِلنِّسَاءِ - نَصِيبٌ مِّمَّا اكْتَسَبْنَ وَاسْأَلُوا اللَّهَ مِنْ فَضْلِهِ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا (نساء ٣٢)

¹ - Moslem 4/2096

² - Riyad as-Salihin, The Book of Miscellany - كتاب المقدمات ; narrated by Termazi

³ - Kanz-ol-Ommal 6/207

Translation: And wish not for the things in which Allah has made some of you to excel others. For men there is reward for what they have earned, (and likewise) for women there is reward for what they have earned, and ask Allah of His Bounty. Surely, Allah is Ever All-Knower of everything (4/32).

يُنَادُونَهُمْ أَلَمْ نَكُنْ مَعَكُمْ قَالُوا بَلَىٰ وَلَكِنَّكُمْ فَتَنْتُمْ أَنْفُسَكُمْ وَتَرَبَّصْتُمْ وَارْتَبْتُمْ وَغَرَّتْكُمُ الْأَمَانِيُّ -
حَتَّىٰ جَاءَ أَمْرُ اللَّهِ وَغَرَّكُمْ بِاللَّهِ الْغُرُورُ (الحديد: ١)

Translation: (The hypocrites) will call the believers: "Were we not with you?" The believers will reply: "Yes! But you led yourselves into temptations, you looked forward for our destruction; you doubted (in Faith); and you were deceived by your wishes, till the Command of Allah came to pass. And the chief deceiver (Satan) deceived you in respect of Allah"(57/14).

There are lots of Hadiths condemning wishes such as:

عن ابن عمر قال أخذ رسول الله ببعض جسدي فقال كن في الدنيا كأنك غريب أو -
عابر سبيل وعد نفسك في أهل القبور (سنن ترمذي ٥٦٧/٤).

Translation: Ibn Omar narrated that prophet took part of my body and told "be in this world like a stranger, or a passenger and consider yourself as people of the tombs."¹

Meaning that you should not have any wish and plan for this world.

النبي: أخوف ما أخاف على أمتي الهوى وطول الأمل (كنز العمال ١٩٦/٣).

Translation: Mohammad said: the most fearsome thing I fear for my society (Ommah: Moslem society) is desire and long wishes.²

¹ - Sonnan Termazi 4/567

² - Kanz-ol-Ommal; 3/196

النبي: لو رأيتم الأجل ومسيره لأبغضتم الأمل وغروره (كنز العمال ٢٣٤/٥١) -

Translation: Mohammad said: if you see death and its way, you will be angry on wish and its deceive.¹

On the contrary, having high desires and wishes is the first mental step for any progress, personal or social. Desire for better life, higher technology, more advanced economy, more advanced government, and so on. Then people should plan for future and try their best to reach their aims. But Islam sears this mental desire (wish) in Moslems. A good Moslem is satisfied with retardation, poverty, sickness, low education, dictatorship and so on. Also the verse 4/32, first condemns wishes then states “ask Allah of His Bounty”, meaning that just ask Allah to be in a better situation, do not have wish and do not do anything; this breaks the going legs.

8- Trust in God is enough

وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ (طلاق ٣) -

Translation: And whoever puts his reliance in Allah, then He (God) will be enough for him (65/3).

Is it really true? If a person or a society just trust in God and does not plan for future and does not try, does he remain alive? This is another sick belief of Moslems; therefore they usually do not consider natural causes seriously and not use modern sciences adequately and suitably. On the contrary, progress depends on

¹ - Kanz-ol-Ommal: 51/234

considering natural causes of events and planning based on the modern sciences.

9- Preventing women from social activities

As explained in the previous chapter, women in Islam are not allowed to take part in social activities. Therefore talents and capabilities of half of the population are ignored and not used in any progress.

10- Lack of freedom

As explained earlier, no Moslem has the right to criticize or evaluate any content of Islam. If you put this lack of freedom beside the idea that Islam claims that contains every rule for every need of human society and practically presented many rules for many aspects of human life, it results in preventing Moslems from thinking freely about vast parts of their life. A pervasive ideology like Islam pervasively prevents thinking. Most aspects of the life of a good Moslem are administered by Islamic rules, while he is prohibited from thinking or criticizing them and considering alternative rules. This paralyzes criticizing and creative powers of the mind, as seen in the Islamic world nowadays.

Freedom is essential for any personal or social development and progress. People should be free to access source of knowledge, free to read, free to learn, free to teach, free to think and criticize, free to suggest alternative hypotheses and free to express their ideas

and free to get feedback. Lack of any of these freedoms prevents development and progress. Without these freedoms there would be no great thinker, no great inventor, no great politician, no great economist and no great scientist as it is today in the Islamic world. Without freedom everything stops and corrupts. This is quite evident in the history of mankind. For example scientific and social development started when western countries got rid of suppression by Church. Another example is the situation in communist societies especially in the Soviet Union. Soviet Union had a good technological development, because there was relative freedom and less ideological sensitivity for technology. But Soviet Union lagged behind the western countries in many other aspects like, law, economy, human rights, politics, art, philosophy, education and so on, because communist doctrine had tied the hands of scientists to freely learn, think, criticize and create new ideas. They had to remain in the boundaries of communist doctrine. This is exactly what is going on in the Islamic societies especially under Islamic governments like Iran

11- Objection to accumulation of wealth

Qoran strongly opposes wealth accumulation:

التوبه: وَالَّذِينَ يَكْتَنُونَ الدَّهَبَ وَالْفِضَّةَ وَلَا يَنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ - (٣٤) يَوْمَ يُحْمَى عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوَى بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ هَذَا مَا كَنَزْتُمْ لِأَنْفُسِكُمْ فَذُوقُوا مَا كُنْتُمْ تَكْتَنُونَ (٣٥)

Translation: and those who hoard up gold and silver and do not spend it in Allah's way, announce to them a painful chastisement, (9/34) on the resurrection day when it shall be heated in the fire of the hell, then their foreheads and their sides and their backs shall be branded with it; this is what you hoarded up for yourselves, therefore taste what you hoarded (9/35).

أَلْهَأَكُمُ التَّكَاثُرُ (التكاثر ١) .-

Translation: Piling up of wealth perished you (102/1).

Exactly opposite to the view of Qoran about wealth, for any advancement and progress like great economical or technological projects, a huge amount of money is necessary. For example accumulation of money of many people in banks is the main support for great economical and technological advances, which produces jobs, wealth and well being for many people.

Another fault of these verses is that, they encourage Moslems to spend their money in God's way, for example pay to poor people. This is a very superficial and primitive view of most religions. Helping poor people is a good act, but just helping them never abolishes poverty. To eradicate the sources of poverty, small moneys of many people should be summed up and make factories, agricultural projects and so on resulting in new jobs and new wealth. This helps poor to stand up on their feet and to be active and dignified members of their society.

Overall, with no accumulation of wealth, there will be no progress.

12- Forbiddance of painting, sculpture and music

At least, painting or sculpture of animal and human is forbidden in Islam, for example:

النبي: "كل مصور في النار يجعل له بكل صورة صورها نفس فيعذبه في جهنم" -

Translation: Mohammad said: every painter will go to the hell, and for every portrait he has made, there will be appointed one who will torture him in the Hell.¹

Thus painting, making films, television and sculpture are strongly forbidden. As you remember, based on this forbiddance, Taliban, who are the best Moslems nowadays, abolished these arts and destroyed sculptures in Afghanistan.

Music is also prohibited. There are many Hadiths, confirming sinfulness of music of any kind.

Poetry also is greatly degraded in Quran:

الشعراء: وَالشُّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ (٢٢٤) أَلَمْ تَرَ أَنَّهُمْ فِي كُلِّ وَادٍ يَهِيمُونَ (٢٢٥) - وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ (٢٢٦) إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَذَكَرُوا اللَّهَ كَثِيرًا وَانْتَصَرُوا مِنْ بَعْدِ مَا ظَلَمُوا (٢٢٧)

Translation: As for the poets, the astray people follow them,(224) See you not that they speak about every subject? (225) And that they say what they do not do (226) Except those who believe, and do righteous deeds, and remember Allah much, and ask for help

¹ - Riyad as-Salihin, The Book of the Prohibited actions , narrated by Bokhari and Moslem

against oppression afflicted on them (227) (26/224-227).

Thus, the only allowed poetry in Islam is that praising Islam and encouraging people to do the orders of Islam. By this definition, most poetry is forbidden.

Overall, forbiddance of these arts in Islam, made Moslems run away from them resulting in great backwardness in art. For example, Iranians before Islam, had been greatly advanced in making sculpture from stone, as seen in Persepolis, but after Islam nothing remained from this art.

One may say, why then we see some types of different arts in Islamic countries? Reality is that, this little art were kept alive by those who were not strong believers and they had been always hated and rejected by the good Moslems.

Summary of the chapter

Injustice, lack of humane freedoms and backwardness are inherent parts of Islam. Do you think these could be the word of God? Is it possible that God prohibits freedom of thinking, makes unjust rules and prevents progress?

For many centuries, Moslems had no positive role in advancement of science, technology, economy, politics, human rights and so on. If you see that being Moslem is positively correlated with backwardness, it is due to the inherent deterrent ideas and rules of Islam. Backwardness is an inherent part of Islam

and we Moslems are living inside this culture. If there is a bit of borrowed technology, science and modern administration in Moslem countries, it was bought in by obligation of living in the modern world and mostly brought in by weak believers. In my view there is very little hope to see human rights, democracy and real progress in science and technology flourishing in the Moslem countries in near future. The only little hope for the future is that, Moslems might take lesson from catastrophes produced by Islamic governments like Iran, Taliban in Afghanistan and Pakistan and go for complete separation of Mosque and state.

Chapter 11

Resurrection day in Qoran

A huge number of Qoranic verses are about hereafter; you find one or more verses, related to hereafter, in every page of Qoran. In Qoran no subject is emphasized as much as resurrection day. The reason for so much repetition is that the main method of inviting people to Islam is fear.

Aim of resurrection day

The aim of judgment day, as implied by Qoran, is administration of justice. Qoran did not consider justice per se but emphasized very much obeying the rules of Islam. One who is believer and obeyed the rules of God will be considered a good

person who goes to the paradise and one who disbelieves in Islam with or without good acts will go to the hell.

Necessary conditions for a just judgment

For a just judgment, at least two conditions should be met:

First: full equality before God. Everyone should be judged without discrimination of any kind, such as race, color, sex, religion, opinion or other status. People should be similarly punished for similar wrong doing and should be rewarded similarly for similar good act. This principle is self-evident for us humans, but Qoran does not accept it. Based on Qoran, God accepts good deeds from Moslems only; in other words the prerequisite of any reward is belief in Islam:

مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزَى إِلَّا مِثْلَهَا وَمَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أَنْتَى وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ -
يَدْخُلُونَ الْجَنَّةَ يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ (غافر ٤٠)

Translation: Whoever does an evil deed, will not be requited except the like thereof, and whosoever does a righteous deed, whether male or female and while he is a true believer, such will enter Paradise, where they will be provided therein without limit (40/40).

As seen in the above verse, the prerequisite for reward of a right deed is belief in Islam. For example if two persons of different religions with good intentions build a hospital, Moslem will be rewarded and non-Moslem gets nothing. It was already

discussed in chapter “Ascribing bad attributes to God” that Quran says that the only accepted religion is Islam, and God will destroy, like dust, the good deeds of non-Moslems and send them to the hell:

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ (آل عمران - ٨٥)

Translation: And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers (3/85).

أُولَئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ فَحَبِطَتْ أَعْمَالُهُمْ فَلَا تُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزْنًا - (كهف ١٠٥)

Translation: They are those who deny the verses of their God and the Meeting with Him (in the Hereafter). So their works are in vain, and on the Day of Resurrection, We shall not give them any weight (18/105).

Thus without belief in Islam, even the best person of all, will go to the hell. For example Edison with so much service to human being will go to the hell and an alliterated, stupid Moslem who performs the rules of Islam will go to the paradise. This is the peak of oppression and injustice attributed to God by Mohammad, especially if you consider that people are religious unintentionally; almost all people accept the religion of their parents without any research. But the God introduced by Mohammad is so stupid that does not understand this simple fact. But God could not be stupid and unjust, so these verses are made up by Mohammad not by God.

Second condition of justice: there should be proportionality between crime and punishment. For example a person who passed a red light should receive a light punishment, but one who intentionally hits another one by car should receive heavy punishment. This is a self-evident principle, supported by Quran as well:

مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزَى إِلَّا مِثْلَهَا (غافر ٤٠).

Translation: Whoever does an evil deed, will not be punished except the like of it (40/40).

وَجَزَاءُ سَيِّئَةٍ سَيِّئَةً مِّثْلُهَا فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ (شوري - ٤٠)

Translation: The recompense for an evil is an evil like it, but whoever forgives and makes reconciliation, his reward is due from Allah. Verily, He likes not the oppressors (42/40).

وَالَّذِينَ كَسَبُوا السَّيِّئَاتِ جَزَاءُ سَيِّئَةٍ سَيِّئَةً بِمِثْلِهَا (يونس - ٢٧)

Translation: and (as for) those who have earned evil, the punishment of an evil is the like of it (10/27).

إِنَّكُمْ لَذَائِقُوا الْعَذَابَ الْأَلِيمَ (صافات ٣٨) وَمَا تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ (صافات ٣٩) -

Translation: Most surely you (wrong doers) will taste the painful punishment (37/38) and you shall not be punished except what you did (37/39).

These verses clearly state that punishment should be similar (at the same level) to the sin. But the claimed God who accepted this principle, never practically puts it into action, as will be shown in the next section.

The hell, the torture chamber of God

In Qoran, tortures of the hell for sinful people are so extraordinary that it is not even possible to imagine. The tortures by all the dictators of the whole world and the whole history are extremely tiny compared to the tortures of God's hell. Herein some examples are presented:

Hellions are chained with seventy cubit chain

الحاقه: خُذُوهُ فَغُلُّوهُ (٣٠) ثُمَّ الْجَحِيمَ صَلُّوهُ (٣١) ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا - فَاسْلُكُوهُ (٣٢)

Translation: (It will be said): Seize him and chain him (30) Then throw him in the blazing Fire (31) Then fasten him with a chain whereof the length is seventy cubits!(32) (69/30-32).

The hell's fuel is men and stones

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاطٌ - شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ (تحريم ٦)

Translation: O you who believe! Ward off from yourselves and your families a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not, (from executing) the Commands they receive from Allah, but do that which they are commanded (66/6).

Hellions eat Zaqqum which boils inside belly like melted metal

الصفات: أَذْلِكَ خَيْرٌ نَزَلْنَا أَمْ شَجَرَةُ الزَّقُّومِ (٦٢) إِنَّا جَعَلْنَاهَا فِتْنَةً لِلظَّالِمِينَ (٦٣) إِنَّهَا - شَجَرَةٌ تَخْرُجُ فِي أَصْلِ الْجَحِيمِ (٦٤) طَلْعُهَا كَأَنَّهُ رُؤُوسُ الشَّيَاطِينِ (٦٥) فَإِنَّهُمْ لَكَالُونَ مِنْهَا فَمَالِؤُونَ مِنْهَا الْبُطُونَ (٦٦) ثُمَّ إِنَّ لَهُمْ عَلَيْهَا لَشَوْبًا مِّنْ حَمِيمٍ (٦٧) ثُمَّ إِنَّ مَرْجِعَهُمْ لِلْأَلَى الْجَحِيمِ (٦٨)

Translation: Is that (Paradise) better entertainment or the tree of Zaqqum (a horrible tree in The hell)? (62) Truly We have made it a trail for the Zalimun (polytheists, disbelievers, wrong-doers, etc.).(63) Verily, it is a tree that springs out of the bottom of The hell-fire, (64) The shoots of its fruit-stalks are like the heads of Shayatin (devils); (65) Truly, they will eat thereof and fill their bellies therewith.(66) Then on the top of that they will be given boiling water to drink so that it becomes a mixture (of boiling water and Zaqqum in their bellies).(67) Then thereafter, verily, their return is to the flaming fire of The hell (68) (37/62-68).

الدخان: إِنَّ شَجَرَةَ الزَّقُّومِ (٤٣) طَعَامُ الْأُنِيَمِ (٤٤) كَالْمُهْلِ يَغْلِي فِي الْبُطُونِ (٤٥) كَغَلِي - الْحَمِيمِ (٤٦) خَذُوهُ قَاعِثْلُوهُ إِلَى سَوَاءِ الْجَحِيمِ (٤٧) ثُمَّ صُبُّوا فَوْقَ رَأْسِهِ مِنْ عَذَابِ الْحَمِيمِ (٤٨) ثُمَّ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ (٤٩)

Translation: Verily, the tree of Zaqqum, (43) Will be the food of the sinners, (44) Like boiling metal, it will boil in the bellies,(45) Like the boiling of scalding water (46) (It will be said) "Seize him and drag him into the midst of blazing Fire,(47) "Then pour over his head the torment of boiling water,(48) "Taste you (this)! Verily,

you were (pretending to be) the mighty, the generous!(49) (44/43-49).

Hellions drink dirty boiling water which scald their face and cut their bowels into pieces

إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا وَإِنْ يَسْتَغِيثُوا يُعَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي
الْوُجُوهَ بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا (كهف ٢٩).

Translation: Verily, We have prepared for the Zalimun (polytheists and wrong-doers, etc.), a Fire whose walls will be surrounding them. And if they ask for help (relief, water, etc.) they will be granted water like boiling metal that will scald their faces. Terrible the drink, and terrible the dwelling!(18/29).

هَذَا فَلْيَذُوقُوهُ حَمِيمٌ وَعَسَاقٌ (ص ٥٧) -

Translation: This is so! Then let them taste it, a boiling fluid and dirty wound discharges (38/57).

ابراهيم: مَنْ وَرَأَيْهِ جَهَنَّمُ وَيُسْقَى مِنْ مَّاءٍ صَدِيدٍ (١٦) يَتَجَرَّعُهُ وَلَا يَكَادُ يُسِيغُهُ وَيَأْتِيهِ
الْمَوْتُ مِنْ كُلِّ مَكَانٍ وَمَا هُوَ بِمَيِّتٍ وَمِنْ وَرَأَيْهِ عَذَابٌ غَلِيظٌ (١٧)

Translation: In front of him (sinner) is Hell, and he will be made to drink boiling, festering water (14/16). He will sip it unwillingly, and he will find a great difficulty to swallow it down his throat, and death will come to him from every side, yet he will not die and in front of him, will be a great torment (14/17).

وَلَهُمْ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَمَغْفِرَةٌ مِّن رَّبِّهِمْ كَمَنْ هُوَ خَالِدٌ فِي النَّارِ وَسُقُوا مَاءً حَمِيمًا -
فَقَطَّعَ أَمْعَاءَهُمْ (محمد ١٥)

Translation: Therein (in paradise) for them is every kind of fruit; and forgiveness from their God. (Are these) like those who shall dwell for ever in the Fire, and be given, to drink, boiling water, so that it cuts up their bowels? (47/15).

Fire peels off the skin of the head

المعارج: يُبَصِّرُونَهُمْ يَوْمَ الْمُجْرِمُ لَوْ يَقْتَدِي مِنْ عَذَابٍ يَوْمِئِذٍ بَيْنِيهِ (١١) وَصَاحِبَيْهِ - وَأَخِيهِ (١٢) وَفَصِيلَتِهِ الَّتِي تُؤْوِيهِ (١٣) وَمَنْ فِي الْأَرْضِ جَمِيعًا ثُمَّ يُنْجِيهِ (١٤) كُلًّا إِنْهَا لَطَى (١٥) نَزَّاعَةً لِلشَّوَى (١٦)

Translation: Though they shall be made to see one another, the sinner would desire to ransom himself from the punishment of that Day by his children (11), and his wife and his brother (12), and his kindred who sheltered him (13), and all that are on the earth, so that it might save him (14). By no means! Verily, it will be the Fire of Hell!(15), taking away (burning completely) the head skin! (16) (70/11-16).

God replaces the roasted skin with new skin to make burning pain unstoppable

إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصْلِيهِمْ نَارًا كُلَّمَا نَضِجَتْ جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا - لِيَذُوقُوا الْعَذَابَ إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا (نساء ٥٦)

Translation: Surely! Those who disbelieved in Our verses, We shall burn them in Fire. As often as their skins are roasted through, We shall change them for other skins that they may taste the punishment. Truly, Allah is Ever Most Powerful, All-Wise (4/56).

In natural condition, when skin is seriously burnt by fire its pain receptors are also burnt and pain stops; even though deep pains still present. Other protective mechanism is unconsciousness. Extremely severe pain makes the person unconscious. Note that the kind!! God of Mohammad disables these mechanisms by keeping person alert and replacing roasted skins with new skins so that extreme burning pain never stops.

Fire burns deep inside the body as well as skin

الحج: قَالِ الَّذِينَ كَفَرُوا فُطِّعَتْ لَهُمْ ثِيَابٌ مِّنْ نَّارٍ يُصَبُّ مِنْ فَوْقِ رُءُوسِهِمُ الْحَمِيمُ (١٩) - يُصْهَرُ بِهِ مَا فِي بُطُونِهِمْ وَالْجُلُودُ (٢٠)

Translation: Then as for those who disbelieve, garments of fire will be cut out for them, boiling water will be poured down over their heads (22/19). With it will melt or vanish away what is within their bellies, as well as (their) skins (22/20).

Hellions are tortured by hooked rods of iron

وَلَهُمْ مَّقَامِعٌ مِنْ حَدِيدٍ (الحج ٢١) -

Translation: And for them are hooked rods of iron (to punish them) (22/21).

Burning and torture of hellions are eternal

وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا أَبَدًا (الجن ٢٣) -

Translation: Whosoever disobeys Allah and His Messenger, then verily, for him is the Fire of The hell, he shall dwell therein forever (72/23).

وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ جَهَنَّمَ لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا وَلَا يُخَفَّفُ عَنْهُمْ مِنْ عَذَابِهَا كَذَٰلِكَ -
نَجْزِي كُلَّ كَافِرٍ (فاطر ٣٦)

Translation: But those who disbelieve, for them will be the Fire of Hell. Neither it will have a complete killing effect on them so they do not die, nor shall its torment be lightened for them. Thus do We requite every disbeliever!(35/36).

Eternality of burning and torture of the hellions has been repeated tens of times in Qoran (for example, from the word root of Khold “خلد” it was repeated 35 times). God will burn and torture hellions not for one million years, not for one billion years, not for billions billion years but forever, infinite time.

In summary, God of Mohammad burns sinners alive, from the skin to inside of their body, forever. Such burning and torture is impossible in the natural world. Is it possible to imagine any torture worse than this? Have any of the world’s most evil men, Genghis, Hitler and Stalin, tortured people one billionth of the God of Mohammad? Even Hitler burnt dead not alive people. Even if an alive person is thrown on the sun or inside a furnace of boiling melted iron, his torture is not comparable with torture by God. Why God of Mohammad is so merciless, cruel and torturer? It is strange that at the end of many verses of torture, God explained himself as “Ever Most Powerful, All-Wise” as in verse 4/56 mentioned

earlier. Boast himself as powerful, since he could toast people eternally, and praise himself as all-wise; is it wise to toast people forever? Does God want to educate people? Is torture a wise method of education?

The worst injustice act of God of Mohammad is toasting sinners forever

It was mentioned in Quran that the aim of burning sinners is justice. As said before, for justice there should be proportionality between crime and punishment, and this is accepted by Quran itself, as shown before.

Now we ask, how burning alive forever is proportional to any sin. Let's consider the worst evil man, Hitler. He was the main cause of killing of 55 million people. A just judgment is to kill Hitler 55 million times exactly with similar method to those killed. He should be killed, resuscitated repeatedly for 55 million times, not burning him. Also suppose Hitler caused suffering of 500 million people. A just judgment is to make him suffer similarly for 500 million times. Even if Hitler had burnt people to death, he should be burnt in the same way not burnt as described in Quran. Since in this world, putting someone into fire, torments him for a very short time, because he loses his pain sensation and goes to coma and dies. How it could be similar to burning forever in the hell, from surface to depth with continued pain sensation, without coma or death? Hitler example was about the worst crime which is

mass killing; so burning sinners alive forever is not even proportional to the worst type of crime, which is mass killing. Now think that sins of most people are tiny sins and mistakes. Infinite toasting of people is infinitely oppressive and brutal. This is the most unimaginable character attributed to God by Mohammad. Now look that Qoran states that, punishment for killing one Moslem (not non-Moslems) is eternal burning in the hell:

وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا (نساء ٩٣)

Translation: And whoever kills a believer (in Islam) intentionally, his recompense is Hell forever, and the Wrath and the Curse of Allah are upon him, and a great punishment is prepared for him (4/93).

How killing of one person could be proportional to eternal burning?

This is one of the internal contradictions of Qoran that from one side says that punishment by God is similar (comparable) to the sin, but on the other side says that God will toast people alive forever. This contradiction is explicit in the following verse:

وَالَّذِينَ كَسَبُوا السَّيِّئَاتِ جَزَاءُ سَيِّئَةٍ بِمِثْلِهَا وَتَرْهَقُهُمْ ذِلَّةٌ مَّا لَهُمْ مِنَ اللَّهِ مِنْ عَاصِمٍ كَأَنَّمَا أُغْشِيَتْ وُجُوهُهُمْ قِطْعًا مِنَ اللَّيْلِ مُظْلِمًا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ (يونس ٢٧)

Translation: And those who have earned evil deeds, the recompense of an evil deed is the like thereof, and humiliating disgrace will cover them (their faces). No defender will they have from Allah. Their faces will be covered, as it were, with pieces

from the darkness of night. They are dwellers of the Fire, they will abide therein forever (10/27).

Look! At the beginning of the verse says that “the recompense of an evil deed is the like” but at the end says that “They are dwellers of the Fire, they will abide therein forever”. In other words, beginning of the verse says that punishment is proportional to the sin but at the end says that punishment is not proportional to the sin.

Contradictory talking, injustice and brutality could not be the characters of God; these are the characters of Mohammad which were attributed to God.

God never forgives disbelievers in Allah

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ - ضَلَالًا بَعِيدًا (نساء ١١٦)

Translation: Verily! Allah does not forgive (the sin of) taking partners with Him, but He forgives whom he pleases sins other than that and whoever takes partners with Allah, has indeed strayed far away (4/116).

This is unjust; since as knowledgeable people know there is no sound reason for existence of God, one or more. Therefore it is unjust and unreasonable to consider infidelity or paganism a sin; this is to held human accountable for what is above his capabilities. Thus burning these people forever is extremely unjust and oppressive.

Punishment, similar to the sin or doubled?

As seen before, some verses of Qoran state that punishment is similar (proportional) to the sin, but some verses state that punishment will be doubled for some sins:

الفرقان ٦٨-٦٩: وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا - بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا (٦٨) يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدْ فِيهِ مُهَانًا (٦٩)

Translation: And those who call not any other God along with Allah, nor kill such life as Allah has forbidden, except for just cause, nor commit adultery and whoever does this shall receive the punishment (25/68). The torment will be doubled to him on the Day of Resurrection, and he will be there forever disgracefully (25/69).

Meaning that as well as being eternal, severity of torment for pagan or killer of a Moslem or adulterer will be doubled.

هود: الَّذِينَ يَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ (١٩) - أُولَئِكَ لَمْ يَكُونُوا مُعْجِزِينَ فِي الْأَرْضِ وَمَا كَانْ لَهُمْ مِّنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءٍ يُضَاعَفُ لَهُمُ الْعَذَابُ مَا كَانُوا يَسْتَطِيعُونَ السَّمْعَ وَمَا كَانُوا يُبْصِرُونَ (٢٠)

Translation: Those who hinder (others) from the Path of Allah (Islam), and seek a crookedness therein, while they are disbelievers in the Hereafter (11/19). By no means will they escape (from Allah's Torment) on earth, nor have they protectors besides Allah! Their torment will be doubled! They could not bear to hear (the preachers of the truth) and they used not to see (the truth) (11/20).

Doubling the punishment is unjust and it is in explicit contradiction with previous verses stating similarity between punishment and sin.

Paradise, the great hot spot

Qoran states that Moslems, who do the orders of Islam and avoid great sins, will go to the paradise forever. A small sample of the verses describing the paradise is presented here:

مَثَلُ الْجَنَّةِ الَّتِي وُعدَ الْمُتَّقُونَ فِيهَا أَنْهَارٌ مِّنْ مَّاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ مِّنْ لَّبَنٍ لَّمْ يَتَغَيَّرْ طَعْمُهُ - وَأَنْهَارٌ مِّنْ خَمْرٍ لَّدَّةٍ لِلشَّارِبِينَ وَأَنْهَارٌ مِّنْ عَسَلٍ مُّصَفًّى وَلَهُمْ فِيهَا مِن كُلِّ الثَّمَرَاتِ وَمَغْفِرَةٌ مِّن رَّبِّهِمْ كَمَنْ هُوَ خَالِدٌ فِي النَّارِ وَسُقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءُهُمْ (محمد ١٥)

Translation: The description of Paradise which the pious Moslems have been promised is that in it are rivers of water the taste and smell of which are not changed; rivers of milk of which the taste never changes; rivers of wine delicious to those who drink; and rivers of clarified honey therein for them is every kind of fruit; and forgiveness from their God. (Are these) like those who shall dwell for ever in the Fire, and be given, to drink, boiling water, so that it cuts up their bowels? (47/15).

الصفات: إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ (٤٠) أُولَئِكَ لَهُمْ رِزْقٌ مَّعْلُومٌ (٤١) فَوَاكِهُ وَهُمْ - مُكْرَمُونَ (٤٢) فِي جَنَّاتِ النَّعِيمِ (٤٣) عَلَى سُرُرٍ مُتَقَابِلِينَ (٤٤) يُطَافُ عَلَيْهِمْ بِكَأْسٍ مِنْ

مَعِين (٤٥) بَيِّضَاءَ لَذَّةٍ لِلشَّارِبِينَ (٤٦) لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُنْزَفُونَ (٤٧) وَعَنْدَهُمْ قَاصِرَاتُ الطَّرْفِ عَيْنٌ (٤٨) كَأَنَّهُنَّ بَيْضٌ مَكْنُونٌ (٤٩)

Translation: (they will be punished in the hell) except the purified (true believers, faithful) slaves, of Allah (good Moslems) (40). For them there will be a known provision (in Paradise): (41) Fruits; and they shall be honored, (42) In the Gardens of pleasure (Paradise), (43) Facing one another on thrones, (44) Round them will be passed a cup of pure wine; (45) White, delicious to the drinkers, (46) Neither they will have Ghoul (any kind of hurt, abdominal pain, headache, a sin, etc.) from that nor will they suffer intoxication there from (47). And with them will be chaste females, restraining their glances (desiring none except their husbands), with wide and beautiful eyes (48) (Delicate and pure) as if they were (hidden) eggs (well) preserved (49) (37/40-49).

نَبَأ: إِنَّ لِلْمُتَّقِينَ مَفَارِجًا (٣١) حَدَائِقَ وَأَعْنَابًا (٣٢) وَكَوَاعِبَ أَتْرَابًا (٣٣) وَكَأْسًا دِهَاقًا (٣٤) -

Translation: Verily, for the Muttaqun (pious Moslems), there will be a success (Paradise); (31) Gardens and grape yards; (32) And young full-breasted maidens of equal age; (33) And a full cup (of wine) (34) (78/31-34).

الانسان: وَجَزَاهُمْ بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا (١٢) مُتَكِنِينَ فِيهَا عَلَى الْأُرَائِكِ لَا يَرَوْنَ فِيهَا - شَمْسًا وَلَا زَمَهْرِيرًا (١٣) وَدَانِيَةً عَلَيْهِمْ ظِلَالُهَا وَذُلَّتْ فُطُوفُهَا نَذِيلًا (١٤) وَيَطُوفُ عَلَيْهِمْ بَانِيَةٌ مِّنْ فِضَّةٍ وَأَكْوَابٍ كَانَتْ قَوَارِيرًا (١٥) قَوَارِيرَ مِنْ فِضَّةٍ قَدَرُوهَا تَقْدِيرًا (١٦) وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنْجَبِيلًا (١٧) عَيْنًا فِيهَا تُسَمَّى سَلْسَبِيلًا (١٨) وَيَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَّنْنُورًا (١٩) وَإِذَا رَأَيْتَ تَمَّ رَأَيْتَ نَعِيمًا

وَمُلْكًا كَبِيرًا (٢٠) عَلَيْهِمْ ثِيَابٌ سُدُوسٌ خُضْرٌ وَإِسْتَبْرَقٌ وَحُلُوا أَسَاوِرَ مِنْ فِضَّةٍ وَسَقَاهُمْ رَبُّهُمْ شَرَابًا طَهُورًا (٢١)

Translation: And their recompense shall be Paradise, and silken garments, because they were patient (12) Reclining therein on raised thrones, they will see there neither the excessive heat of the sun, nor the excessive bitter cold, (13) And the shade thereof is close upon them, and the bunches of fruit thereof will hang low within their reach (14) And amongst them will be passed round vessels of silver and cups of crystal, (15) Crystal-clear, made of silver. They will determine the measure thereof according to their wishes (16) And they will be given to drink there a cup (of wine) mixed with Zanjabil (ginger, etc.), (17) A spring there, called Salsabil (18) And round about them will (serve) boys of everlasting youth. If you see them, you would think them scattered pearls (19) And when you look there (in Paradise), you will see a delight (that cannot be imagined), and a great dominion (20) Their garments will be of fine green silk, and gold embroidery. They will be adorned with bracelets of silver, and their God will give them a pure drink (21) (76/12-21).

Therefore, paradise is a great hot spot for Moslems alone. They are eating the best foods, drinking the best wine and having sex with the most beautiful girls forever. Rewarding the right-doers is good, but there remains a question. What an accomplishment for human is these menial rewards?

In addition as explained earlier, God does not accept the good deeds of non-Moslems and paradise is solely for Moslems which is a very great injustice.

Summary

Resurrection day as explained in Qoran, does not have the two essential conditions of justice:

First: full equality before God. Everyone should be judged without discrimination of any kind, such as race, color, sex, religion, opinion or other status. As described earlier, God abolishes all the good deeds of non-Moslems and sends all of them to the hell forever. This is an extremely unjust discrimination against non-Moslems.

Second: proportionality between sin and punishment. God will toast sinners and non-Moslems in the most unimaginable brutal way. This type of punishment is not even proportional to the worst possible crimes. Also God will burn sinners and non-Moslems forever, which is absolutely overwhelming and not proportional to any crime. No crime is proportional to burning or eternality of punishment. Therefore Mohammad has attributed infinite brutality, oppression and injustice to God. But a real God could not be unjust and oppressive; therefore these verses are not the word of God. Mohammad wanted people to be absolutely obedient to him and found extreme fear the best way to reach his aim.

Chapter 12

Caste morality of Qoran

I avoid philosophical discussion about morality, so just talk about self-evident, universal morality inherent in all human beings. Our morality is a combined rational-emotional perception that considers some acts as right, good and valued, and some acts as wrong, bad and counter-value. We feel that we “ought to do” rights and we “ought not to do” wrongs. Examples of moral values are justice, helping others, politeness, honesty, moderation, asceticism and abstinence. Examples of moral counter-values are injustice, murder, theft, witchcraft, slander, lie, harming others and adultery. Moral perception is inherent and geographically and historically

universal. Morality is beyond the race, belief, nationality and so on. Moral codes are so widely accepted and honored that even the worst evil men of the history claimed that their acts had been just and right. A normal human believes that stealing from anyone with any race or religion is bad. A normal human upsets from poverty, hunger or oppression of anyone irrespective of his race, religion or nationality.

Morality is not dependent on fear, but depends on reasonability and emotional satisfaction. Usually doing morally good acts is reasonable and rewarding, but doing morally bad acts is unreasonable and distressing. A human helps others not because of fear but because he is human and inherently believes that helping others is a valuable and internally satisfying. One who offers his seat to an elderly person, does it not for material interest or fear, but he feels that as a human he ought to help and by doing that he feels comfort and a type of humanistic satisfaction. Therefore morality is dependent on mental not on external reward or punishment. Of course, external reward and punishment could support moral rules but it is not so that, if there is no external enforcement of moral codes there would be no morality. With no external enforcement, most people respect moral codes, as for some personal or familial moral acts there is no external enforcement but most people stick to them.

Opposite to what just said, religious people were made believe that religions are the source of morality and by presenting

resurrection day, religions relatively guarantee implementation of moral codes; meaning that without religion there is no morality. This is a clear mistake. Morality existed before religion, exists without religion and exists in children with no real belief in a religion. Today, at least a few billion people do not believe in any religion and a few billions are suspicious or do not care about religion, but most of them honor and perform moral rules. Of course, most religions support some moral values and by threatening people of resurrection day, try to oblige people to do moral acts, but it does not mean that religions are the source of morality. Discussions about moral rules have been present from the earliest known history of human being, as in the Codes of Hammurabi, statements of Cyrus the Great and in the books of early Greek philosophers, but nobody considers them as the sources of morality.

Reality is that, religions (especially Islam) have not served morality, but distorted moral codes based on their needs, and in some cases replaced anti-moral codes instead of original ones. For example, in Islam, killing of a Moslem is a very serious crime but killing non-Moslems is the best possible deed of a Moslem, while morally it is the worst crime. In addition, by presenting resurrection day, religions guaranteed practice of their rules even if they are anti-moral. In this chapter the evidences for this claim are presented.

As explained in chapter “Human in Qoran”, Qoran divides

people to different levels with different values and rules. The worst distortion of morality in Islam is dependence of moral codes on the caste level of each person. In other words, moral codes are not the same for all human beings.

Herein, the main moral codes of Qoran are discussed.

Be just

In many verses, Qoran ordered Moslems to be just in their behavior, talking, testimony and judgment. For example:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ -
يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ (نحل ٩٠).

Translation: Surely Allah enjoins doing of justice and doing of good (to others) and giving to the kindred, and he forbids indecency and evil and rebellion; he admonishes you that you may be mindful (16/90).

But, as will be explained, nearly full justice is only applicable to free Moslem men:

First: justice for non-Moslems is meaningless, since Moslems were ordered to kill all non-Moslems who are not Christians or Jews. Also remained Christians and Jews (after surrendered to Moslem fighters) were deprived from many of their main rights. However, in two verses of Qoran, Moslems are advised to be just to non-Moslems who did not fight with them:

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَاءُ مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحَدُّهُ (الْمَمْتَحَنَةُ ٤)

Translation: Indeed, there is for you a good example in Abraham and those with him when they said to their people: surely we are clear of you and of what you worship besides Allah; we declare ourselves to be clear of you, and enmity and hatred have appeared between us and you forever until you believe in Allah alone (60/4). This verse declares hatred and enmity between Moslems and non-Moslems forever, however in the next verses excludes some non-Moslems:

لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِّنْ دِيَارِكُمْ أَن تَبَرُّوهُمْ - وَيُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ (مَمْتَحَنَةُ ٨) إِنَّمَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُمْ مِّنْ دِيَارِكُمْ وَظَاهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَن تَوَلَّوْهُمْ وَمَن يَتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ (الْمَمْتَحَنَةُ ٩)

Translation: Allah does not forbid you to deal justly and kindly with those who fought not against you on account of religion and did not drive you out of your homes. Verily, Allah loves those who deal justly (60/8). It is only as regards those who fought against you on account of religion, and have driven you out of your homes, and helped to drive you out, that Allah forbids you to befriend them. And whosoever will befriend them, then such are the Zalimun (wrong-doers those who disobey Allah) (60/9).

These two verses seem reasonable and just but unfortunately they were abrogated by the sword verse(s) of Soorah

Toubeh (9). In other words, Qoran returned to the generality of hatred and enmity between Moslems and non-Moslems, mentioned in the previous verse (60/4) and abolished the rules of these two verses (60/8-9). This matter will be fully explained in chapter “Jihad, killing, enslaving, raping, and plundering non-Moslems”; here, just two verses are presented as examples:

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ (فتح ٢٩) . -

Translation: Mohammad is the Messenger of Allah, and those who are with him are severe (ruthless) against disbelievers, and merciful among themselves (48/29).

In this verse beneficence and mercy to non-Moslems are forbidden and Moslems are ordered to be ruthless with them. Then in Soorah Toubeh, Qoran ordered mass killing of non-Moslems:

فَاَقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخُذُوهُمْ وَأَحْصُرُواهُمْ وَأَقْعُدُوا لَهُمْ كُلَّ مَرْصَدٍ (توبه ٥) . -

Translation: Kill the Mushrikun (those who not believe in one God: Allah) wherever you find them, and capture them and besiege them, and prepare for them each and every ambush (9/5).

What about Christians and Jews? As fully explained in chapter “Jihad,..”, Moslems should kill them, enslave their children, enslave and rape their women until they convert to Islam or surrender, as a degraded population with very limited rights, to the Islamic government.

Therefore based on Qoran, justice is meaningless for all non-Moslems.

Second: justice is also meaningless for slaves, as slaves are deprived from most of their human rights.

Third: justice is also nearly meaningless for Moslem women, as they are deprived from many of their human rights.

Fourth: justice is not even fully applicable to free Moslem men, as they were deprived of some of their rights like right of selecting the government, freedom of thought and so on.

Therefore, claimed justice in Islam is a distorted and weakened justice depending on the cast level of each person.

Be just in your talks and witnesses

وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ (انعام ١٥٢).

Translation: And whenever you talk, say justly even if a near relative is concerned (6/152).

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ (مائده ٨).

Translation: O you who believe! Stand out firmly for Allah and be just witnesses and let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety, and fear Allah. Verily, Allah is Well-Acquainted with what you do (5/8).

These are really great advices, but unfortunately they are only applicable to Moslems, as Moslems should kill non-Moslems and justice for dead is meaningless. Also Moslems are advised by Mohammad to deceive non-Moslems as said:

الحرب خدعه -

Translation: Mohammad said: war is deception.¹

Therefore Moslems should deceive non-Moslems as they are in continuous war with them. Therefore being faithful in talking with non-Moslems is meaningless. This is one of the main reasons that the best Islamic states (Iran, Taliban in Afghanistan and Pakistan) are the most liars. They use every deception and lie to strike non-Moslems for example by terrorism. They are doing their Islamic duty, nothing else.

In addition, sayings of Qoran itself about non-Moslems are extremely unjust. As explained in chapter “Guidance and misguidance in Qoran”, Qoran is full of humiliation and accusation of disbelievers. Non-Moslems were labeled as despicable, debauchee, oppressive, infidels, liars and the vilest animals. Are all these nasty words about non-Moslems, true and just? In fact, Qoran is teaching Moslems to be unjust in talking about non-Moslems by using the worst accusations and the worst words against them.

Do not steal

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جَزَاءَ بِمَا كَسَبَا نَكَالًا مِّنَ اللَّهِ وَاللَّهُ عَزِيزٌ حَكِيمٌ -
(مائدة ٣٨)

Translation: Cut off (from the wrist joint) the (right) hand of the thief, male or female, as a recompense for that which they

¹ - This Hadith is repeatedly mentioned in the most reliable sources of Sunnat like Sahih Moslem and Bokhari like: Bokhari vol. 3, Hadith no: 2866

committed, a punishment by way of example from Allah. And Allah is All-Powerful, All-Wise (5/38).

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ -
(انعام ١٥٢)

Translation: And do not approach the property of the orphan except in the best manner until he attains his maturity, and give full measure and weight with justice (6/152).

Above verses prohibit theft, in general, from orphans and in trading, but this moral code is also depends on the cast of people. As Moslems were ordered to kill non-Moslems and steal their properties, therefore theft from non-Moslems not only is not wrong but also is a very good act. Also theft from orphans is wrong but only from Moslem orphans. As Moslems are ordered to kill non-Moslems; meaning that making their children orphan (if not killed), and stealing their properties resulting in leaving nothing for non-Moslem orphans to live on. Honesty in trade is a right rule but it is applicable to trade with Moslems alone, as properties of non-Moslems are lawful for Moslems, it is better for Moslems to deceive non-Moslems in trade if they could. This is truly exemplified in the behavior of Moslems nowadays. For example, Moslems living in non-Moslem countries do their best not to pay taxes and to use every trick to gain more from the governments. Also, it is a norm for Moslems to steal softwares and not to respect copyright for non-Moslems. For example, computers of the

Moslem clergies are full of stolen softwares. They are not doing anything wrong, but doing their Islamic duties.

Do not kill except for a just cause

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ (انعام ١٥١) . -

Translation: Do not kill anyone whom Allah has forbidden, except for a just cause (according to Islamic law) (6/151).

This is a universal moral code accepted by all. But in Islam, this code depends on the cast of each person. The first exception is that, non-Moslems, who are not Christian or Jew, have no right to live and they should be killed. Second: the life of Moslem salves and Moslem women has not the same value as the life of a free Moslem man. For example, blood money of a Moslem woman is half of that of a Moslem man. This subject is explained in chapter “Judicial system in Quran”. Third: Islam specified unjust death penalty for many sins, like adultery, homosexuality of men, drinking wine for the third time, apostasy, etc.

Overall Islam did not respect fully the life of human being and distorted this moral code based on its needs.

Do not lie

It is strange that there is no explicit sentence in Quran forbidding lie, however its forbiddance is implied in some verses like:

فَإِذْ لَمْ يَأْتُوا بِالشُّهَدَاءِ فَأُولَئِكَ عِنْدَ اللَّهِ هُمُ الْكَاذِبُونَ (نور ١٣) -

Translation: Since they (the slanderers) have not produced witnesses! Then they are the liars before God (24/13).

In Islam forbiddance of lie also is not universal, as explained earlier under the heading of “Be Just”; Moslems, at least, can lie to non-Moslems.

Do not approach to sinful sexual intercourse

وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ (انعام ١٥١) -

Translation: Do not approach to Al-Fawahish (shameful sins, illegal sexual intercourse) whether committed openly or secretly (6/151).

وَلَا تَقْرَبُوا الرِّئَىٰ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا (الاسراء ٣٢) -

Translation: And do not approach to the unlawful sexual intercourse. Verily, it is a Fahishah (shameful sins), and an evil way (17/32).

وَلَوْطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِّنَ الْعَالَمِينَ (الاعراف ٨٠) -
إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِّنْ دُونِ النِّسَاءِ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ (الاعراف ٨١)

Translation: And (remember) Lot, when he said to his people: "Do you commit the worst sin such as none preceding you has committed in the world? (7/80) Verily, you practice your lusts on men instead of women. Nay, but you are a people transgressing beyond bounds (7/81).

The above verses have forbidden adultery and sodomy. Forbiddance of unlawful sexual intercourse is a right moral code; however this order is fully applicable to free Moslems only.

First: Moslems should fight with non-Moslems, enslave and rape their women forever. This is extremely disgusting and brutal.

Second: women slaves, bought or captured, are raped forever, as they have no right to choose their partner and they have to be completely obedient to sexual desires of their owners:

وَالَّذِينَ هُمْ لِأَفْوَاجِهِمْ حَافِظُونَ (معارج ٢٩) إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ -
غَيْرُ مُلُومِينَ (المعارج ٣٠)

Translation: And those (Moslems) who guard their chastity (i.e. private parts from illegal sexual acts) (70/29). Except with their wives and the (women slaves and captives) whom they possess, for (then) they are not to be blamed (70/30).

Third: as mentioned in chapter “Human in Islam”, father and grandfather can marry their immature child and when the child grown up he/she should respect this marriage. This is compelling a person to unwanted sexual intercourse, which is worst than adultery. Since adultery usually happens with mutual consent of both sides.

Therefore in Islam, obscenity of sinful sexual intercourse has not the same meaning for all human beings and depends on the cast of each person.

Be kind to your parents

قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا (الانعام ١٥١) -

Translation: Say: come I will recite what your lord has forbidden to you-- (remember) that you do not associate anything with him and show kindness to your parents (6/151).

This is also a good moral advice; however in Islam it is applicable to Moslem parents only:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا آبَاءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَاءَ إِنِ اسْتَحَبُّوا الْكُفْرَ عَلَى الْإِيمَانِ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ الظَّالِمُونَ (التوبة ٢٣)

Translation: O you who believe! Do not take your fathers and your brothers friend if they prefer disbelief to Belief. And whoever of you does so, then he is one of the Zalimun (wrong-doers, etc.) (9/23).

Therefore a Moslem should not be friend (supporter, helper and so on) to his non-Moslem parents and his other non-Moslem family members. In addition, Moslems are ordered to fight and kill non-Moslems even if they are their parents and family.

Make reconciliation between Moslems

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلَحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ (حجرات ١٠)-

Translation: The believers are nothing else than brothers (in Islamic religion). So make reconciliation between your brothers, and fear Allah, that you may receive mercy (49/10).

This is a right moral advice but applicable to Moslems only as it mentioned clearly in the verse. Moslems should do their best to eradicate non-Moslems by any means including producing enmity among them.

Moslems should not mock or insult one another

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِّنْ قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّنْ نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الْأَسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ (حجرات ١١)

Translation: O you who believe! a group should not mock another group, it may be that the latter are better than the former; nor let (some) women mock other women, it may be that the latter are better than the former, nor defame one another, nor insult one another by nicknames. How bad is it, to insult one's brother after having faith in Islam? And whosoever does not repent, then such are indeed Zalimun (wrong-doers, etc.) (49/11).

As explicitly stated, this moral advice is also applicable to Moslems only. Also Quran itself is forerunner of mockery and insulting non-Moslems as explained in chapter “Guidance and Misguidance in Quran”; for example:

البقرة: وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ ١١. أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِن لَّا يَشْعُرُونَ ١٢. وَإِذَا قِيلَ لَهُمْ آمِنُوا كَمَا آمَنَ النَّاسُ قَالُوا أَنُؤْمِنُ كَمَا آمَنَ السُّفَهَاءُ أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ وَلَكِن لَّا يَعْلَمُونَ ١٣. وَإِذَا لَفُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا

خَلَوْا إِلَى شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزَؤُونَ ١٤ . اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ
فِي طُغْيَانِهِمْ يَعْمَهُونَ ١٥

Translation: And when it is said to them: "Make not mischief on the earth," they say: "We are only peacemakers."(11) Verily! They are the ones who make mischief, but they perceive not (12) And when it is said to them (hypocrites): "Believe as the people have believed," they say: "Shall we believe as the fools have believed?" Verily, they are the fools, but they know not (13) And when they meet those who believe, they say: "We believe," but when they are alone with their devils, they say: "Truly, we are with you; verily, we were but mocking."(14) Allah mocks at them and gives them increase in their wrong-doings to wander blindly (15) (2/11-15).

Avoid many of suspicions about Moslems

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ (حجرات ١٢) -

Translation: O you who believe! Avoid many of suspicions; indeed some suspicions are sins (49/12).

This moral advice is only applicable to Moslems, as explained fully in chapter "Jihad..", Moslems should be suspicious about and be enemy of non-Moslems.

Do not spy on private life of Moslems

وَلَا تَجَسَّسُوا (حجرات ١٢) -

Translation: And do not spy (on Moslems) (49/12).

This advice is also applicable to devoted Moslems only, since Moslems should always spy on non-Moslems as Mohammad was doing in Madinah.

Do not slander or backbite Moslems

وَمَنْ يَكْسِبْ خَطِيئَةً أَوْ إِثْمًا ثُمَّ يَرْمُ بِهِ بَرِيئًا فَقَدْ احْتَمَلَ بُهْتَانًا وَإِثْمًا مُبِينًا (نساء ١١٢) -

Translation: and whoever commits a fault or a sin, then accuses of it one innocent, he indeed takes upon himself the burden of a slander and a manifest sin (4/112).

وَلَا يَعْتَبْ بَعْضُكُمْ بَعْضًا (حجرات ١٢) -

Translation: And do not backbite one another (49/12).

These moral advices are also applicable to Moslems only; Qoran and Sonnat are full of slander, false accusation and backbite of non-Moslems as mentioned previously in this chapter and fully explained in chapter “Guidance and misguidance in Qoran”.

There are some other advices in Qoran as well, like: proscribing arrogance, trusteeship, helping poor, forgiving other Moslems and avoiding rage.

Trivial advices

There are some banal advices in Qoran, demonstrating the reflection of primitive culture of Arabia in Qoran and they are worthless for later generations. Like:

Make room for others in your assemblies

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا (مجادله ١١) -

Translation: O you who believe! When you are told to make room in the assemblies, (spread out and) make room (58/11).

When you are told to rise up (in assemblies), rise up

وَإِذَا قِيلَ انشُزُوا فَانْشُزُوا (مجادله ١١) -

Translation: And when you are told to rise up, rise up (58/11).

Enter houses through their doors

وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَلَكِنَّ الْبِرَّ مَنْ اتَّقَىٰ وَآتَىٰ الْبُيُوتَ مِنْ أَبْوَابِهَا -
وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ (بقره ١٨٩)

Translation: It is not goodness that you enter the houses from the back but goodness is who fears Allah. So enter houses through their doors, and fear Allah that you may be successful (2/189).

These types of childish advices, shows the great impression of primitive environment of Arabia on Qoran, indicating that Qoran is not the word of God, otherwise God knew that these trivial advices should not be part of an eternal book, since people do these things spontaneously.

Summary:

1- There is no new moral advice in Quran compared to what was present in Mohammad era. Principle moral codes have been present from the earliest known history of human being and were present in the early writings like: Hammurabi Codes (3800 years ago), Cyrus inscriptions (2500 years ago) and books of great Greek philosophers (from more than 3000 years ago). Also moral codes were more deeply and reasonably discussed in those books compared to simple advices of Quran. Therefore moral advices of Quran were borrowed from the environment and not revealed by God.

2- Compared to the other religions, Islam produced the greatest distortion in morality. Quran converted human morality to cast morality. Moral code changed based on the cast of each person; morality in Quran lost its universality. Morality for non-Moslems, slaves and women was distorted and the worst distortion of morality is about non-Moslems. In other words, moral advices about free Moslem men are relatively humane, but those for non-Moslems are immoral and inhumane. Quran ordered Moslems to be very immoral with non-Moslems, like orders to: hatred, backbiting, false accusation, malice, torment, revenge, killing, terror, enslaving, raping of non-Moslems and stealing their properties. A Moslem who does these nasty acts against non-Moslems would be very good Moslem and would have a very high status before God.

Based on Qoran, these immoral acts are good and moral when done against non-Moslems. This is the reason that, the harshest and the worst killers of non-Moslems (like Aboubakr, Omar and Ali: three Caliphs after Mohammad), gained the highest status in the eye of Moslems.

Also depriving Moslem slaves and women from many of their rights is considered right and moral. While stealing properties of a free Moslem considered immoral, stealing properties of slaves by their master is moral. While raping free Moslem women is a great sin, raping bondwomen is a good act. While home-imprisonment of a free Moslem man is bad, home-imprisonment of free Moslem women is right.

3- As discussed in a previous chapter, Qoran attributed some immoral behaviors to God like hatred, rage, revenge and injustice. It seems that Mohammad wanted God to have the same characters as himself.

4- Morality of Qoran depends on fear from the hell. Real morality, which is an intrinsic part of every human, and people do it not due to fear or for reward, was destroyed by Islam. There is no humanistic affection behind Islamic morality. Therefore, Moslems do whatever which has no fear of the hell behind it, even if it is immoral; like fraud and deception in relationship with non-Moslems, depriving women and slaves from their human rights,

producing and distributing drugs (narcotics), violating any non-Islamic rule if they could, evading tax, disregarding copyright, stealing from non-Moslems, killing non-Moslems, as nowadays, Islamic government in Iran, Taliban and Al-Qaeda are the master of the worst terrorism and crimes in the world.

5- After fear of the hell, Islamic morality is based on avidity for paradise, best foods, best wines and best sexes. Moslems do not do moral acts because of their humanistic values but because of fear of the hell and avidity for the paradise. This is great degradation of real morality. Therefore if a moral act has less profit in paradise compared to an indifferent act, Moslems prefer doing the indifferent act. For example, most humans regard helping medical research (or any research in science) a good and moral act, but a Moslem prefer to pay his money for decoration of a mosque instead of paying for research, since he expects higher profit in hereafter.

6- Based on aforementioned points, Non-Moslems could not trust in Moslems, regarding moral codes.

Overall, there is no universal morality in Islam, Islam distorted morality and replaced many moral codes with the worst brutal and immoral codes. This could not be the act of God; this was done by Mohammad who legitimized and eternalized brutal characters of his environment by attributing them to God.

Chapter 13

Economics in Qoran

Moslems claim that Islam has the best, most complete and the most just economic system that could provide the highest advancement and economical justice for the whole world forever. This chapter looks at this extraordinary claim by discussing the economic rules of Islam.

In fact, Islam has no economic system; it just presented some simple economical behaviors like buying and selling, loan, Zakat (tax), inheritance, trusteeship and stealing properties of non-Moslems. These economic acts were prevalent among all nations from early history of human being. Mohammad has borrowed them

from his environment and integrated them into Islam with small changes. Real subjects of economy like production, distribution, consumption, capital, money, production tools, labor, science and technology of production, economical justice, just distribution, use and ownership of natural resources, ownership of land and many other major subjects, and the relationship between these parameters are not present in Islam. In other words, Qoran has nothing more than simple economical behaviors prevailed in 1400 years ago of Arabia, confirming that Qoran is not the word of God, otherwise God knew the detailed complex relationships of economy and would have presented the best ways of progress, just ownership, just distribution and so on.

The economic subjects and behaviors of Islam are more described in Sonnat than Qoran. This chapter presents and criticizes them.

Wealth and poverty are the will of God

- أَوَلَمْ يَرَوْا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ (الروم ٣٧).

Translation: do they not see that God makes ample provision for whom he wills, or straitens? (30/37).

- قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ (سبا ٣٦) -

Translation: Say (O Mohammad): "Verily, my God expands and restricts the provision to whom He pleases, but most people know not."(34/36)

أَهُمْ يَقْسِمُونَ رَحْمَةَ رَبِّكَ نَحْنُ قَسَمْنَا بَيْنَهُمْ مَعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ -
بَعْضٍ دَرَجَاتٍ لِّيَتَّخِذَ بَعْضُهُمْ بَعْضًا سُخْرِيًّا وَرَحِمْتُ رَبِّكَ خَيْرٌ مِّمَّا يَجْمَعُونَ
(الزخرف ٣٢)

Translation: Is it they who would portion out the Mercy of your Lord? It is We (God) Who portion out between them their livelihood in this world, and We raised some of them above others in ranks, so that some may employ others in their work. But the Mercy (Paradise) of your Lord (O Mohammad) is better than the (wealth of this world) which they amass (43/32).

These verses support fatalism and did not consider many factors that affect economical situation of a society, like natural resources of a nation, geographical and historical circumstances, level of science and technology, political system, economical plans and efforts of individuals and society. This idea of Qoran is against reality and science of economics. Modern economics deals with these real and objective factors and their relationships. Therefore economics as a science is not known by Qoran and Sonnat

It is strange that exactly in contradiction to the previous idea of God's will, Qoran contains the following verse denoting that everything is due to effort of human:

ليس للانسان الا ما سعي(النجم ٣٩). -

Translation: Man has nothing but what he does (53/39).

This is also an extreme idea opposite to the reality, as many factors affecting economy or other aspects of our life are out of our hand, like our genetics, many aspect of our mental and body power

and health, our natural resources and geographical and historical circumstances.

Therefore both sets of the above verses are wrong. Basically, indulgence, negligence and inability to present an idea correctly are the weaknesses of human being not God; this confirms that these verses are not from God.

Plundering assets of non-Moslems

As discussed fully in chapter “Jihad: ...”, Moslems are ordered to fight non-Moslems and plunder all their assets. These stolen assets called Ghanimat:

فَكُلُوا مِمَّا غَنِمْتُمْ حَلَالًا طَيِّبًا (انفال ٦٩)-

Translation: So eat from Ghanimat (booty of war), (it is) lawful and good, (8/69).

Instead of work and production, attack non-Moslems, kill them and loot their assets and lands as much as you can, and these stolen assets are legal and clean. In fact, the main resource of income of Moslems during Mohammad and the first four Caliph eras was looting non-Moslems. During this period, Moslems did not do any economically significant productive efforts; there were no plan or encourage to progress in agriculture, trade or farming. Almost all the huge wealth of Moslems during this period was consisted of looted assets, captured lands, stolen foods and cattle especially camels. This theft was performed in two ways: 1-

attacking to and stealing trade caravans, 2- military aggression to Non-Moslems. Plunder included every asset of non-Moslems such as, camels, cattle, trading assets, foods, living appliances and even women and children. In some cases, Moslems eradicated an ethnic group completely, like war with Bani-Qoraizeh, in which all men and some women were slaughtered, children and women were taken as slaves and absolutely any asset were stolen including their lands and farms.¹ In these thefts, what never thought of, was the life of non-Moslems, that how these plundered people could survive without food, camels and cattle and so on, that how small children could survive without father and sometimes without mother. Plunders by Mohammad were explained in Sirrah books like Sirrat Rasool -ol-Allh from Ibn Ishagh (or Ibn Hesham), Tabari History, Sirrah Vaqedi and were explained and criticized in the book "Criticism of Mohammad" by this author.

I think, no human being could support this type of plunder economy. The only things that are reasonable to be captured in a defensive war from an offending enemy, are weapons, not that stealing all properties of enemy so that they could not survive afterward. Since almost all of the wars of Mohammad were offensive started by Mohammad (like Badr) or it was in response to his previous offense (like Ohod), he had no right to take anything

¹ - This is explained in chapter "Jihad: killing, enslaving, raping, and plundering non-Moslems".

from non-Moslems. But in reality, Madinah, converted from a small poor village to a very wealthy city, all by stealing.

One-fifth of the stolen assets was being taken by Mohammad

وَأَعْلَمُوا أَنَّمَا غَنِمْتُمْ مِّن شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ -
وَأَبْنِ السَّبِيلِ إِن كُنْتُمْ أَمِنْتُمْ بِاللَّهِ (انفال ٤١)

Translation: And know that whatever of war-booty that you may gain, verily one-fifth (1/5th) of it is assigned to Allah, and to the Messenger of Allah, and to the near relatives [of the Messenger Mohammad], (and also) the orphans, Al-Masakin (the poor) and the wayfarer, if you have believed in Allah and in that which We sent down to Our slave (Mohammad) (8/41).

God could not take his part, thus part of God is also taken by Mohammad, and he could give some to his relatives and poor. What a good deal? The fellowships of Mohammad do plunder and give one-fifth to Mohammad without any effort. What a profitable task, hiding behind God and looting others!

Stealing assets of non-Moslem was so routine that Mohammad has said:

قال النبي: جعل رزقي تحت ظل رمحي (صحيح بخاري ج ٦ ص ١٠٦٧) -

Translation: Mohammad said: My livelihood was put under shadow of my lance.¹

Meaning that Mohammad was proud of taking his livelihood by forced-stealing! For this reason Mohammad was changed from a poor orphan to the wealthiest man in Arabia and his relatives were among the wealthiest families, and if Moslems do their duty of plundering non-Moslems, they will be wealthy too.

Jezieh

Another effortless major income source for Moslems is Jezieh. Jezieh is a forced and oppressive tax taken from Christians and Jews who live subordinately and degraded under the Islamic government:

فَاتَّبِعُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ (توبه ٢٩)

Translation: Fight against those who believe not in Allah, nor in the Last Day, nor forbid that which has been forbidden by Allah and His Messenger and those who acknowledge not the religion of truth (i.e. Islam) from the people of the book (Jews and Christians), until they pay the Jizieh with willing submission, while they are abject (9/29).

¹ - Bokhari vol. 6 p-1067

It means that Moslem should fight Jews and Christians, kill them, steal their properties, enslave their women and children, rape their women so much so that the rest surrender abjectly to Islamic government and regularly pay part of their income subordinately and abjectly to Moslems. If this happens today, it means that all Europe, America, Russia, Australia, Israel, South America, a major part of China, Japan, India and Africa should surrender completely and abjectly to Islamic government in Iran or Taliban government in Afghanistan, and they should work and pay a considerable part of their income to Moslems. As a result, Moslems do not need to work; they just get pleasure of free income and having sex with captured slaves of Christians, Jews and other non-Moslems. How much God of Mohammad is just?!!! Could be these most brutal and savage orders from a real God?

Zakat

Zakat is an Islamic tax taken from some commodities of Moslems. After prayer, Zakat is the next most emphasized duty in Qoran and in many verses these two duties were stated together. The word Zakat was mentioned 32 times in Qoran. like:

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ (بقره ٤٣) -

Translation: And perform prayer, and give Zakat, and bow down (to Allah) along with others who bow (2/43).

Qoran mentioned Zakat generally and details were presented in Sonnat. Based on Sonnat, Zakat is taken from wheat, barely, date, raisins, gold, silver, camel, cow, sheep and merchandise.¹ Some Islamic scholars added other goods based on reasoning not Sonnat. Each of these commodities should reach a minimum level (Nasab) for Zakat to be taken from and each has a percentage to pay. As seen, Zakat just includes parts of agricultural products and does not include industry and services.

Using method of Zakat are mentioned in one verse:

إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَامِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ -
وَالْغَارِمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ (التوبة ٦٠)

Translation: As-Sadaqat (here it means Zakat) are only for the Fuqara' (poor), and Al-Masakin (the poor) and those employed to collect Zakat; and for to attract the hearts of those who have been inclined (towards Islam); and to free the captives; and for those in debt; and for Allah's Cause (i.e. for fighting in the holy wars), and for the wayfarer (a traveler who is cut off from everything); a duty imposed by Allah. And Allah is All-Knower, All-Wise (9/60).

Religious tax is present in most religions and taking a reasonable and just tax from wealthy people and giving to the poor is a humane act, even though it is not the right way to eradicate poverty. However Islamic Zakat is neither reasonable nor just, therefore is not executable today:

¹ - Moghni 2/550

First: nowadays, taking tax from farmers and ranchers is not just or reasonable. Most countries have to subsidize agriculture to keep it going.

Second: nowadays, industry is the most important source of income and services is the second source, but in Islam, Zakat is not taken from them. Therefore taking tax only from agricultural products is both unjust and unreasonable.

Third: many other agricultural and livestock products like rice, various grains, vegetables, forage, all fruits, woods, chicken, and fish and so on are not covered by Zakat, which is both unjust and unreasonable.

Fourth: specifying a special series of commodities and a special percentage of tax for all times and all geographical places, is unreasonable. In every place, based on the income and type of products, economists should determine how much tax from which product should be taken.

Overall, Zakat is unreasonable, unjust and inapplicable for most geographical places. As seen, Zakat encompasses the agricultural products only that were prevailed in Arabia 1400 years ago. It means that, Mohammad had no knowledge of other agricultural and other livestock products and of course had no knowledge of industrial and service products of the future. This is a strong evidence indicating that Qoran is not the word of God; otherwise God knew the future and other products. In addition as shown Zakat is unjust, unreasonable and inapplicable which is

another reason that Zakat is not an order of God, since God's rules should be just, reasonable and applicable.

Khoms

Khoms is a twenty percent tax taken from Ghanimat (stolen properties from non-Moslems), mine and treasure. It is usually discussed under the title of Zakat in feqh books.

All defects mentioned about Zakat are applicable to Khoms as well. In addition Khoms has some other drawbacks:

First: one source of Khoms is Ghanimat, assets stolen from non-Moslems. As discussed before, Ghanimat is extremely unjust, inhumane and brutal income for Moslems. Is it a right and reasonable act to take part of the stolen goods and to give to Mohammad and his relatives and others?

Second: the major part of Ghanimat is taken during war with non-Moslems. Based on Qoran, 80% of Ghanimat is taken by the fighter who captures it. For example, a fighter may take a tank from enemy; is it reasonable to own 80% of the price of the tank?

Third: private ownership of all types of mines is supported by Islam and twenty percent of the products of the mines is taken as Khoms. But mines (especially very great mines like oil and gas) are properties of each nation as a whole and their private ownership is both unjust and unreasonable.

Fourth: paying 20% of products of huge mines like oil, gas, iron, gold and so on, is extremely low. It is giving the natural resources of a nation to a small group of people which is extremely unjust.

Fifth: there is a verse specifying the use of Khoms:

وَأَعْلَمُوا أَنَّمَا غَنِمْتُمْ مِّن شَيْءٍ فَإِنَّ لِّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ -
وَإِنَّ السَّبِيلَ (انفال ٤١)

Translation: And know that whatever of Ghanimat (war-booty and other stolen assets from non-Moslems) that you may gain, verily one-fifth (1/5th) of it is assigned to Allah, and to the Messenger, and to the near relatives [of the Messenger Mohammad], (and also) the orphans, Al-Masakin (the poor) and the wayfarer (8/41).

There is no Hadith (saying) from Mohammad specifying to whom the parts of God and Mohammad should be given after his death. Therefore these parts have been taken arbitrarily by clergies or governments over the last 1400 years, which is both unjust and unreasonable.

A part of Khoms is assigned to the relatives of Mohammad which is huge, if you consider Khoms of oil or gas mines. This is explicit racism to pay such a huge amount of money to a small minority of people just because they are the descendents of Mohammad.

Overall, Khoms is more unjust, unreasonable and inapplicable than Zakat and could not be the order of God.

Sadaqah (charity)

Helping poor is called Sadaqah. Quran encouraged Moslems to help poor Moslems:

يَمْحَقُ اللَّهُ الرِّبَا وَيُزِيلُ الصَّدَقَاتِ (بقره ٢٧٦) -

Translation: Allah will destroy Riba (usury) and will give increase for Sadaqat (deeds of charity, alms) (2/276).

Charity is encouraged by all religions and is a good deed in all societies. But charity is a short sedative and never could really improve the situation or fulfill the economic right of poor people. For this reason, thousands of years of charity did not abolished poverty.

Loan with interest and interest free loan

Loan with interest is strongly forbidden in Quran and Moslems are encouraged to lend each other without interest:

البقره: الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ذَلِكَ -
بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ
فَانْتَهَى فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ
(٢٧٥). يَمْحَقُ اللَّهُ الرِّبَا وَيُزِيلُ الصَّدَقَاتِ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ (٢٧٦) يَا أَيُّهَا
الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ مُؤْمِنِينَ (٢٧٨) فَإِنْ لَمْ تَفْعَلُوا فَأْذَنُوا
بَحْرَبٍ مِنَ اللَّهِ وَرَسُولِهِ وَإِنْ تُبْتُمْ فَلَكُمْ رُؤُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ (٢٧٩).

Translation: Those who eat Riba (loan with interest) will not stand except like the standing of a person beaten by Satan leading him to insanity. That is because they say: "surely trading is like Riba (loan

with interest)," whereas Allah has permitted trading and forbidden Riba (loan with interest). So whoever receives an admonition from his Lord and stops eating Riba shall not be punished for the past; his case is for Allah (to judge); but whoever returns [to Riba], such are the dwellers of the Fire - they will abide therein (275). Allah will destroy Riba and will give increase for Sadaqat (deeds of charity, alms, etc.) And Allah likes not the disbelievers, sinners (276). O you who believe! Be afraid of Allah and give up what remains (due to you) from Riba (from now onward), if you are (really) believers (278). And if you do not do it, then take a notice of war from Allah and His Messenger but if you repent, you shall have your capital sums. Deal not unjustly, and you shall not be dealt with unjustly (279) (2/275-279).

In some verses interest free loan is encouraged, like:

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ أَضْعَافًا كَثِيرَةً وَاللَّهُ يَقْبِضُ وَيَبْسُطُ -
وَالِيهِ تُرْجَعُونَ (البقره ٢٤٥)

Translation: Who is he that will lend to Allah a goodly loan (without interest) so that He may multiply it to him many times? And it is Allah that decreases or increases (your provisions), and unto Him you shall return (2/245).

Is loan with interest always wrong and unjust, and is interest free loan always just? Certainly, this is unjust, unreasonable and inapplicable that one gives his capital to another one to work or trade with and does not give anything of his profit to the original owner of the capital. The owner of capital has spent

years of efforts to sum his money, why should he give it to another one to use without any interest? People inherently want to gain profit from their capital and do not want to lend great amount of money for a long time without interest. Therefore in reality, investment happens when a reasonable profit is expected. Therefore massive and long-term interest free loan is not executable, consequently capital for economic advancement and progress, for great trades, for industries and for any great enterprise could not be obtained by interest free loans.

In addition, long-term interest free loan is unjust. The borrower works with the borrowed money and gain some profit; it is both reasonable and just to pay some of the profit to the lender. As an example, after Islamic revolution of Iran, thousands of interest free lending institutes were established. They are collecting huge amount of money from ordinary people. They are investing this money in different economical enterprises but do not pay any profit to the real owners of the capital. What an easy and unjust profit? This method produced millions of extremely wealthy people, and it is a great factor of injustice and widening gap between poor and wealthy.

Small amount of interest free loan for short times is only suitable for charity, like helping sick, poor and other needy people. But long-term and great amount of interest free loan is unjust, unreasonable and inapplicable. On the contrary, loan with a

reasonable interest is just, reasonable and applicable. Today, all the great economical enterprises are based on this type of loan.

Total forbiddance of loan with interest, shows that Qoran is not the word of God, otherwise God knew the previous simple facts. Mohammad did not know anything more that rural economy of 1400 years ago and tried to cast economy of the whole world in such a primitive model.

Ambiguity of ownership of land, natural resources and technology in Islam

Each person is born in specific geographical and historical circumstances and has special rights of present resources of his birth place. What are the rights of each individual from land, water resources, jungle resources, mines etc.? What are the rights of each person from science and technology, including production tools? What are his rights of a person as a human, like feeding, education, residence place and health? Science of economics is not responsible for specifying these rights. It is human who specifies them based on his accepted values like morality and human rights. Specifying these rights is absolutely essential for economical progress and justice. For example, if the lands of a country is owned by a small minority, it is clear that this country will never have a favorable justice. Therefore specification of these essential rights is absolutely necessary for an economical system. The most

reasonable and just view is that, lands, natural resources, science and technology are the states of all people of a country equally, and a democratic government should supervise assignment, transference and usage of these national resources carefully.

Islam did not specify these ownerships and rights clearly and undoubtedly. There are sporadic and controversial hints about them in Qoran and Sonnat. From the detailed discussions in Feqh (knowledge of the rules of Islam) three certain principles are inferred.

- 1- Islam supports unlimited private ownership of lands.
- 2- Islam supports unlimited private ownership of mines.
- 3- Islam did not mention anything about ownership of science and technology.

Land

The main faults of ownership of lands in Islam are: First: Islam did not recognize ownership by humans but ownership by Moslems. As discussed in chapter “Jihad: ..”, non-Moslems who are not Christian or Jew, have no right at all and Moslems are the owner of their lands. Christians and Jews also are not the owner of their own lands except those who live subordinately and abjectly under Islamic government and pay a special tax (Jezieh) to Moslems. This brutal rule is extremely unjust, unreasonable and inapplicable.

Second: Islam recognized private ownership of land without limitation. Ownership of land prevailed during life of Mohammad by himself, by his relatives and by his companions and other Moslems. There is no verse or Hadith limiting the ownership of lands. Unlimited ownership of land has been always one of the major causes of injustice, as usually the best lands were captured by powerful people and ordinary people were deprived. These captured lands and their benefits have been a major source for support of their continuous oppression and exploitation. Lands and other natural resources are the properties of all people of a nation and democratic government should have authority over them and should distribute these resources justly among all people. Therefore unlimited ownership of land, which is supported by Islam, is unjust.

Third: in Islam, there are two faults about lands with no private owner. Firstly, Mohammad was the owner of these lands during his life and he did not state anything about the fate of these lands after his death. Some major Islamic scholars say (not based on Qoran or Sonnat) that the leader (Imam) of the government has the authority over these lands. However based on Qoran and Sonnat (as discussed in chapter “politics in Qoran”) the Islamic government is not democratic, therefore the real owners of these lands (i.e. people) have no authority over their lands. Secondly: there is a reliable Hadith from Mohammad saying:

"من احيا ارضا ميتة فهي له" (موطأ مالک- کتاب الأفضيه) -

Translation: One who revive a dead land, it belongs to him.¹

It means that if someone developed an unpopulated or uncultivated land, he will be the owner of the land. This is an unjust and inapplicable rule, since usually the powerful and wealthy people has the power and money to cultivate or populate a land, consequently powerful people would be the owner of most of the suitable lands resulting in great injustice and deprivation of the ordinary people.

Mines

Ambiguity about mines is even more than lands. It is because in Arabia 1400 years ago, there were no recognized important mine, therefore Mohammad has said little about mines. What are narrated from Mohammad are:

Transfer (assignment, giving ownership) of a mine to a person.²

2- Forbidding private ownership of salt mine.³

Therefore, surely Islam supports private ownership of mines except salt mine, and nothing was narrated from Mohammad to limit this ownership. For this reason, owners of mines should pay Zakat (Islamic tax). Unlimited private ownership of all mines is nonsense and extremely unjust. Why a small minority should own the great

¹ - Muwatta Malik, book of judgments.

² - Moghni 6/158

³ - Moghni 6/158

mines like oil, gas, gold and so on which are the property of a nation?

Science and technology

Science and technology are the products of continuous efforts of human throughout history and all over the world, and they are the most important sources of production of wealth and commodity. Specifying the owner of science and technology is very important for economical justice. For example, if a capitalist is recognized as the owner of his technology, he can exploit the consumers while he is using the results of efforts of thousands of scientists, which is certainly unjust. But if all people are the owner of technology, a reasonable profit from any production should be assigned to public.

Science and technology are produced by scientists who are a small minority of people. Also all nations are not equally producer of them. Furthermore production of science and technology needs great investment. Therefore it is hard to say that science and technology are the properties of all humans equally or not; however almost all scientists agree that science and technology should be available to all. Remains the copyright principle. Since companies invest huge amount of money to produce new equipments, new drugs and so on, it is necessary that copyright be respected for a reasonable time after production of a new

technology so that the producers of technology gain a reasonable profit from their investments and efforts.

There is nothing about the ownership of science and technology in Quran and Sunnah, which is a very great deficit for Islam which claims that it can produce the best economical justice for the world.

Lack of clearly specifying the ownership of natural resources like land, mines, water resources and the ownership of science and technology is a great sign that Quran is not the word of God, otherwise God knew the great importance of this matter and would have shown the best method of using natural resources reasonably and justly.

Inheritance

It is not necessary to discuss detail Islamic rules about inheritance; here just a few important faults of Islamic inheritance are discussed.

Inheritance by a female is half of a male

This is another unjust rule of Quran:

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ (نساء ١١) -

Translation: Allah commands you as regards your children's (inheritance); to the male, a portion equal to that of two females (4/11).

Slaves are inherited

As discussed in chapter “human in Qoran”, slaves are commodity and after death of their master they will be divided between his children. It guarantees that slaves remain slave generation after generation.

Land and natural resources are inherited

As mentioned earlier, private ownership of natural resources is unreasonable and unjust, but Islam approved both private ownership and inheritance of natural resources. This will guarantees that natural resources, which are the properties of all humans, remain in the hands of powerful and wealthy people forever.

Other economic rules of Islam

Some other simple economical behaviors were also included in Islam like buying, selling, partnership, rent, compromise, mortgage, Muzaraba (money from one and work from

other), Mozareae (agriculture in land of other person and paying something to the owner), Mosaqat (cultivating fruit trees for other) and appanage.

It is worthy to note that, in Feqh (knowledge of Islamic rules), Islamic rules are divided into two types established and approved rules. Established rules are new rules made by Islam and approved rules are those which had been prevailed in Arabia and Mohammad approved them by exercising them. In fact most social, economical, moral, political and judicial rules of Islam are approved rules.

Economic rights of human

Based on the International Covenant on Economic, Social and Cultural Rights, humans have some economic rights as briefly stated in the following articles:

Article 11-1: The States Parties to the present Covenant recognize the right of everyone to an adequate standard of living for himself and his family, including adequate food, clothing and housing, and to the continuous improvement of living conditions. The States Parties will take appropriate steps to ensure the realization of this right, recognizing to this effect the essential importance of international co-operation based on free consent.

Article 12-1: The States Parties to the present Covenant recognize

the right of everyone to the enjoyment of the highest attainable standard of physical and mental health.

Qoran and Sonnat have not recognized such rights for human. There are three ideas about aliment in Qoran:

First: as mentioned earlier, difference in wealth and aliments of various people is the will of God.

Second: since the differences are the will of God, poor people should be satisfied and consent:

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ لِّلرَّجَالِ نَصِيبٌ مِّمَّا اكْتَسَبُوا وَلِلنِّسَاءِ -
نَصِيبٌ مِّمَّا اكْتَسَبْنَ وَاسْأَلُوا اللَّهَ مِنْ فَضْلِهِ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا (النساء ٣٢)

Translation: And wish not for the things in which Allah has made some of you to excel others. For men there is reward for what they have earned, (and likewise) for women there is reward for what they have earned, and ask Allah of His Bounty. Surely, Allah is Ever All-Knower of everything (4/32).

These two ideas produce peace of mind for poor and oppressed people, and make them reluctant to pursue their rights. Based on these ideas, there is much less contention between oppressed and oppressor in very religious societies. Religion, like a strong narcotic, makes poor calm.

Third idea is that, wealthy people are encouraged to help poor. As mentioned earlier, in Islam, this is called Sadagheh. It is a morally accepted act but it is a humiliating act for poor and could never eradicate poverty. If rights of people for natural resources

and their rights as human are recognized, poor people will get their rights honorably.

Overall these three Islamic ideas never improve the life of poor people but make poverty mentally tolerable.

Summary

Economics is a great professional science. Solving the economical problems of a society depends on the optimized use of this science in harmony with the economical moral values. There is nothing as economic science in Islam and Islam does not recognize most economical moral values like the equality of right of all people over natural resources and the rights of people as human for food, health, residence and so on. Economical, moral, political and judicial rules of Islam are mostly approved rules, borrowed from the primitive society of Arabia, 1400 years ago. For example, Mohammad just included simple economical behaviors of Arabia in Islam like buying, selling, barrowing, partnership, renting, caravan raid, plundering properties of enemy and so on. *These rules are not enough, many of them are not applicable and many of them are not just.*

In Islam there is nothing (or very little and primitive points) about many fundamental economical subjects like the roles of production tools (technology), the role of capital, work value, investment, money, inflation, economical plans, economical advancement, pricing and many others. In Islam, ownership of

natural resources and technology is ambiguous. There is no definition of economical justice in Islam and its most major rules, as discussed earlier, are unjust. During whole history of Islam, the economy of Islamic countries has not been better or more just than contemporaneous countries.

Furthermore, Mohammad has not done any noticeable economical act during his government in Madinah, no different or better or more just agriculture, farming or trading. The most noticeable act of Mohammad was plundering trade caravans and plundering properties of non-Moslems. Almost all the wealth of Madinah during Mohammad's life was plundered assets.

In addition, there are many inhumane and oppressive economical rules in Islam, like slave trade, stealing all properties on non-Moslems, Jezieh and so on.

Also there are lots of anti-development ideas in Islam as discussed in the relevant chapter.

Overall Islam neither has science of economy nor has good, applicable and just moral values for economy. If an Islamic society establishes his economy based on the Islamic rules, it will not progress, will produce more injustice, more poverty, and more oppression; it will go backward as clearly seen during government of Taliban in Afghanistan and in Iran. There could be one exception: military technology, to kill non-Moslems more easily

and more massively, as Moslems were ordered by Qoran to prepare the best killing tools for their enemies:

وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ (انفال - ٦٠)

Translation: And make ready against them all you can of power (tanks, planes, missiles, artillery, etc.), including horses for fighting to threaten the enemy of Allah and your enemy (8/60).

This effort is clearly seen in behavior of Taliban who do their best to improve their methods of terrorist attacks and is seen in behavior of Islamic government in Iran that has had some real progress in military technology and is doing his best to make nuclear weapon; for whom?; for non-Moslems.

Chapter 14

Politics in Qoran

Moslems claim that Islam has the best, most complete and the most just political system that could provide the highest advancement and justice for the whole world forever. This chapter looks at this extraordinary claim.

Relative silence of Qoran and Sonnat about politics

Qoran and Sonnat are relatively silent about politics; even the most basic principles of politics are not addressed in Qoran or Sonnat For example:

- What is government?

- What type of government is acceptable?
- Who is entitled to rule?
- Who should select the governor?
- Are people eligible to select the governor?
- How long should a governor rule?
- What are the rights and duties of government?
- What are the rights and duties of people?
- What are the political rights and freedoms?

For these sorts of questions, there is no explicit answer in Qoran and Sonnat. Qoran and Sonnat are silent about basic principles of politics, while in Madinah Mohammad was more a politician than a prophet. Mohammad also did not say anything about the government after his death. The only thing existed in Qoran about Mohammad's government is the necessity of absolute obedience to him.

Islam has not introduced a new doctrine for government or new method of administration. Mohammad used to administer Madinah similar to other chief of tribes. There were no stable administrative, financial and military systems. This was so serious that, Mohammad and even his successors (Caliphs), like Ali, did not reserve enough money or goods for administrating purpose; it was usual that any money collected from Zakat or plunder to be distributed among Moslems as fast as possible. Madinah has no stable army or police. Even Mohammad or Caliphs had no

bodyguard, so that three of the four Caliphs (Omar, Ali and Othman) were assassinated.

Roman and Iran empires had the most advanced administrative systems of that era. Tens of years later, while territories of Islamic government had expanded a lot, Abbasian governors used the knowledge and skills of Iranians for their government.

Favorable religious dictatorship in Qoran

The meaning of Islam is submission, submission to God and Mohammad. Since we have no contact with God, submission to God also returns to submission to Mohammad. It was mentioned and emphasized tens of times in Qoran that Moslems should be unconditionally and absolutely obedient to Mohammad in all aspects of their life. For example:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ (نساء ٥٩) . -

Translation: O you who believe! Obey Allah and obey the Messenger (Mohammad), and those of you (Moslems) who are in authority. (4/59).

By “those of you who are in authority” means the commanders appointed by Mohammad.¹

¹ - Tabari commentary, 5/147

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ -
وَمَنْ يَعِصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا (احزاب ٣٦)

Translation: And it is not for a believing man and a believing woman that they should have any choice in their own matter, when Allah and his messenger have decided a matter; and whoever disobeys Allah and his messenger, he surely strays off a clear straying (33/36).

النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ (احزاب ٦) -

Translation: The Prophet has more authority over the believers than they have on themselves (33/6).

وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ.. (نساء ٦٤) فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ -
يُحْكُمُونَكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيَسْلَمُوا تَسْلِيمًا (نساء
٦٥) وَلَوْ أَنَا كَتَبْنَا عَلَيْهِمْ أَنْ اقْتُلُوا أَنْفُسَكُمْ أَوْ اخْرَجُوا مِنْ دِيَارِكُمْ مَا فَعَلُوهُ إِلَّا قَلِيلٌ مِنْهُمْ
وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ لَكَانَ خَيْرًا لَهُمْ وَأَشَدَّ تَنبِيْهًُا (نساء ٦٦)

Translation: We sent no Messenger, but to be obeyed by Allah's Leave..(64) But no, I swear by your God, they can have no Faith, until they make you (O Mohammad) judge in all disputes between them, and find in themselves no unwillingness against your decisions, and accept (them) with full submission (65). And if We had ordered them (saying), "Kill yourselves or leave your homes," very few of them would have done it; but if they had done what they were told, it would have been better for them, and would have strengthened their (Faith) (66) And indeed We should then have bestowed upon them a great reward from Ourselves (67) (4/64-67).

Aren't these orders extremely strange and unreasonable? These verses state that Mohammad has absolute authority over even the most private parts of life of Moslems, and decision of Mohammad about any aspect of life of a person, has priority over his own decision about his own matters. For example, if Mohammad ordered a Moslem "give me your wife" he should give him immediately and willingly as Mohammad did this with the wife of his adopted son and seized his beautiful wife. If Mohammad ordered a Moslem or a great group of Moslems "kill yourselves", they should kill themselves immediately with no unwillingness even in their heart. You should not be astonished by militants, who were walking over the mine fields by order of Khomeini in Iran-Iraq war, or by those who do suicide attacks by order of Taliban or Bin-Laden. These young Moslems are doing the exact order of Qoran and they will be greatly rewarded by God of Mohammad as mentioned above in the verse 4/67.

Could you imagine what it means to do orders of Mohammad without even internal unwillingness? This is only possible if a Moslem never thinks and never has any affection about any order of Mohammad. Because if he thinks, he may realize that the order is difficult, unreasonable, or unjust; this produces negative affection (unwillingness) inside his mind, which is against the order of Qoran. This means that a good Moslem is lower than an animal, because even animals think and have affection about the orders given to them. Therefore, a good and

absolutely obedient Moslem, never ever thinks about the orders of Mohammad; he is an obedient creature lower than animals. This means that Quran deprives Moslems from their human properties. What of humanity does remain for a Moslem who has no authority over his private life, who obeys unconditionally and without thinking, who has to give his assets and his wife and his children to Mohammad if Mohammad wishes, who has to kill himself if Mohammad ordered, who has to obey any order even immoral and brutal ones like killing non-Moslems and raping their women? This is a creature with no free-will, no affection, no mind and no morality; he is not a human anymore. All dictators of history, tried to make such non-human handymen, with no free-will, no reasoning power and no real morality. Is it possible that a real God bestows such valuable capabilities, like thinking, affection, morality and free will, to human and orders to shut them down? Are these orders, the words of God?

Religious dictatorship is the most catastrophic type of tyranny. In an ordinary dictatorship, under the shadow of sword, people do what they do not really want. It means that they are against and hate tyranny. People have been suppressed, lost their esteem, and made slave-like, but internally they are still human. But Mohammad wants to change people to a type of creatures, who both externally and internally are slaves, with no esteem and no humanity. Religious tyranny makes people internally menial. Is it God or insatiable love of power of Mohammad that does this?

One may say that in a democratic government also, citizens should obey the laws and orders of governors, otherwise the society will breakdown. This is right, but there is a great difference between practical obedience to laws in a democratic government and a religious tyranny. In a democratic government, people never lose their free will. They obey the law that was passed by their elected parliament to let society go, but they could be against the law, they could freely criticize it and they could change the law or governor in a democratic way. None of these are possible in any tyranny especially in a religious one. In an Islamic dictatorship people could never criticize the Islamic laws or Islamic governor; they should bow both externally and internally. For example, even one of the critiques in this book is enough to convict me to death penalty, to be torn up, to be burnt alive. No one, in any time or any where, has the right to criticize Mohammad at the smallest level; otherwise he/she has to be killed immediately, since he/she is apostate and infidel.

O Mohammad consult others in the affairs

وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ (آل عمران ١٥٩)

Translation: And consult them in the affairs. Then when you have taken a decision, put your trust in Allah, certainly, Allah loves those who put their trust (in Him) (3/159).

(شوري ٣٨) وَأَمْرُهُمْ شُورَى بَيْنَهُمْ-

Translation: And who (Moslems) (conduct) their affairs by mutual consultation (42/38).

Some Moslem intellectuals claimed that the order to consultation is an order to democracy. But it is not the case; this inference is in direct opposition to the verses mentioned under the previous title. Consultation does not violate favorable religious dictatorship of Qoran. There are great differences between consultation in an elected parliament and consultation of a dictator with his agents. First: the meaning of democracy is the right of people to govern over themselves. Is it the same as consultation? Second: almost all people and all dictators consul with others especially with knowledgeable people. Hitler, Genghis and Stalin used to consult with their officers or others. Does it mean that they were democratic governors? Consultation per se does not produce or guarantee any right for people in governing themselves. This is exactly what is said in the above verse (42/38): “consult them in the affairs, then when you have taken a decision”, Mohammad or Islamic governor consult but he makes the decisions, not the consulted people. Consulted people and ordinary people have no right what so ever in government. As will be discussed later, nowhere in Qoran or Sonnat any right acknowledged for Moslems to govern themselves. Third: in a democratic government, parliament and president are representatives of a nation exercising the right of the nation to govern themselves, but in an Islamic government it is Mohammad or the non-elected governor who

rules. Fourth: Mohammad consults with some of his companions to find a better way to execute his orders. But in a democratic government, it is elected parliament that gives the orders (rules). Fifth: in a democratic government all people have right to be consulted and take part in consultation directly or by electing their representatives, but in an Islamic government, the ruler chooses a few friends or agents for consultation and ordinary people have no right to be consulted. Overall, consultation in a dictatorship government is just helping the dictator.

Hypocrisy, an evidence for totalitarian government of Mohammad

In Qoran, hypocrites were severely admonished and threatened to be killed and to be sent to the hell:

الْمُنَافِقُونَ: إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ - يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ (١) اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ اللَّهِ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ (٢) ذَلِكَ بِأَنَّهُمْ آمَنُوا ثُمَّ كَفَرُوا فَطُبِعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ (٣) وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ كَأَنَّهُمْ خُشُبٌ مُسْنَدَةٌ يَحْسِبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ هُمُ الْعَدُوُّ فَاحْذَرْهُمْ قَاتَلَهُمُ اللَّهُ أَنَّى يُؤْفَكُونَ (٤)

Translation: When the hypocrites come to you (O Mohammad), they say: "We bear witness that you are indeed the Messenger of Allah." Allah knows that you are indeed His Messenger and Allah bears witness that the hypocrites are liars indeed (1) They have made their oaths a screen (for their hypocrisy). Thus they hinder

from the Path of Allah. Verily, evil is what they used to do (2) That is because they believed, then disbelieved, therefore their hearts are sealed, so they understand not (3) And when you look at them, their bodies please you; and when they speak, you listen to their words. They are as blocks of wood propped up. They think that every cry is against them. They are the enemies, so beware of them. May Allah curse them! How are they denying the Right Path (63/1-4).

(التوبه ٦٨) وَعَدَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْكُفَّارَ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا هِيَ حَسْبُهُمْ - وَلَعْنَهُمُ اللَّهُ وَلَهُمْ عَذَابٌ مُّقِيمٌ

Translation: Allah has promised the hypocrites; men and women, and the disbelievers, the Fire of The hell, therein shall they abide. It will suffice them. Allah has cursed them and for them is the lasting torment (9/68).

(التوبه ٧٣) يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ

Translation: O Prophet (Mohammad)! Fight against the disbelievers and the hypocrites, and be harsh against them, their abode is Hell, - and worst indeed is that destination (9/73)

Who were hypocrites of Madinah? They were people who pretend to be Moslem but they do not actually believe in Islam. An essential question is that, why people choose hypocrisy; because they afraid for their lives, jobs, assets and so on. *Hypocrisy is the product of tyranny.* Hypocrisy is a characteristic of all tyrannical

governments. For example, I am a hypocrite among Moslems, because if they knew that I am no more a Moslem, I will lose everything, including my life. It was exactly the case during Mohammad's era. When people are forced to accept a special belief, or a special government, when there is no freedom of belief or opinion, a reasonable person has to be hypocrite to protect his life, his belongings and his family. This behavior in such a condition not only is not bad but it is moral and reasonable. For example, at this time (2013) at least 70% of Iranians are hypocrites. They hate the Islamic government but they have to pretend that they love it. As explained in chapter "Guidance and misguidance in Quran" the main method of Islamization is sword. Therefore hypocrites during Mohammad's era were clever and reasonable people who thought that Islam is not from God, but they had to pretend that they were Moslems. Hypocrisy from early period of Islam and in Moslem countries now and in the future is a shame for Islam not for hypocrites.

What about government after Mohammad?

Mohammad said nothing explicitly about the government after his death. But it is reasonable to use template of Mohammad's government after his death. Since Moslems have to absolutely obey the rules of Islam, and Islamic scholars (clergies) are those who know Islam, therefore Moslems have to accept and absolutely obey

an Islamic government led by an Islamic scholar. Nothing said by Mohammad about how to select a clergy as the head of government and for how long, however after Mohammad's death a group of his companions (clergies, Islamic scholars) selected Aboobakr as the ruler (caliph) for his life, as Mohammad was the ruler for his life. The same method is used today to select Islamic governor in Iran (called Velayat Faghih) and by Taliban government in Afghanistan (called caliph). Therefore the natural consequent of absolute dictatorship of Mohammad, is absolute dictatorship of clergies forever.

People have no political rights and freedoms in Qoran

Article 21.of universal declaration of human rights

(1) Everyone has the right to take part in the government of his country, directly or through freely chosen representatives.

(2) Everyone has the right of equal access to public service in his country.

(3) The will of the people shall be the basis of the authority of government; this shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures.

Now let's see what the opinions of Qoran are:

1- Moslems have no right to select the type of government or to elect governor

In Qoran and Sonnat there is nothing about the rights of people to select the type of government or to elect their governor or to depose their governor. The only thing in Qoran and Sonnat is that people have to be obedient to their governor. As mentioned earlier, after the death of Mohammad, both Sunni and Shiite adopted Mohammad's method by selecting a clergy as the governor for life. This is the same religious dictatorship of Mohammad. In this age examples of this type of government were seen in Iran (Shiite religious dictatorship) and in Taliban government in Afghanistan (Sunni religious dictatorship).

2- No freedom of thought

As explained earlier in this chapter, Moslems should be absolutely obedient to Mohammad and his successors without even internal unwillingness. To be such, a person should not think about orders of the governor, since if one thinks he may realize that order is not right or not suitable. It is exactly what is going on today among followers of Taliban, Al-Qaeda and the supreme leader in Iran.

Furthermore, Moslems should never think about appropriateness or correctness of Islamic laws in politics, economics etc. Because if they do, they may realize that at least

some of these laws are not reasonable or applicable. This converts a Moslem to an apostate that should be killed.

3- No free-expression

Freedom of expression is essential for democracy and for progress. There is no such right in Quran and Sunnat. In addition as explained under the previous title, even free thinking about an Islamic governor and about Islamic rules is forbidden, thus surely expressing these thoughts is much worse. Since people should be internally and externally obedient to Islamic governor, there is no space for criticism. Therefore in an Islamic government people only could right or talk in favor of the government. This is exactly what was going on in Mohammad's government, in Caliphs' government and is going on in Islamic government of Iran and Taliban. Forbiddance of free-thought and free-expression makes a government very much prone to corruption, as well as impeding human progress.

One may say there are two important duties in Islam "enjoining other Moslems to do good acts" and "enjoining other Moslems from doing bad acts".

(آل عمران ١١٠) كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ -

Translation: You (Moslems) are the best of peoples ever raised up for mankind; you enjoin good (i.e. Islamic Monotheism and all that

Islam has ordained) and forbid bad (polytheism, disbelief and all that Islam has forbidden) (3/110).

Some Moslem intellectual said that this is freedom of expression and even freedom of criticism of anyone including the governor. But it is too superficial deduction. First: these rules only include Islamic compulsory and prohibited acts. If a Moslem did not do one of his Islamic obligatory duties or committed an Islamic sinful act, other Moslems have to order him to do the Islamic rule. But these rules do not include non-Islamic matters like political, social, educational, agricultural matters with no Islamic rules. For example there is nothing in Islam about most details of educational or economical systems. Therefore “enjoining to good and preventing bad” does not include most aspects of social life. There is nothing in Qoran and Sonnat approving the right of people to criticize Islamic governor in subjects other than Islamic duties or sins. Second: since Islamic ruler is an Islamic scholar (clergy) and it is assumed that he knows the Islam better than almost all people, therefore little opportunity remains for ordinary people to do “ordering to good and preventing bad”. As an example, now (2013) in Iran, Khamenei is the religious governor; apparently he has not done any explicit Islamic sin, while he pushed the country towards decline in all aspects; he supports most terrorist groups of the world; he always produces hatred against non-Moslems; he imprisoned and tortured and killed thousands of people, but since none of these acts has been against Islamic rules, people have no

right to criticize him. Third: on the contrary of the claim of Moslem intellectuals, “ordering to good and preventing bad” is not pro-freedom but extremely limits freedom of action of people. This Islamic duty guarantees that nobody could evade his Islamic duties and every aspect of life remains inside the framework of Islam. As example, in Islam, social prayer is obligatory (or near-obligatory) therefore no body can evade this duty without an acceptable reason. If your neighbor does not take part in social prayer, you should warn him verbally, if it had no effect you should force him even by beating him. It is exactly what Taliban government was doing, forcing people of streets to social prayer by lash. Another example is Hijab (full coverage of Moslem women in public), if a woman does not cover herself fully, she should be admonished by other Moslems and if she did not obey, people or government should punish her by lash. It is exactly what Taliban government was doing and Iranian government is doing. Therefore full implementation of “ordering to good and preventing bad” pushes the society towards a barbarian life and with extremely limited freedom.

4- No legislation

One of the main rights of people is the right of legislation directly (in small groups) or indirectly by their representative in parliament to organize their society. As explained in chapter “Barriers to justice, freedom and progress in Qoran”, Qoran claims

that it includes everything, as a reminder, one verse and one Hadith are presented here:

- وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ (نحل ٨٩) -

Translation: And We have sent down to you the Book (the Qor'an) as an explanation of everything (16/89).

- عن النبي: من ابتغى العلم من غيره اضله الله (تفسير عياشي ٦/١) -

Translation: one who search for knowledge in other than Qoran, God will misleads him.¹

Therefore it is a Qoranic principle that, everything needed for human life including all the necessary rules is included in Qoran; thus legislation by human is explicitly against Islam. Almost all great Islamic scholars of the past believed in this principle. This was exactly the opinion of Taliban and Khomeini. For example, Khomeini said “human has no right of legislation and whatever he legislates is just a worthless writing”.² When Khomeini came to power he realized the stupidity of this Qoranic principle and reluctantly had to adopt legislation inside the framework of Islam.

5- No political party

Political parties are necessary for a democratic society, as they are the place of political education and nurture of politicians,

¹ - Ai'iashi commentary 1/6

² - Kashf-ol-Asrar p-289

and they work as a watchdog of the government. Since Moslems have to be absolutely obedient to the Islamic governor, there is no space for parties. The two main duties of parties, criticizing government and try to gain political power, are redundant in an Islamic government.

6- Death penalty for those who try to overthrow the Islamic government

Anyone who tries to replace an Islamic government with a secular one, should be killed. Such person is called Mohareb (fighter against Islamic government) or Baghi (aggressor against Islamic government). This is the worst crime to try to capture power from Islam, as Islam has come to overcome all religions and all powers. One Islamic government for the whole world is the final goal of Islam.¹ Mohammad and his Caliphs never tolerate anyone who was against the Islamic government. This is one of the reasons of Islamic scholars to convict such a person to death penalty.

Overall there is nothing as democracy in Islam, and the Islamic government is a harsh religious dictatorship.

¹ - This is fully explained in the next chapter.

Negative political pragmatism

Negative political pragmatism means, for protection of Islamic government it is allowable to override (violate) other Islamic rules, moral principles and customary laws. In other words it is a type of “the aim justifies the means”. It is one of the most catastrophic principles in Islamic politics letting commitment of any type of lie, deceive, immorality and illegality for protecting Islamic government.

Negative political pragmatism is approved by Qoran and Sonnat. In Qoran, it was mentioned in chapter “Attributing immoral acts to prophets” that, when Josef’s brothers came to Egypt for the first time to buy wheat, Josef recognized them but they did not recognize Josef. Josef wanted to keep his brother Benjamin besides himself. He accused his brother of robbery (verse 12/70). By this act prophet Josef conducted many sinful acts: false accusation, lying, deception, bringing dishonor upon his brothers, causing great problems and sorrow for his brothers and producing great sadness and sorrow for his old father (Jacob). All these are explicit immoral acts. Then Qoran states:

كَذَلِكَ كَدْنَا لْيُوسُفَ (يوسف ٧٦). -

Translation: Thus we (God) made trick for Joseph (12/76).

Meaning that this deceive was made by God and taught to Josef. In other words, it is strongly approved by God.

In Sonnat, whoever reads history of Mohammad carefully, will realize that Mohammad was more a pragmatic politician than a

religious leader. To keep his power he used to violate Islamic and moral rules. Here a few examples are presented:¹

- It happened many times that he attacked a tribe and forced them to accept Islam, then left the previous head of the tribe in his place, while based on the Islamic rules the previous head had no right to rule.

- Mohammad killed almost anyone who insulted him. He even killed a young woman who had two small children; one of them was feeding from the breast of his/her mom when the mom was killed by the agent of Mohammad.²

- After conquering Mecca, in a war with Havazen, Mohammad plundered huge amount of assets from Havazen tribe, then Mohammad gave a lot of these assets, including 100 camels, to Aboo-Sofian. Aboo-Sofian was the master of Mecca and he had masterminded many fighting against Islam. He had converted to Islam unwillingly during conquering Mecca. Mohammad gave stolen assets to the worst enemy of Islam to keep him in his side. By controlling Aboo-Sofian he could control whole Mecca.³ Both stealing and donating were morally wrong, but Mohammad did both for sake of power. Donating was even wrong based on Islamic rules, since 4/5 of the plundered assets should be owned by fighters.

¹ - for details see “criticism of Mohammad” by this author

² - Sirrat Ibn Hesham 6/50

³ - Sirrat Ibn-Hehsam, Honein war

This type of pragmatism is the most catastrophic principle in Islamic politics. It means that, no Moslem politician could be trusted in anything even in practicing Islamic rules. When Islamic rules could be trampled for sake of power, the international or constitutional or moral rules are easy targets. For example, Islamic parties could come to power by democratic election, then they could trample democratic values and could keep power by religious dictatorship. I am sure this idea is in the back of the minds of all pro-Islamic parties in the Islamic world. This is exactly what happened in Iran's revolution in 1979. Before revolution, Khomeini deceived people by showing off himself as a pro-human rights and pro-democracy, but when he came to power, he established an extremely harsh religious dictatorship. One can never hear or see so much lies, deceive, tricks, breaking of the laws, anywhere else other than government-controlled Iranian media, and the worst liars and deceivers are the government-related clergies.

Another example is killing so many Moslems in terrorist attacks by Taliban and Al-Qaeda, while killing a Moslem is a very serious crime in Islam. They do this for sake of Islamic power, for establishing Islamic governments throughout the world and death of even thousands of Moslems for this great Islamic aim is trivial.

Overall, in a true Islamic government every Islamic rule, constitutional rule and moral principle is violable for sake of protection of the Islamic government.

Returning to the main question of this book; is it really God who approves a harsh religious dictatorship, deprives people of their rights and makes people semi-slave to Islamic governor (clergy), or these rules are the customs of Arabia of 1400 years ago brought in Qoran by Mohammad?

Chapter 15

Jihad: killing, enslaving, raping, and plundering non-Moslems

قال رسول الله أمرت أن أقاتل الناس حتى يقولوا لا إله إلا الله فمن قالها فقد عصم مني -
ماله ونفسه. (صحيح بخارى ج ٢ حديث ١٣٣٥ و صحيح مسلم ٥٣/١)

Translation: Mohammad said “I was ordered (by God) to fight people until they say: “there is no God except Allah”. Whoever says that would save his life and properties from me”¹

¹ - Al-Bokhari 2/1335; Al-Moslem 1/53.

Jihad is an offensive war against Non-Moslems or defensive war against any aggressor. In this chapter, war against non-Moslems is described.

History of treatment of non-Moslems by Mohammad

Mohammad's treatment of non-Moslems could be clearly divided into two periods: Mecca period and Madinah period.

Toleration and gentleness in Mecca

During the first 10 years of inviting people to Islam in Mecca, Mohammad had no power, had small number of followers and many enemies, thus Mohammad was reasonably tolerant and gentle toward infidels. He was inviting people with soft language and just threatening them from the hell. For example:

(كافرون ١-٦) قُلْ يَا أَيُّهَا الْكَافِرُونَ (١) لَا أَعْبُدُ مَا تَعْبُدُونَ (٢) وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ -
(٣) وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ (٤) وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ (٥) لَكُمْ دِينُكُمْ وَلِيَ دِينِ (٦)

Translation: Say (O Mohammad): "O Al-Kafirun (disbelievers in Allah, in His Oneness, in His Angels, in His Books, in His Messengers, and in the Day of Resurrection) (1) I do not worship what you worship (2) and you do not worship what I worship (3) And I am not worshiper of what you are worshipping (4) and you

are not worshiper of what I worship (5) To you be your religion, and to me my religion (6) (109/1-6).

You see, there is no force or pressure against infidels.

Also it was stated in more than 10 verses that, the duty of Mohammad is just delivering the God's message to people. Like:

ما على الرسول الا البلاغ (مائده ٩٩) -

Translation: The Messenger's duty is only conveying (the Message of God) (5/99).

Also in another verse clearly states that there is no obligation in religion:

لا إكراه فى الدين (بقره ٢٥٦) -

Translation: there is no obligation in religion (2/256).

In some verses Quran ordered Moslems to forgive and overlook non-Moslems:

وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُم مِّنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا مِّنْ عِنْدِ أَنفُسِهِمْ مِّنْ بَعْدِ -
مَا تَبَيَّنَ لَهُمُ الْحَقُّ فَاعْفُوا وَاصْفَحُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (بقره
١٠٩).

Translation: Many of the people of the Scripture (Jews and Christians) wish that if they could turn you away as disbelievers after you have believed, out of envy from their ownelves, even, after the truth (that Mohammad is Allah's Messenger) has become manifest unto them. But forgive and overlook, till Allah brings His Command. Verily, Allah is Able to do all things (2/109).

Some Moslem intellectuals and some unaware or deceiver clergies claimed that such verses show that there is belief freedom

in Islam. But they ignore that all these verses were abrogated by the fighting verses in Madinah, especially by some verses in Soorah Toubeh.¹ Actually in the above verse (2/109) states that “But forgive and overlook, till Allah brings His Command” meaning that forgiveness and gentleness are just for the time being (a limited period), and God will send his last command, which is the command of killing non-Moslems.

Harshness and killing in Madinah

As Mohammad gained power in Madinah, his attitude towards non-Moslems changed completely and chose harshness and fighting method. He revealed many verses (especially in Soorah Toubeh) abrogating all the verses of tolerance, forgiveness, and belief freedom. Mohammad ordered Moslems to force non-Moslems to convert to Islam by sword.

The gradual process of escalating hatred, harshness and eventually mass killing of non-Moslems are summarized here.

Islam must overcome all other religions

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ (الصف ٩) -

Translation: He it is Who has sent His Messenger (Mohammad) with guidance and the religion of truth to make it victorious over all

¹ - The subject of abrogation was fully discussed in a previous chapter.

(other) religions even though the Mushrikun (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allah and in His Messenger Mohammed) hate (it) (61/9).

This verse is repeated in 9/33 as well.

These verses explicitly state that the aim of Mohammad was to overcome all religions and consequently the world.

Moslems must be enemy to non-Moslems

At the next step, friendship between Moslems and non-Moslems was prohibited and it was replaced by eternal hatred and enmity:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَى أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ -
مَنْكُمْ فَإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ (المائدة ٥١)

Translation: O you who believe! Take not the Jews and the Christians as Auliya' (friends, protectors, helpers, etc.), they are but Auliya' to one another. And if any amongst you takes them as Auliya', then surely he is one of them. Verily, Allah guides not those people who are the Zalimun (polytheists and wrong-doers and unjust) (5/51).

Some other verses bring this hatred and enmity inside families; Moslems were ordered to be enemy to their relative, even their parents, brothers and sisters:

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ -
أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ (المجادله ٢٢)

Translation: You (O Mohammad) will not find any people who believe in Allah and the Last Day (Moslem), making friendship with those who oppose Allah and His Messenger (Mohammad), even though they were their fathers, or their sons, or their brothers, or their kindred (people) (58/22).

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا آبَاءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَاءَ إِنِ اسْتَحَبُّوا الْكُفْرَ عَلَى الْإِيمَانِ وَمَنْ يَتَوَلَّهُمْ فَاُولَئِكَ هُمُ الظَّالِمُونَ (التوبة ٢٣)

Translation: O you who believe! Take not for Auliya' (friends, supporters, helpers) your fathers and your brothers if they prefer disbelief to Belief. And whoever of you does so, then he is one of the Zalimun (wrong-doers, etc.) (9/23).

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَاءُ مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمْ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحَدُّهُ (الممتحنة ٤)

Translation: Indeed there has been an excellent example for you in Ibrahim (Abraham) and those with him, when they said to their people: "Verily, we are free from you and whatever you worship besides Allah, we have rejected you, and there has started between us and you, hostility and hatred for ever, until you believe in Allah Alone (60/4).

Therefore there must be eternal hatred and enmity between Moslems and non-Moslems, even the nearest relatives.

Moslems should be harsh with non-Moslems

Qoran not only produces hatred against non-Moslems but

also orders Moslems to be harsh with non-Moslems; by this, Quran lets Moslems to badger and harass non-Moslems in any way they could:

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ (الفتح ٢٩) . -

Translation: Mohammad is the Messenger of Allah, and those who are with him are harsh against disbelievers (48/29).

Fight with non-Moslems or they convert to Islam

قُلْ لِلْمُخَلَّفِينَ مِنَ الْأَعْرَابِ سُدُّعُونَ إِلَى قَوْمٍ أُولِي بَأْسٍ شَدِيدٍ تُقَاتِلُونَهُمْ أَوْ يُسَلِّمُونَ فَإِنْ -
طِيعُوا يُؤْتِكُمُ اللَّهُ أَجْرًا حَسَنًا وَإِنْ تَوَلَّوْا كَمَا تَوَلَّيْتُمْ مِّن قَبْلُ يُعَذِّبْكُمْ عَذَابًا أَلِيمًا (الفتح ١٦)

Translation: Say (O Mohammad) to the Bedouins who lagged behind: "You shall be called to fight against people given to great warfare, then you shall fight them, or they convert to Islam. Then if you obey, Allah will give you a fair reward, but if you turn away as you did turn away before, He will punish you with a painful torment"(48/16).

Decapitate non-Moslems and produce huge bloodshed

فَإِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ حَتَّىٰ إِذَا أَثْنَتُمُوهُمْ فَسُدُّوا الرِّقَابَ (محمد ٤) -

Translation: So, when you meet (in fight Jihad in Allah's Cause), those who disbelieve smite at their necks till you produced a great bloodshed, then bind a bond firmly (on them, i.e. take the rest as captives) (47/4).

Mohammad must not get captives until he had made a great bloodshed in the land.

مَا كَانَ لِنَبِيٍّ أَنْ يَكُونَ لَهُ أَسْرَى حَتَّى يُخَنَّ فِي الْأَرْضِ تُرِيدُونَ عَرَصَ الدُّنْيَا وَاللَّهُ يُرِيدُ -
الْآخِرَةَ وَاللَّهُ عَزِيزٌ حَكِيمٌ (الأنفال ٦٧)

Translation: It is not for a Prophet that he should have prisoners of war until he had made a great bloodshed (slaughter) in the land. You desire the good of this world (i.e. the money of ransom for freeing the captives), but Allah desires (for you) the Hereafter. And Allah is All-Mighty, All-Wise (8/67).

In early military aggressions of Moslems against non-Moslems, fighters were trying to get captive to earn ransom by freeing them; Qoran prohibited this act so that they should first make a huge slaughter, then captivate the rest.

Do not make peace with non-Moslems

فَلَا تَهِنُوا وَتَدْعُوا إِلَى السَّلَامِ وَأَنْتُمْ الْأَعْلَوْنَ وَاللَّهُ مَعَكُمْ وَلَنْ يَتَرَكَكُمْ أَعْمَالَكُمْ (محمد ٣٥) -

Translation: So be not weak and do not ask for peace (from non-Moslems), and you have the upper hand. Allah is with you, and will never decrease the reward of your good deeds (47/35).

Moslems must plunder assets, children and women of non-Moslems

قال النبي: جعل رزقي تحت ظل رمحي (صحيح بخاري ج ٦ ص ١٠٦٧) -

Translation: Mohammad said: my livelihood was put under shadow of my lance.¹

As you see Mohammad was proud of obtaining his livelihood by plundering trade caravans and stealing properties of non-Moslems by force.

فَكُلُوا مِمَّا غَنِمْتُمْ حَلَالًا طَيِّبًا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (الانفال ٦٩)-

Translation: So enjoy what you have gotten of booty in war, it is lawful and good, and be afraid of Allah. Certainly, Allah is Oft-Forgiving, Most Merciful (8/69).

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَابَهُمْ فَتْحًا قَرِيبًا (فتح ١٨) وَمَغَانِمَ كَثِيرَةً يَأْخُذُونَهَا وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا (الفتح ١٩) وَعَدَّكُمْ اللَّهُ مَغَانِمَ كَثِيرَةً تَأْخُذُونَهَا فَعَجَّلَ لَكُمْ هَذِهِ وَكَفَّ أَيْدِيَ النَّاسِ عَنْكُمْ وَلِتَكُونَ آيَةً لِلْمُؤْمِنِينَ وَيَهْدِيَكُمْ صِرَاطًا مُسْتَقِيمًا (الفتح ٢٠).

Translation: Indeed, Allah was pleased with the believers when they gave their Bai'a (pledge) to you (O Mohammad) under the tree, He knew what was in their hearts, and He sent down calmness upon them, and He rewarded them with a near victory (18) And abundant plunder that they will capture. And Allah is Ever All-Mighty, All-Wise (19) Allah has promised you abundant plunder that you will capture, and He has hastened for you this, and He has restrained the hands of people from you, that it may be a sign for the believers, and that He guides you to a the Straight Path (20), (48/18-20).

¹ - Bokhari vol. 6 p-1067

As you see, Qoran encourages Moslems to war by promising them great plunders. As mentioned earlier in this book, the only acceptable plunder in a defensive war (offensive war is impermissible at all) is weapon. Almost all Islamic wars during Mohammad's life were directly (like Badr) or indirectly offensive (as a response to a previous offensive war, like Ohod), thus Moslems had no right to capture anything from non-Moslems and they should have compensated the damages inflicted to non-Moslems. But Moslems used to plunder everything, as in Islam, plunder includes all assets (including lands), women, girls and small boys. Women, girls and small boys were enslaved and sold if needed. Women and adult girls were sexual slaves and Moslems were allowed and even encouraged to rape them from the time of capture to the end of their lives. As mentioned in chapter "human in Qoran", Qoran even lets Moslems rape married women captured from non-Moslems. Tabari commentary (vol. 5) and other sources, like Sahih-Moslem, Sonnan-Nesai, and Sonna-AbooDavood etc., stated that:

عن أبي سعيد الخدري قال أصبنا نساء من سبي أوطاس لهن أزواج فكرهنا أن نفع عليهن ولهن أزواج فسالنا النبي فنزلت والمحصات من النساء إلا ما ملكت أيماكم فاستحللنا فروجهن

Translation: Aboo-Said said "in war with Outas we captured some married women and we were unwilling (shameful) to rape them while they have husbands. Then we ask prophet, he revealed

“والمحصنات من النساء إلا ما ملكت أيمانكم” and made their cunts (vaginas) lawful for us.

Consider that even the Bedouin Arabs of that time felt moral unwillingness to do this extremely shameful act, but Mohammad destroyed this moral affection and let them do that. This is the verse:

وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ كِتَابَ اللَّهِ عَلَيْكُمْ (النساء ٢٤) -

Translation: Also (forbidden are) women already married, except those (captives and slaves) whom your possess (4/24).

As you now the main source of slave women in Islam is war against non-Moslems. Therefore as soon as a Moslem captured a non-Moslem woman, he is permitted to rape her even if she is married or pregnant.

Surely, plundering assets and women of non-Moslems was a main motive for Moslems in Islamization wars and Mohammad used this motive cleverly. Quran encourages Moslem to war against non-Moslems by promising them to gain plundered assets and women (Ghanimat). An example from Sonnat is Tabook war against Romans. Mohammad encouraged Moslem to take part in that war by:

اغزوا تبوك تغنموا بنات الأصفر ونساء الروم -

Translation: Mohammad said: Go to Tabook war to gain yellowish girl and women of Rome.¹

Then a Moslem told Mohammad:

¹ - Tabari commentary 10/148, Adorr-ol-Mansoor 4/213, Kashaf 2/265

فقال الجد ائذن لنا ولا تفتننا بالنساء -

Translation: permit us (not to take part in the war) and do not tempt us with women.

You see, Mohammad explicitly urged Moslems to go to the war to gain beautiful girls and women for raping them forever. This story was the revealing circumstance of the following verse:

وَمِنْهُمْ مَّنْ يَقُولُ ائْذَنْ لِّي وَلَا تَفْتِنِّي اَلَا فِي الْفِتْنَةِ سَقَطُوا وَاِنَّ جَهَنَّمَ لَمُحِيْطَةٌ بِالْكَافِرِيْنَ -
(التوبة ٤٩)

Translation: And among them is he who says:" grant me leave (to be exempted from Jihad) and do not put me in temptation." Surely, they have fallen into temptation. And verily, Hell is surrounding the disbelievers (9/49).

You heard that some dictators let their soldiers rape women of a village or a city for one night, or one week or so. How brutal, inhumane and shameful was this behavior? Now look! Qoran lets Moslems enslave and rape all non-Moslem women (including women of Christians and Jews as long as they do not surrender to Islamic government) throughout the world and throughout the history forever!! *This is the most heinous, brutal and shameful rule ever ordained by anyone in human history.*

Do you think this is the order of God or it is Mohammad who hides himself behind the name of God? Could God be so much criminal and scoundrel?

Final solution: death or Islam for pagans, unbelievers and hypocrites

Final ruling of mass killing of pagans, unbelievers and hypocrites has come in the last Sourah (Toubeh) revealed to Mohammad:

فَإِذَا انْسَلَخَ الْأَشْهُرُ الْحُرُمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخُذُوهُمْ وَاحْصُرُوهُمْ -
وَأَقْعُدُوا لَهُمْ كُلَّ مَرْصَدٍ فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ إِنَّ اللَّهَ عَفُورٌ
رَّحِيمٌ (التوبه ٥)

Translation: Then when the Sacred Months (the 1st, 7th, 11th, and 12th months of the Islamic calendar) have passed, then kill the Mushrikun (pagans) wherever you find them, and capture them and besiege them, and sit for them for every ambush. But if they repent and perform (Islamic) prayer, and give Zakat, then leave their way free. Verily, Allah is Oft-Forgiving, Most Merciful (9/5).

Read the underlined part again! This is a universal, unconditional, unlimited command of terrorism. Every pagan should be killed in any possible way if not converted to Islam. If Islamic government of Iran, Taliban, Al-Qaeda, and other Islamic groups are performing the worst terrorist attacks against non-Moslems, do not be surprised, they are just doing their Islamic duties.

In Quran, every one who does not believe in one God (Allah) is Mushrek (pagan). Therefore, atheists are pagans, since they replaced nature with God; Christians are pagans since they believe in three Gods; Jews are pagans as mentioned in verse 9/30; almost all other religions are polytheistic thus they are pagans.

Therefore this command of killing includes almost all non-Moslems, however Quran presented another ruling for Christians and Jews, as will come.

The order of killing of unbelievers and hypocrites is repeated in other verses as well:

يَا أَيُّهَا الَّذِينَ آمَنُوا قَاتِلُوا الَّذِينَ يَلُونَكُمْ مِنَ الْكُفَّارِ وَلِيَجِدُوا فِيكُمْ غِلْظَةً وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ (التوبة ١٢٣) -

Translation: O you who believe! Fight those of the unbelievers neighboring you, and let them find harshness in you, and know that Allah is with those who are pious (9/123).

You see, killing unbelievers and being harsh with them is piety!!

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ (التوبة - ٧٣)

Translation: O Prophet (Mohammad)! Fight against the unbelievers and the hypocrites, and be harsh against them, their abode is Hell, and worst indeed is that destination (9/9 and 73/9).

Overall, Moslems must kill pagans, unbelievers and hypocrites; in addition, Moslems should be harsh and brutal with them. This harshness includes any type of harshness, physical, mental, economical etc. Therefore Moslems could and should torture non-Moslems as Mohammad did in Kheibar war. Mohammad ordered his companions to torture the master of Jews of Kheibar, Kananat Ibn Rabia, asking him to tell the hiding places of gold of Bani-Nazir (another Jewish tribe already

destroyed by Mohammad). They tortured him to death!! More unbelievable is that Kananat Ibn Rabiae had a beautiful wife; Mohammad took her and raped her the same night.¹ I do not think anyone else could do such an extremely inhumane and brutal act!! Instantly raping a mournful woman who had been in war for weeks; many of her relatives were killed before her eyes and her husband was killed by torture. I guess any criminal would let this woman calm down for a few days before raping her; but Mohammad was not human even at such a tiny level and raped the mournful, shocked and married woman the same night, the whole night. Do you think he was a prophet?!!

Also Moslems should hurt non-Moslems economically, at least by stealing their properties, as Mohammad did. Mohammad performed tens of trade caravan raids during his life. Overall, Moslems should hurt (be harsh against) non-Moslems in any possible way.

Note that the above verses are unconditional, meaning that Moslems should kill non-Moslems anytime, anywhere, any number and by any means. It could be in a regular war or in a terrorist attack. They could use any type of weapon, ordinary, chemical, microbial or nuclear. Also the number of killed people has no limitation, thousands to billions. Any pagan, unbeliever or hypocrite that does not convert to Islam should be killed, one or billions. Overall, no pagan, unbeliever or hypocrite should be alive

¹ - Sireh Ibn Ishaq, Kheibar war.

on the surface of the earth.

Furthermore, Moslems should not worry (humanitarian or moral) about this killing, but they should take pleasure of killing, as mentioned in the following verses:

التوبة: قَاتِلُوهُمْ يُعَذِّبُهُمُ اللَّهُ بِأَيْدِيكُمْ وَيُخْزِهِمْ وَيَنْصَرُّكُمْ عَلَيْهِمْ وَيَسْفِ صُدُورَ قَوْمٍ مُؤْمِنِينَ - (١٤) وَيَذْهَبُ غَيْظُ قُلُوبِهِمْ وَيَتُوبُ اللَّهُ عَلَى مَنْ يَشَاءُ وَاللَّهُ عَلِيمٌ حَكِيمٌ (١٥)

Translation: Fight against them so that Allah will punish them by your hands and disgrace them and give you victory over them and heal the heart of believing people (give them pleasure) (14) And remove the anger of their (believers') hearts. Allah accepts the repentance of whom He wills. Allah is All-Knowing, All-Wise (15), (9/14-15).

Final solution for Christians and Jews

قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ (التوبة ٢٩)

Translation: Fight against those who do not believe in Allah, nor in the Last Day, nor forbid that which has been forbidden by Allah and His Messenger and those who do not believe in the religion of truth (i.e. Islam) from people of the Scripture (Jews and Christians), until they pay the Jezyah (a tax) with their hands (with humiliation), while they are despicable (9/29).

Therefore, Moslems should fight Christians and Jews, kill them, enslave their children and their women, rape their women,

plunder their assets and capture their land (as example, war with Bani Qoreizeh is explained later in this chapter), until the rest either convert to Islam or accept to live subordinately and with contempt under the Islamic government and pay some extra tax to Islamic government. In the above verse, consider the phrase “وَهُمْ صَاغِرُونَ” meaning while Christian and Jews are despicable, degraded, abject etc.; so *Christians and Jews should live under the Islamic government not as respectable humans but as despicable, degraded and abject people*. Therefore they have very limited rights, could not have an independent country, could not have a military force, could not have weapons, could not have great economy, culture, education, great anything, could not take part in politics, could not govern over themselves, could not advertise their religion and many other restrictions. Examples of these limitations were written in Pact of Omar (2nd Caliph after Mohammad) when conquered Syria:

“Christians were prohibited from building or repairing churches and monasteries; they should host Moslems in their houses and feed the Moslem guests for three days; should not hide a spy; they should not prevent other Christians to convert to Islam; they should respect Moslems and give them priority in seating and in road.; they should stand up before Moslems (as respect to Moslems) in assemblies; they should not wear any Moslem clothes, they should not ride horses or using saddles (since using horse was a sign of respect); they should not have any weapon including sword; they

should not sell wine; their greatest masters should pay Jeziah (to make them degraded); Christians were also required to wear a Zonnar (a badge as a sign of Christianity to be known in public places); they are prohibited public processions and funerals and display of crosses or religious books; they should not bury their dead close to graveyard of Moslems; the bell of churches should not ring loudly; should not read their scripture loudly....; and if they do not perform any of these conditions, they do not be people of Dhimmah anymore (should be killed)”¹

Similar conditions are also mentioned in Feqh books.² With all these restrictions, despicability and paying extra taxes (Jezieh), they will be called people of Dhimmah, and Islamic government should protect them.

In summary, nowadays, Moslems must slaughter four billions of unbelievers and pagans (like people of China, India, Japan and so on), except those converted to Islam. No unbeliever, pagan or hypocrite (man or woman) should be left alive on the surface of the earth. Also, all the assets and lands of them would be the property of Islamic government. In addition, Moslems should fight and kill two billions of Christians and Jews (all Europe, America, Canada, South America, Australia, Russia..) until they eradicated, or convert to Islam or live despicably under the Islamic

¹ - Alfeqh fel Jihad, p-160

² - like Moghni 10/618

government. There must not be any Christian or Jewish sovereign government in the world. In any case, their lands would be part of territory of Islamic government. Overall, there should be just one Islamic government ruling the world, no pagan, no unbeliever, no hypocrite and a minority of degraded Christian and Jews. *This is exactly what Islamic government of Iran, Taliban and other Islamist groups has in mind.*

Moslems who are friends with non-Moslems or cooperate with them should be killed

As mentioned earlier, Moslems should not be friend (or worse: cooperative) with non-Moslems even if they are their parents:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ
مِّنْكُمْ فَإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ (المائدة ٥١)

Translation: O you who believe! Take not the Jews and the Christians as Auliya' (friends, protectors, helpers, etc.), they are but Auliya' to one another. And if any of you takes them as Auliya', then surely he is one of them. Verily, Allah guides not those people who are the Zalimun (wrong-doers and unjust) (5/51).

Thus any Moslem who takes non-Moslems friend or cooperates with them would be considered one of the non-Moslems, thus should be killed. *This is the exact reason that thousands of Moslems in Pakistan, Afghanistan and Iraq are being killed by Taliban and Alqaedah.*

Apostates must be killed

Any Moslem who says or does something showing that he is not really a Moslem is called Mortad (apostate) and must be killed. For example, if a Moslem leaves Islam or criticize Islam or criticize Qoran or insult Islam, Qoran or Mohammad would be an apostate. The rule that any unbeliever must be killed includes apostate as well, since he is no further. It is also explicitly stated in a Hadith from Mohammad:

قال النبي: من بدل دينه فاقتلوه (صحيح بخاري ٧٥/٤ و مغنى ١٦/٩) -

Translation: Mohammad said: kill anyone who changed his religion.¹

In this way, killing encompasses Moslems as well. For example, some Sunni clergies believe that Shiites are not true Moslems and they must be killed. *This is the very reason that Taliban, Al-Qaeda and some other Sunni groups are killing Shiites in thousands.*

Moslems could break their cease-fire treaty with non-Moslems if they fear of breaking by non-Moslems

Signing cease-fire treaty is not allowable after Mohammad, because verse 4 of Sourah Toubeh (9/4) states that Moslems should

¹ - Bokhari 4/75; Moghni 9/16

keep their previous treaties (signed by Mohammad) with non-Moslems until their durations finish, and then start to kill them. Therefore signing new peace treaties is not allowable. But due to constraint, Moslems may sign short time cease-fire treaties with non-Moslems. For example, Islamic governor may realize that he can not fight in many fronts with non-Moslems, so he can sign cease-fire treaty with some non-Moslem nations while fighting others. Such treaties should be cease-fire treaties not peace-treaties, because as you realized from the previously discussed verses, there is no peace between Moslems and non-Moslems forever. In addition, such treaties should have a limited period, otherwise result in no fighting with non-Moslems which is against Qoran.

It was the routine method of Mohammad to sign short duration peace treaties with stronger groups of non-Moslems. Then he fought with weaker groups and after eradicating them or making them Moslems, he got ready to fight with the stronger groups and he used to use weak excuses to break the treaties and attack them. This is also stated in and supported by Qoran:

وَلِمَا تَخَافَنَّ مِنْ قَوْمٍ خِيَانَةً فَانْبِذْ إِلَيْهِمْ عَلَى سَوَاءٍ إِنَّ اللَّهَ لَا يُحِبُّ الْخَائِنِينَ (الانفال ٥٨) -

Translation: If you (O Mohammad) fear treachery from any people throw back (their covenant) to them (so as to be) on equal terms (that there will be no more covenant between you and them). Certainly Allah likes not the treacherous (8/58).

Therefore with small excuse, even fear of break of a treaty by the other side, Moslems could break the cease-fire treaty one-

sidedly and attack non-Moslems. In other words, *cease-fire treaty with non-Moslems is to make their eradication easier not to protect them*. For example, suppose there is a cease-fire treaty between Iran and US, if an American citizen helps an enemy of Iran or Islam it would be enough for Iran to break the treaty and attack US land or citizens.

An example from Sonnat in support of the mentioned verse is that, Mohammad had a peace treaty with a tribe of Jews (Banu Qaynuqa). In bazaar, a Jewish goldsmith did something that resulted in disclosure of the genital organ of a Moslem woman. She screamed and a Moslem came to help and killed the Jewish goldsmith (note that a human was killed for display of a genital organ!). Then a few Jewish men killed the Moslem killer. Mohammad used this event as an excuse and broke his treaty and attacked Banu Qaynuqa, besieged them until they surrendered unconditionally. Mohammad decided to kill them all (note that he wanted to kill many hundreds of people for display of a genital organ!). Abdullah ibn Ubayy (a famous master of Khazraj tribe of Madinah) said "O Mohammad, deal kindly with my clients" (they were allies of Khazraj), but Mohammad put him off. But he insisted a lot and thrust his hand into the collar of Mohammad's robe; Mohammad was so angry that his face became almost black. He said" confound you, let me go." He answered, "No, by God, I will not let you go until you deal kindly with my clients; seven hundred of them protected us from our enemies; would you cut

them down in one morning.” Mohammad said, “You can have them”. Then Mohammad plundered all their assets and occupied their land, farms, buildings etc. and forced them to leave their land and Madinah forever.¹ Therefore based Qoran and Sonnat, Moslems could use the same tricks until eventually eradicate unbelievers from the surface of the earth.

Approving the war crimes of Mohammad by Qoran

After plundering of trade caravans or mass killings of non-Moslems, Mohammad usually revealed some verses in support of his acts and attributed his brutal acts to God to remove the humanistic concerns of his fellowships. Here just two examples are presented:²

Endorsing the caravan raid

In his second plundering of a trade caravan, Mohammad went out to plunder the Qoreish trade caravan but he encountered the fighters of Qoreish and he had to fight.³

¹ - Ibn Ishaq, Sirat Rasool Allah, section: Raid on banu Qaynuqa

² - For full details look at “Criticism of Mohammad” by this author

³ - Ibn Ishaq, Sirat Rasool Allah, section: Raid of Badr

وَأَذِيعُكُمْ اللَّهُ إِحْدَى الطَّائِفَتَيْنِ أَنَّهَا لَكُمْ وَتَوَدُّونَ أَنَّ غَيْرَ ذَاتِ الشَّوْكَةِ تَكُونُ لَكُمْ وَيُرِيدُ -
 اللَّهُ أَنْ يُحَقِّقَ الْحَقَّ بِكَلِمَاتِهِ وَيَقْطَعَ دَابِرَ الْكَافِرِينَ (الأنفال ٧)

Translation: And when Allah promised you one of the two parties (army or trade caravan) that it shall be yours and you loved that the one not armed (trade caravan) should be yours and Allah desired to manifest the truth of what was true by his words and to cut off the root of the unbelievers (8/7).

You see that plundering as well as killing was promised by God. In other words, God is the master thief ordering his prophet to steal the properties of non-Moslems and god takes his part and give a part to Mohammad (Khoms: as explained in chapter “economics in Quran”) and give the rest (4/5) to the thieves who have done the thievery.

Also look at the phrase “وَيَقْطَعَ دَابِرَ الْكَافِرِينَ” meaning “to cut off the root of the unbelievers”; God wants to eradicate unbelievers!

Endorsing genocide of Bani-Qoreizeh

Genocide of Jewish tribe of Bani-Qoreizeh was the worst crime of Mohammad during his life. Briefly, during trench war, the head of Bani-Qoreizeh broke his peace-treaty with Mohammad and helped the enemies of Mohammad. This war has no success for non-Moslems. After the war, Mohammad attacked Bani-Qoreizeh and besieged them for a long time. Jews were compelled to surrender. Mohammad ordered to slaughter all men (~ 700) and

some women. Moslems dug a great hole in Madinah and decapitated all Jewish men one by one and threw them in the hole. Moslems confiscated everything belonged to Jews including foods, cloths, cattle, camels, homes, land, farms and all other assets. Moslems enslaved all the remained women, girls and small boys. The very same night of killing, Moslems took their share of women to their beds and raped them. After some time, some captives were sent to Yemen and sold, and with their money, Moslems bought new armament for more killing of non-Moslems.¹In this way Mohammad eradicated a whole community of Jews which is comparable to Hitler's final solution. THIS IS THE MODEL PRESENTED BY MOHAMMAD FOR THE HISTORY; TRUE MOSLEMS MUST DO THE SAME.

To realize the depth of brutality, note that ordinary men and women of Bani-Qoreizeh had no role at all in breaking the peace-treaty. It was done by the head of the tribe. Even in today's democratic governments, this is the president who decides to fight or make peace with other nations. What about the primitive tribes of 1400 years ago in which people had no voice at all? Why all innocent men should be slaughtered; why all innocent women should be enslaved; why all innocent women and girls should be raped? It needs unimaginable brutality and inhumanity to rape mournful weeping women and small girls who were in the midst of

¹ - Inb Ishq Sirat Rasoul Allah, section raid on Banu-Qoreizeh; this is narrated by all other reliable sources like Tabari Histori and Maghazi Vaqedi

a war for weeks, and all their fathers and brothers and relatives were killed before their very eyes. For what sin?! Why so many ordinary people should be killed for the sin of one person (their master)? Also what was the sin of children, some killed (13-15 year old boys), some enslaved (girls less than 9 and boys less than 13) and some enslaved and raped (girls older than 9)? THIS IS THE JUSTICE OF ISLAM!!

It is exactly similar to the following example; suppose Iranian government attacks Americans, is it right that American troops kill all Iranian men? Is it right that Americans eradicate the whole Iranian nation for the sin of their leader?

After all these crimes, Mohammad revealed the following verses and attributed all these brutalities to God.

الاحزاب ٢٦-٢٧: وَأَنْزَلَ الَّذِينَ ظَاهَرُوهُمْ مِنْ أَهْلِ الْكِتَابِ مِنْ صَيَاصِيهِمْ وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ فَرِيقًا تَقْتُلُونَ وَنَأْسِرُونَ فَرِيقًا (٢٦) وَأَوْرَثَكُمْ أَرْضَهُمْ وَدِيَارَهُمْ وَأَمْوَالَهُمْ وَأَرْضًا لَمْ تَطُؤُوهَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا (٢٧)

Translation: And those people of the Scripture who backed them (the disbelievers) Allah brought them down from their forts and cast terror into their hearts, (so that) a group (of them) you killed, and a group (of them) you made slaves (26). And He (God) caused you to inherit their lands, and their houses, and their assets, and a land which you had not trodden (before). And Allah is Able to do all things (27) (33/26-27).

Endorsing deportation of Bani-Nadir

Bani-Nadir was a Jewish tribe living near Madinah. A Moslem killed two non-Moslems from Bani-Amer tribe in sleep and stole their properties. Since Mohammad had peace-treaty with Bani-Amer, he should pay blood money to them. Mohammad went to Bani-Nadir asking them to help in paying the blood money for the two killed men. Bani-Nadir said that of course they will contribute in paying the blood money. Meanwhile a few Jewish men decided to throw a rock from the top of the house on Mohammad. Mohammad realized and they could not do that. By this excuse, Mohammad started a war against them and besieged the whole tribe. The Jews took refuge in their forts and Mohammad ordered Moslems to cut down and burn their palm-trees to make them surrender. As besiege lengthened, Bani-Nadir had to surrender. So the Jewish tribe compromised with Mohammad that they leave their land and Mohammad should not shed their blood, but permit them to carry away as much of their property as their camels could bear. Then they left, with their wives, children, and some household goods. They left their land, farms, cattle, fortresses and other assets to Mohammad, and all these became the personal properties of Mohammad which he could dispose of as he wished.¹

¹ - Inb Ishq Sirat Rasoul Allah, section raid on Banu-Nadir; it is narrated by all other reliable sources like Ibn Hisham, Tabari Histori and Maghazi Vaqedi

Note that, firstly, why Moslems should have the right to kill non-Moslems as they wish? Secondly: why Moslems should have the right to steal the properties of non-Moslems? Thirdly: why the killer was not punished by Mohammad? Fourthly: what a bullying was that? A Moslem killed two men, but Jews should pay the blood money!! This bullying was the main cause of this war. Of course when Jews saw this oppression, a few of them got excited and tried to get rid of this oppressor. Fifthly: is it right to destroy farms and cut down trees? Even the worst dictators of history have not done that. Sixthly: a few Jews took part in this conspiracy; why the whole tribe should be punished? Why Mohammad punished all men, all women and all children for sin of a few? THIS IS ISLAMIC JUSTICE! Seventhly: what a brutal and inhumane punishment was that?; plundering almost all their properties and their fatherland, displacing and wandering off so many women and children in desert with no food, no farm, no home, no cattle, nothing to support their lives. This behavior was even worse than what the worst evil men of the history have done. They usually did not plunder all assets of the defeated people. They usually leave cities and people in place after conquering them. The truth is that Mohammad wanted to eradicate all non-Moslems from the surface of the earth, so either slaughter them all or deport them with no support and no place to live in. Mohammad really wanted that many of Jews, especially children, to be dead while wandering in the desert.

After so many crimes, Mohammad revealed the following verses and attributed all the crimes to God, and interestingly allocated all the stolen assets, farms and lands to himself and his relatives and some was given to poor as he wished! Mohammad was not just, even in distributing stolen assets among the thieves!

الحشر: هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ مِنْ دِيَارِهِمْ لِأَوَّلِ الْحَشْرِ مَا ظَنَنْتُمْ أَنْ يَخْرِجُوا وَظَنُّوا أَنَّهُمْ مَانِعَتُهُمْ حُصُونُهُمْ مِنَ اللَّهِ فَأَتَاهُمُ اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ يُخْرِبُونَ بُيُوتَهُمْ بِأَيْدِيهِمْ وَأَيْدِي الْمُؤْمِنِينَ فَاعْتَبِرُوا يَا أُولِيَ الْأَبْصَارِ (٢) وَلَوْ لَا أَنْ كَتَبَ اللَّهُ عَلَيْهِمُ الْجَلَاءَ لَعَذَّبَهُمْ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابُ النَّارِ (٣) ذَلِكَ بِأَنَّهُمْ شَاقُّوا اللَّهَ وَرَسُولَهُ وَمَنْ يُشَاقِّ اللَّهَ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ (٤) مَا قَطَعْتُمْ مِّنْ لِّينَةٍ أَوْ تَرَكْتُمُوهَا قَائِمَةً عَلَىٰ أُصُولِهَا فَبِإِذْنِ اللَّهِ وَلِيُخْرِجَ الْفَاسِقِينَ (٥) وَمَا أَفَاءَ اللَّهُ عَلَىٰ رَسُولِهِ مِنْهُمْ فَمَا أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ وَلَكِنَّ اللَّهَ يُسَلِّطُ رُسُلَهُ عَلَىٰ مَنْ يَشَاءُ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ (٦) مَا أَفَاءَ اللَّهُ عَلَىٰ رَسُولِهِ مِنْ أَهْلِ الْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ (٧)

Translation: He (God) is Who drove out the disbelievers among the people of the Scripture (i.e. the Jews of the tribe of Bani Nadir) from their homes until the resurrection day. You did not think that they would get out. And they thought that their fortresses would defend them from Allah! But Allah's (torment) reached them from a place whereof they expected it not, and He cast terror into their hearts, so that they destroyed their own homes with their own hands and the hands of the believers. Then take admonition, O you with eyes (2). And had it not been that Allah had decreed exile for them, He would certainly have punished them in this world, and in

the Hereafter theirs shall be the torment of the Fire (3). That is because they opposed Allah and His Messenger. And whosoever opposes Allah, then verily, Allah is Severe in punishment (4). What you (O Moslems) cut down of the palm-trees, or you left them standing on their stems, it was by Leave of Allah, and in order that He might disgrace the Fasiqun (wrong doers) (5). And what Allah gave as booty (Fai') to His Messenger (Mohammad) from them, for which you made no expedition with either cavalry. But Allah gives power to His Messengers over whomsoever He wills. And Allah is Able to do all things (6). What Allah gave as booty (Fai') to His Messenger (Mohammad) from the people of the townships, it is for Allah, His Messenger (Mohammad), the kindred (of Messenger Mohammad), the orphans, the poor, and the wayfarer, in order that it may not become a fortune used by the rich among you. And whatsoever the Messenger gives you, take it, and whatsoever he forbids you, abstain (from it), and fear Allah. Verily, Allah is Severe in punishment (7) (49/2-7).

The practical results of the Islamization wars

It was estimated that from the beginning of Islam until the end of Othman Empire, more than 270 million people were killed

in Islamization wars, including: 120 millions Africans¹, 60 millions Christians², 80 millions Indians³ and 10 millions Budists⁴. Millions of Zoroastrians killed in Iran Empire was not included in this 270 millions. For each person killed at least two persons were enslaved (women and children), therefore at least more than 540 million humans were enslaved and since around 75% of them were women and girls, more than 400 million women were raped. Therefore, *Islam produced the greatest and the most brutal killing machine of all history. Also Islam produced the greatest system of enslaving and slave trade in the world's history.*

Since Islam claims that contains everything needed for human life, during Islamization wars many old civilizations were eradicated and replaced by Islamic civilization. No offensive war destroyed civilizations as much as Islamization wars. During Omar (the second Caliph after Mohammad) era alone, great Roman and Iran civilizations were eradicated and residuals of Babylonian and Egyptian civilizations were wiped out as much as possible. Cultures and arts destroyed; libraries were put into fire; buildings and monuments were destroyed as much as possible; tens of

¹ - Woman's Presbyterian Board of Missions, David Livingstone, 1888, p 62

² - David B. Barrett, Todd M. Johnson, *World Christian Trends AD 30-AD 2200*, William Carey Library, 2001, p. 230, table 4-10

³ - Koenard Elst, *Negationism in India*, Voice of India, New Delhi, 2002, pg. 34

⁴ - David B. Barrett, Todd M. Johnson, *World Christian Trends AD 30-AD 2200*, William Carey Library, 2001, p.230, table 4-1

languages and scripts were wiped out and replaced by Arabic. Arabic culture, Arabic language, Arabic writing, and Arabic civilization became dominant over a huge part of the world. I am sure that if Greece had been conquered by Islamic military, there would not have been any remnant of works and books of the great Greek philosophers today.

Many of today's conflicts like Bosnian, Palestine and Indian conflicts are the remnants of the Islamization wars. For example, Palestine was conquered by Omar; Jews were killed, deported or subordinated to Islamic government. Their temples were destroyed and replaced by Mosques. These acts produced an eternal war between Moslems and Jews that never ends.

This huge killing machine was stopped after collapse of Othman Empire in World War I, but this huge killing dragon was awoken by Khomeini (the leader of Islamic revolution of Iran) and started to swallow humans again. Iran-Iraq war with around 500000 dead and at least 1.5 millions injuries, hundreds of terrorist acts by Islamic government of Iran, extraordinary terrorist acts of Taliban and Alqaedah are primary morsels of this dragon.

Mohammad is the worst criminal man and Qoran is the worst criminal book of the whole history

Order to slaughter, torture, enslaving, raping women and

plundering all properties of non-Moslems forever is the worst criminal order of the history. Note carefully that these crimes have no limitations:

- have no limitations in terms of morality and affection. Moslems must not feel sad or guilty but must take pleasure in killing of non-Moslems.

- have no limitations in terms of weapon. Any weapon can be used: regular, chemical, microbial or nuclear.

- have no limitations in terms of type of killing: regular war or terrorist attack.

- have no limitations in terms of geographical territory. All great criminals of the history had a limited territory, but the whole population of the world should be killed if not converted to Islam, then one Islamic government should govern the whole world. From Islamic point of view, if there are humans in other planets, they must convert to Islam or must be killed.

- have no historical limitations. All great criminals acted in a limited period of history, but these Islamic crimes exists as long as human exists.

- have no limitations in terms of type and severity of harshness.

Any type and any level of harassment and torment are permitted.

- have no limitations in terms of stealing. All properties of non-Moslems belong to Islamic government.

- have no limitations in terms of enslaving. Any number of non-Moslems for any period could be enslaved.

- have no limitations in terms of raping non-Moslem women. For example, during Omar that Islam conquered Iran and Roman empires, some companions of Mohammad had more than a thousand slaves and bondwomen.

- And most importantly, Islamic slaughter has no limitations in terms of the number of killed person. The worst criminals of history usually slaughtered a village a city or a few cities, then were satiated of blood. But in Islamic killing there is no blood satiety. Absolutely no pagan, unbeliever and hypocrites should remain alive, and absolutely any Christian or Jews must be degradedly subordinate to Islamic government. If this aim needs tens of billions of killing, does not matter; the job must be done with any expense.

Overall all criminals and crimes of the history had some sort of limitations, but Islamic killing has no limitation whatsoever. Now you judge, is Mohammad the worst criminal man and Quran the worst criminal book of human's history?

Finally, the main question of this book; is it possible that these orders of extreme slaughter, extreme enslaving, extreme raping and extreme stealing be the words of God? Or it is Mohammad who attributed his extreme brutality to God? You judge for yourself.

Chapter 16

Judicial system of Qoran

Even though the judicial system of Islam depends on both Qoran and Sonnat, details are mostly dependent on Sonnat. Discussing the details of the laws is not suitable for this book, thus the major rules accepted by various Islamic sects are presented here, based on Qoran and reliable Feqh books.

Judgment in Islam includes:

- Judgment about family life like: marriage, divorce, bride price, alimony and custody of children.
- Judgment about economical matters like: ownership, inheritance, and economic transactions such as buying and selling, rent etc.
- Punishment of various sins, personal or social.

Many foundations of Islamic law are unjust

Since Islam has categorized people into different levels (cast system, as explained in chapter “Human in Qoran”), wherever the two sides of a judgment are from different categories, the judgment will be unjust, because the rights of the two sides are not equal. In other words, they are not equal before law or laws are not similar for both sides. Gender, being free or slave and being Moslem or non-Moslem greatly affect Islamic judgment. It means that many basic laws or foundations of judgment are unjust, obviously resulting in unjust verdicts. For example:

- If a child has been married by his/her father or grandfather and when grown up, he or she is not consent.
- If a wife was bitten by her husband.
- If a slave was bitten or imprisoned or abused.
- If an unbeliever was killed by a Moslem.
- If a Christian or Jew living as subordinate of Islamic government (people of Dhimmah) was killed or bitten by a Moslem.

In all these cases, the Islamic verdict is pro-offender and against the victim.

If a Moslem rejected Islam, or criticized Qoran or Sonnat, and if anyone insulted Mohammad, there is no need for an official court, every Moslem can and have to kill him.

Therefore Islamic law is based on unjust foundations, resulting in unjust judgments.

Judgment about family life

In Islam, wife is more like a sexual slave than a real human. The vast majority (if not all) the family rules of Islam are unjust and mostly against women. As the rules and rights are unjust and oppressive, the judgment based on these rules will be unjust and oppressive. Superiority of man over woman in Islam, was fully explained in chapter “Human in Qoran”. The related verses and Hadiths are not repeated here. Some of these rules are briefly summarized here:

- Father or grandfather can marry his immature child to any Moslem with any age. When such a child becomes mature, he/she has to accept such a marriage and his/her complaint is not heard in a court.
- Wife should be obedient to husband and if not, husband has the right to beat her and wife has no right to complain.
- If a woman is beaten arbitrarily by his husband, she has no retaliation right. If beating was very severe and she could confirm it in a court, she may get atonement.
- Women should be absolutely obedient to sexual desires of their husbands, nearly anyhow, anytime, anywhere, but it is not the case for men. Woman practically has little right in this respect, if sexually was neglected for a very long time, judge advises her husband to attend, but nothing more could be done.
- Women should stay at home.
- Women have no right to take part in social activities.

- Women have no right to education.
- Women have no right to work.
- Children are owned by husband not wife.
- Men have right to polygamy but not women.
- For women, inheritance from parents or partner is half of that for men.
- If a woman intentionally kills a man, she will be killed by court, but reverse is not the case. Also blood money of a woman is half of a man.
- The worst is that, women have no right to divorce; in this respect women are exactly similar to bondwomen. They have to tolerate their husband nearly in any condition and can not free themselves from their husband for life.

It is evident that in all these cases women are losers in a court, since they have no right or less right than men.

It is noteworthy that some Qoranic rules are against men and unjust. In a marriage, man should pay a great amount of money or other assets as bride price. This is inhumane and unjust for men and insulting for women. If man and woman are equal, there is no reason that one side pays money to other side to marry his/her. As a result of this, thousands of men are in jails in many Islamic countries, because they could not pay the bride price.

Another rule against men is that husband is responsible for all expenditure of his family. It might be acceptable, if a man never let his wife have a job, but it is very unjust and impractical in the

modern world that woman could have a job. It is extremely unjust when wife has a job but husband is jobless; even in such a condition husband has to pay for expenditure of family and even for his wife. If men and women are really equal, both should be responsible for supporting family life.

You saw that most Qoranic rules for family are unjust and impractical. Obviously these rules could not be set by a just and reasonable God. These were the rules of the primitive society of Arabia of 1400 years ago, which were brought in Islam by Mohammad with little modification.

Judgment about economical matters

As explained in chapter “economy in Qoran”, some kinds of ownerships are unjust and wrong, like ownership of vast amount of land, great mines and other natural resources. Therefore judgment in these matters will be unjust since the basic rules are unjust.

As mentioned in chapter “economy in Qoran”, some aspects of inheritance are also unjust. For example, lands, mines, natural resources and slaves are completely inheritable. This results in continual ownership of natural resources (that belonged to a nation) by some families and deprivation of real owners (all people). There is no need to mention that inheritance of slaves is extremely unreasonable, unjust and brutal. In addition, inheritance for women

is half of that for men, which is unjust. Therefore judgment in these matters will be unjust since the basic rules are unjust.

As mentioned in chapter “economy in Qoran”, the economical transactions in Islam are very primitive forms existed in primitive society of Arabia in 1400 years ago. Many of the modern transactions like most money transactions, banking, insurance and so on are not known by Islam. In addition, many transactions like buying and selling are much more diverse and complicated than what recognized by Islam. Overall these weaknesses make many of the Islamic economical rules impractical and incompetent for judgment in the modern world.

Islamic punishments

Islamic punishments are divided into four categories: Hadd (fixed penalty), Ta’azir (discretionary punishment), Qesas (retaliation) and Dieh (atonement). These are briefly discussed here. For resources you can refer to any Feqh book like Al-Feqh-ol-Moiassar (by Eesa Ashoor) for brief explanation, or Al-Moghni (by Ibn Qodameh) for full discussion.

Hadd (fixed punishments)

Hadd is a punishment with definite quantity and quality; i.e. for a special sin there is a special punishment. These are briefly presented here.

Punishment of adultery

Adultery is confirmed by witnesses of four men who have seen the process clearly, or by four times confession of the adulterous. Punishment for adultery of unmarried person, male or female, is 100 lashes plus one year exile, based on:

الرَّائِيَّةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِئَةَ جَلْدَةٍ وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَلَيَشْهَدَ عَذَابُهُمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ (النور ٢)

Translation: The (unmarried) woman and the (unmarried) man guilty of adultery, flog each of them with a hundred stripes. Let not pity withhold you in their case, in a punishment prescribed by Allah, if you believe in Allah and the Last Day. And let a party of the believers witness their punishment (24/2).

البكر بالبكر جلد مائة جلدة و نفي سنة (رواه مسلم كتاب الحدود) -

Translation: When an unmarried male commits adultery with an unmarried female (they should receive) one hundred lashes and banishment for one year.¹

Punishment for adultery of married persons is stoning to death, based on:

إذا زنى الشيخ والشيخة فارجموها البتة نكالا من الله والله عزيز حكيم (الافتقان فى علوم القرآن ٦٦/٢)

Translation: If a married man and a married woman commit adultery, stone them certainly, a punishment from God, God is powerful and wise.

¹ - Muslem, book of Hodood

The above verse was part of Qoran, but its writing was not included in the current Qoran, while its rule is part of Islamic law.¹

قال النبي: خُذُوا عَنِّي خُذُوا عَنِّي قَدْ جَعَلَ اللَّهُ لَهُنَّ سَبِيلًا الْبَكْرُ بِالْبَكْرِ جَلْدُ مِائَةٍ وَتَفْئُ سَنَةٍ -
وَالنَّيْبُ بِالنَّيْبِ جَلْدُ مِائَةٍ وَالرَّجْمُ (صحيح مسلم كتاب حدود)

Translation: Mohammad said: Receive (teaching) from me, receive (teaching) from me. Allah has ordained a way for those (women). When an unmarried male commits adultery with an unmarried female (they should receive) one hundred lashes and banishment for one year. And in case of married male committing adultery with a married female, they shall receive one hundred lashes and be stoned to death.²

For stoning to death (رجم Rajm), the hands of the adulterous are tied behind his/her backs and body is buried in a hole, with only some upper part of the body above the ground. Then a great number of Moslems stone the victim until he/she dies. The stones which are to be thrown at the adulterous "should not be so large that the offender dies after a few strikes, nor so small as to fail to cause serious injury.

Firstly, two adult and wise persons who voluntarily have sexual intercourse have not done any crime to be punished as it is

¹ - Alitqan, by Soyooti, 2/66

² - Muslem, book of Hodood; also narrated by other reliable sources like Sonan Aboo-Davood, Jam'a-Termadhi and Boloogh al-Maram

the opinion of most civilized nations and United Nations. Rape (sexual intercourse by using force) recognized as a crime by almost all wise people. Secondly, even for rape, stoning is extremely unjust, inhumane and brutal, since there is no proportionality between crime and punishment. We all know that lust for sex is the strongest desire and hardest to control. Why a person should lose his/her life for a short pleasure under such a forceful mental pressure. Thirdly, stoning is the most brutal method of killing which is not proportional to any crime.

Punishment for homosexuality

Punishment of sodomy is death for both sides based on:

قال النبي: من وجدتموه يعمل عمل قوم لوط فاقتلوا الفاعل و المفعول به (سنن ابن ماجه، سنن ابو داوود و جامع ترمذی – كتاب حدود)

Translation: Mohammad said: whoever you find doing as the people of Lot did (homosexuality) kill the one who does it and the one to whom it is done.¹

Punishment for homosexuality of women is lash (in some sources 100 lashes)

قال النبي: اذا اتت المرأة المرأة فهما زانيتان (كفايه الاخبار في حل غايه الاختصار في الفروع باب حدود)

Translation: Mohammad said: if a woman has sex with another

¹ - Sonan Ibn Majeh, Sonan Abo Davood, Jam'a Termadhi book of Hodood.

woman, they are adulterous.¹

Since homosexuality mostly happened in juveniles who have no wife, and are under extreme mental pressure of lust in such an age, such a severe punishment (killing) is very unjust and disproportional to the crime (if it is considered crime). Why two young boys should be killed for such a short pleasure in such a condition?

Qadhf (Slandering)

Qadhf is accusation of someone of adultery or sodomy with not enough evidence, and its punishment is 80 lashes, based on:

وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ -
شَهَادَةً أَبَدًا وَأُولَئِكَ هُمُ الْفَاسِقُونَ (النور ٤)

Translation: And those who accuse chaste women, and do not provide four witnesses, flog them eighty lashes, and reject their testimony forever, they indeed are the Fasiqun (liars, rebellious, disobedient to Allah) (24/4).

Adultery and homosexuality is confirmed by witnesses of four men who have seen the process clearly, or four times confession of the adulterous. This rule is both unreasonable and unjust. At least there are two great defects in confirming adultery or sodomy by witnesses. Suppose a woman or a boy was raped; how

¹ - Kefayat ol Akhyar..., Chapter of Hodood

Islamic law system can help her/him? Nearly no way. If she/he goes to a court to complain, she/he should provide four men witnesses who have seen the process clearly by their eyes, which is impossible. The worse is that the judge can punish the victim with 80 lashes for Qadhf.

The next defect is that, those who knew or saw the rape can not practically witness against the rapist in a court. Since if the witnesses are less than four, or have not seen clearly by their eyes or they are four but witness of one of them is not accepted by judge or even if all four are present in the court but one of them denies giving witness at the last moment, the witnesses will be punished for Qadhf. This rule is very unjust and oppressive for both the victim and witness; because in a reality, none of the victim or witness has done anything wrong; why they should be punished for an undone sin? This unreasonable rule also helps the sexual offenders to escape penalty and continue with their crimes.

Drinking alcohol

Punishment for drinking any amount of alcohol (wine, beer) is 40 or 80 lashes.

Drinking small amount of alcohol produces no health problem as billions of people are drinking today and people have been drinking for many thousand years. Secondly, such a punishment for such unimportant act is too much. Thirdly, use of very dangerous materials like cigarette, heroin and other narcotics

is not forbidden in Islam, which is a great weakness of Islamic law. The reason is that, these materials were not known during Mohammad's era, therefore he did not prohibit them; this shows that these rules are not the rules of God; otherwise God knew that these dangerous materials would be produced in future and would prohibit them.

Theft

If a thief steals something secretly by climbing a wall or by making a hole into a wall or by taking out something from its storage place (like a box), he will be punished by amputation. For the first robbery, the right hand will be cut off from wrist, based on:

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جَزَاءً بِمَا كَسَبَا نَكَالاً مِّنَ اللَّهِ وَاللَّهُ عَزِيزٌ حَكِيمٌ -
(المائدة ٣٨)

Translation: And the man who steals and the woman who steals, cut off their hands as a punishment for what they have earned, an exemplary punishment from Allah; and Allah is mighty, wise (5/38)

- Mohammad cut off the hand of a person who had stolen a cloak.¹

For the second time (after the first amputation) his/her left foot will be cut off, and for the third time his/her left hand will be cut off; for the fourth time his/her right foot will be cut off; for the

¹ - Kefayat ol Akhyar..., Chapter of Hodood

fifth time will be killed as Mohammad did or will be tortured.¹ If a bandit kills someone, he/she will be killed; if just steals something, his/her right hand and left foot will be cut off.²

At least there are two major faults in punishment of the thief. First: amputation is extremely severe and brutal punishment for stealing something like a cloak. Second: as mentioned earlier, if a thief steals something secretly by climbing a wall or by making a hole into a wall or by taking out something from its storage place will be punished, but not other powerful thieves. For example, those who take the wealth of others by force, like bank robbery, or those who steal huge amount of money by scam or embezzlement, or those powerful men who seize the lands and other natural resources of a nation, or the dictators who occupy all the assets of a nation for years or decades, or those capitalists who do not give the full wage of workers, or those who steal the immaterial assets of others like breaking copyright, none of these are punished as thieves. Isn't it terrible? Cutting off hands and feet of weak robbers and leaving the powerful robbers!!

Apostasy

Apostasy means rejection of any of the pillars or principles of Islam, or discarding the faith as a whole. Its punishment is death,

¹ - Kefayat ol Akhyar..., Chapter of Hodood

² -ibid

based on:

قال النبي: من بدل دينه فاقتلوه (صحيح بخارى-كتاب الجهاد) -

Translation: Mohammad said: whoever changed his religion (Islam), kill him.¹

This is violation of one of the important rights of human, i.e. faith freedom. As discussed in chapter “Guidance and misguidance in Qoran”, the main method of spread of Islam is force. Thus Mohammad has used sword to force people to accept Islam and used force (death penalty for apostate) to prevent people from leaving Islam.

Fighter against Islam, corruptor on the earth and aggressor

If someone uses cold weapon or firearm against Moslems or Islamic government, is called Mohareb (fighter against Islam) or Mofsed (corruptor on the earth) and his punishment is mentioned in the following verse:

إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا - أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِّنْ خِلَافٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ذَلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ (المائدة ٣٣)

Translation: The recompense of those who wage war against Allah and His Messenger and do mischief in the land is only that they shall be killed or crucified or their hands and their feet be cut off on

¹ - Sahih Bokhari, book of Jihad; also narrated by many other reliable sources

the opposite sides, or be exiled from the land. That is their disgrace in this world, and a great torment is theirs in the Hereafter (5/33).

Baghi (aggressor) is any group (or anyone) who offends other Moslems:

وَأِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلَحُوا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَىٰ فَقَاتِلُوا -
الَّتِي تَبْغِي حَتَّىٰ تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ فَإِنْ فَاءَتْ فَأَصْلَحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ
يُحِبُّ الْمُقْسِطِينَ (الحجرات ٩)

Translation: And if two groups of Moslems fight each other, then make peace between them, but if one of them offends (be aggressor) against the other, then fight you (all) against the one which is aggressive till it complies with the Command of Allah; then if it complies, then make reconciliation between them justly, and be just. Verily! Allah loves those who are just (49/9).

These verses leave the hands of Moslems open to accuse each other as Mohareb, Mofsed or Baghi. Any Islamic group can claim that is truly Islamic and considers anyone opposed them as Mohareb, Mofsed or Baghi. As Islamic government of Iran calls the armed opponents of government, Mohareb or Mofsed (as it is in the “Law of Islamic Punishment”) and kill them all without considering their claims and their rights. Also Arabic governments kill their opponents as Baghi, and Taliban kills their opponents as Mohareb. The reality is that, the dictatorial Islamic governments do not respect the rights of people and do not let them to show their demands in a peaceful way (like election, media or demonstration). This pushes the oppressed people to arm themselves, and as soon as

they get armed, they will be the target of mass killing based on the above verses. It does not mean that all armed groups are rightful. However, only in a true democratic government, using weapon against government is a crime, because all people have the opportunity to peruse their wills through peaceful ways.

Legalized crimes against lower classes and non-Moslems

This subject was discussed previously, especially in chapters “Jihad: killing, enslaving, raping, and plundering non-Moslems”, and “morality in Qoran”; here these legalized crimes are summarized.

Legalized crimes against lower classes of Moslems

Surely stealing immaterial rights of people is more evil than stealing material assets of others, this is prevalent in Islam. For example:

Enslaving people and slave trade is the worst crime after murder. The crime is a collection of many crimes like, reducing the value of human to the level of a commodity, depriving slaves from almost all of his/her human rights and freedoms, continual raping of women slaves, compelling slaves to forced labor for their masters, ownership of the children of slaves as new slaves,

ownership of the wages of slaves by their masters, which is explicit robbery, torture of slaves and even killing slaves as if a master kills his slave he does not pay anything and if someone else kills a slave he just pays the price of the slave to his master.

Another example is violation of many human rights of woman like, denying her freedoms, imprisoning her in the house, denying her right to work, denying her right to education, denying her right to divorce which degrades her value to the level of a slave, converting woman to a sex slave, legalizing biting of wife by her husband and denying her right to her children.

Children are also deprived from many of their rights. Children are urged to be just obedient to their parents especially their fathers. For example, if a father compels his child to force labor, or if seizes his/her wage, or compels him/her to unsuitable work, or deprives him/her from education, or married his immature child to an old person, none of these are considered crime in Islam.

Even many rights of free man have been stolen like, denying his freedom of belief, denying his freedom of speech, denying his right to elect his desired government and many others that were discussed in the previous chapters.

Legalized crimes against non-Moslems

As was discussed in chapter “Jihad: killing...” non-Moslems who are not Christian or Jew have no right at all; they even have no right to live. Moslems should kill them all and this killing is

considered as the best pious act that a Moslem could do. Plundering absolutely all their assets and lands is a duty of all Moslems. Raping their women is also a good act that must be done.

Also it is the duty of all Moslems to kill people of the book (Christians and Jews), enslave their women and children, rape their girl and women and steal absolutely all their assets until the rest accept to be degraded subordinates of the Islamic government with very limited right and pay some of their incomes regularly to Moslems.

Overall, Islam has legalized some of the worst heinous crimes against lower classes of Moslems and especially against non-Moslems.

Other flaws of Islamic punishments

Other than what said before, there are other defects and faults in Islamic punishments including:

Firstly: Islamic punishments mostly consisted of beating, amputating and killing, all of which are severe and unjust, and not acceptable by modern man. When non-Moslems see amputated hands or legs, blinding, stoning or so from some Islamic countries, these scenes strongly affect, sadden and disgust them. No body can tolerate seeing such brutal punishments.

Let's have a look at the history of these punishments. The Code of Hammurabi is a well-preserved Babylonian law code, dating back to about 1772 BC. It is one of the oldest deciphered writings of significant length in the world. The sixth Babylonian king, Hammurabi, enacted the code, and partial copies exist on a human-sized stone stele and various clay tablets. The Code consists of 282 laws, containing laws for different aspects of society and various crimes and punishments.¹The code is the oldest, most ordered and most complete set of laws. It seems that many of the historically later laws were extracted from the Code of Hammurabi. Ten Commandments and many other laws of Torah were literally taken from the Code of Hammurabi. Then many of these laws were brought into Islam by Mohammad. Of course there are some modifications in the codes barrowed by Torah and Qoran, but still the Codes of Hammurabi are more complete and in some cases are more just than the laws of Torah and Qoran. For example, in Islam the hands of thief should be cut off if the price of the stolen good is more than the price of a cloak, but in the Code of Hammurabi, theft is divided to different levels with different punishments from death penalty, cutting off the hand and in most cases compensation and fine. Thus the Codes of Hammurabi about theft are more detailed, more humane and more just than those of Islam.

¹ - The Code of Hammurabi, J. Dyneley Prince, The American Journal of Theology Vol. 8, No. 3 (Jul., 1904), pp. 601–609 Published by: The University of Chicago Press.

Punishment of adulterous who has wife/husband is death in the Code of Hammurabi (articles 129-130) and is stoning in Torah (books of Leviticus and Deuteronomy) and in Islam, which is less brutal in the Code of Hammurabi.

Punishment of sodomy is death in Torah and in Islam, while it is not considered as crime in the Code of Hammurabi, which is more humane.

Punishment of apostasy is stoning in Torah, death in Islam, and not considered as crime in the Code of Hammurabi, which is more humane.

It is interesting that there is no lash punishment in the Code of Hammurabi and in many cases the punishment is fine, which is more humane than Islam.

With progress of human throughout history, punishments were changing to more humane forms but when the punishments entered Torah and Islam remained stagnant and brutal. Modern man has realized that these brutal punishments are not necessary and do not make society safer. If one compares the modern world with the world of even 100 years ago, one will realize that security, safety, humanity and cooperation are much better than the past. It is not due to more severe punishments but due to science and education.

The second flaw of Islamic punishments is that, some of the Islamic crimes are not really crimes. A major factor in the definition of crime is violation of other people's rights. Therefore

private life of people has nothing to do with court. For example, drinking wine is not a crime if it does not hurt others; sexual relationship with mutual consent is not a crime and blasphemy or apostasy is not a crime, because everyone has the right to accept or reject a belief, but all these are considered great crimes in Islam.

Thirdly, Moslems can use torture to compel accused person to confess, as Mohammad did in Kheibar war. Mohammad ordered his companions to torture the master of Jews of Kheibar, Kananat Ibn Rabia, asking him to tell the hiding places of the gold of Bani-Nadhir (another Jewish tribe already destroyed by Mohammad). They tortured him to death!!¹ When torturing for gold is allowed, it is certainly allowed and encouraged for political reasons to protect Islamic government. This is the main reason that almost all of the political prisoners of Islamic republic of Iran, confess to their treasons against Islamic government; this is very similar to the situation in the Soviet Union during Stalin. But certainly this is not acceptable, since by torture, one can make the victim confess to any crime.

Fourthly, in Islam the second most important evidence to prove a crime is testimony. This is a weak evidence and is not acceptable if used alone to prove a crime as it is used in Islam. It is easy to find some people to witness against or for someone. Therefore testimony should be used along other evidence to convict someone.

¹ - Sireh Ibn Ishagh, Kheibar war.

Fifthly: punishment of witnesses of less than adequate (for example less than four for rape) is unjust and unreasonable. To prevent crimes, anyone who saw a serious crime should be able to witness, and then the judicial system should follow the case based on other evidences. Why a person who wants to help the society to reduce crimes should be punished? It is also terrible for the victims. How is it possible for a victim of rape to provide four witnesses who saw the rape clearly by their eyes? A real and very clear example of the weakness of this rule is that, some of the political prisoners have been raped in the prisons of the Islamic republic of Iran. Some of them were freed and dared to go to a court for justice. The Islamic court asked them to provide four witnesses that clearly saw the rape in the prison! The worse is that, the court should punish the victim if he/she could not provide four acceptable witnesses.

Sixthly: in Islam, sexual maturity is equated with real adulthood. Therefore all responsibilities and punishments include a 9 year old girl and a 15 year old boy. This is both unreasonable and unjust to inflict such severe punishments on a small girl of nine.

Ta'zir (discretionary punishment)

For sins that there is no fixed punishment (Hadd), judge should specify a punishment by lashes based on the situation, it is called Ta'zir.

Firstly: in fact permission for Ta'zir is permission for torture, which is not acceptable.

Secondly: extent of punishment should not be solely in the hand of the judge, since for one type of sin there will be many different punishments. At least a narrow range of punishment should be specified by law, which is not the case in Islam.

Thirdly: private life of people should be protected by law and judicial system should not interfere, but it is not the case in Islam. For example, if someone masturbates and judge realizes that, judge should punish him/her. Or if someone does not pray or does not fast, judge could punish him/her.

Fourthly: ambiguity about type of sins and extent of punishment produced a pretext for Islamic judicial and security system to torture people to make them confess. For example, they ask a political prisoner to confess but he denies, then the agents say that he is lying and specify some number of lashes for his lying and torture him until finally the prisoner confess to what they want.

Qesas

Qesas is penalty for body injuries which is equal to the injury inflicted on the victim, life for life, eye for eye. If some one kills a person, the killer will be killed and if someone makes another one blind, he will be blinded and so on. Qesas has been prevailed for thousands of years, for example it is present in the

Code of Hammurabi (3700 years ago) and in Torah (3000 years ago). Then Qoran adopted Qesas:

الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَاتِ قِصَاصٌ فَمَنۢ وَعَدَدَىٰ عَلَيۡكُمْ فَاَعْتَدُوا عَلَيْهِ بِمِثۡلِ
مَاۤ اَعْتَدَىٰ عَلَيۡكُمْ وَاَتَّقُوا اللّٰهَ وَاَعْلَمُوۡا اَنَّ اللّٰهَ مَعَ الْمُتَّقِيۡنَ (البقره ١٩٤)

Translation: the sacred month for the sacred month and all sacred things are (under the law of) retaliation (Qesas); whoever then acts aggressively against you, inflict injury on him according to the injury he has inflicted on you and be careful (of your duty) to Allah and know that Allah is with pious (2/194).

وَكَتَبْنَا عَلَيْهِمۡ فِيهَا اَنَّ النَّفۡسَۤ بِالنَّفۡسِ وَالْعَيۡنَۤ بِالْعَيۡنِ وَالْاَنۡفَۤ بِالْاَنۡفِ وَالۡاُذُنَۤ بِالۡاُذُنِ وَالسِّنَّۤ
بِالسِّنِّ وَالْجُرۡوَحَۤ قِصَاصٌ فَمَنۢ تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَّهٗ وَمَنۢ لَّمۡ يَحۡكَمْ بِمَاۤ اَنۡزَلَ اللّٰهُ فَاُولَٰٓئِكَ
هُمُ الظَّالِمُونَ (المائدة ٤٥)

Translation: And We ordained therein (Torah) for them: "Life for life , eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds equal for equal." But if anyone remits the retaliation by way of charity, it shall be for him expiation. And whosoever does not judge by that which Allah has revealed, then they are oppressors (5/145).

This verse is very similar to articles 196-205 of the Code of Hammurabi and is similar to what mentioned in Torah as the verse itself says that this is what we (God) wrote in Torah.

Some main faults of Qesas:

Firstly: since Qesas is equal retaliation, primitive human thought that it was just. But modern man rightly realized that in the

majority of cases, Qesas is not just. Body injuries usually happen during quarrel when both sides are extremely angry and could not control themselves, and when happens, the guilty instantly feels sorry. In this respect, it is not right to do the same to the assailant for example, to take out his eye. Qesas is a brutal retaliation. Of course the assailant should be punished but the aim should not be revenge but prevention. Experiences of advanced countries have showed that the body injuries could be prevented with education and more humane punishments like prison or fine. As you know death penalty was abandoned in most advanced countries and it did not result in more murder. Some thinkers believe that still death penalty is suitable for professional criminals and for military forces that torture and kill people intentionally, but Qesas is not suitable for ordinary people.

Secondly: the cast system of Islam affected Qesas as well.

In other words, Qesas is not similar for all people.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ الْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْأُنثَى -
بِالْأُنثَى (البقره ١٧٨)

Translation: O you who believe! Qesas (retaliation) is prescribed for you in the matter of murder, the free for the free, and the slave for the slave, and the female for the female (2/178).

Therefore if a woman killed a man, she would be killed but if a man killed a woman, he won't be killed and he just pays half of the blood money of a free Moslem man, because value of a woman is half of a man.

Also if a slave killed a free man, the slave will be killed; but if a free man killed a slave he won't be killed, but just pays the price of the slave to his master, since slave is a commodity. It is exactly similar to that if someone killed a sheep; he just pays the price of the sheep to his owner.

Also if a person of Dhimmeh¹ killed a Moslem, he will be killed, but if a Moslem killed a person of Dhimmeh, he won't be killed,² but just pays 1/3 of blood money of a free Moslem man (if the victim was a Christian or Jew) or pay just 1/15 of blood money (if the victim was Zoroastrian).

Also if a Moslem kills any number of non-Moslems, who are not people of Dhimmeh and have no cease fire treaty with Islamic government, he won't be punished at all even with fine; instead he has done an excellent duty and he should be rewarded by Islamic government and will be rewarded in hereafter by God.

The cast system also affects Qesas of organs of the body. Just as an example, if a slave cut off the hand of a free Moslem, his hand will be cut off; but if a free Moslem cut off the hand of a slave he just pays the reduced price of the slave to his master. For example, if the price of an intact slave is 1000 dollars and a slave with no right hand is 800 dollars, the assailant pays 200 dollars to

¹ - As mentioned earlier in this book , Christians and Jews who live as degraded subordinates to Islamic government and pay extra taxes are called people of Dhimmeh and Islamic government is responsible for their lives.

² - Moghni Ibn Qodame vol 8

the master of the slave.

Thirdly: if a number of people (for example 10 persons) cooperate in killing a person, all of them will be killed.¹ This is clearly a very unjust rule

Fourthly: In Islam, murder is proved by two witnesses.² As mentioned earlier, testimony is weak evidence and verdict should not be dependent on testimony alone. For example, two persons could easily cooperate to kill someone and make someone else kill by the court by witnessing in the court. Is the life so cheap to put in the hands of two witnesses?

Dieh (atonement)

Dieh is money or other asst paid to an injured person for compensation of his injury. Also Dieh is the blood money paid by killer to the relatives of a killed person. Dieh includes:

- First degree murder in which the relatives accept Dyeh instead of Qesas.
- Murder similar to the first degree murder.
- Erroneous murder.
- Dieh of organs and limbs in which for some reasons the injured person accepts Dieh instead of Qesas.

¹ - Moghni Ibn Qodameh, chapter of Qesas.

² - ibid

- Dieh in cases in which Qesas is not permitted such as crime of a mad or a child.

Dieh has been prevailed in history before and contemporary to Mohammad. For example in the Code of Hammurabi (3700 years ago), very detailed money compensations for different organs were specified.

Dieh for murder

Dieh of a free Moslem man is one of the followings: 1- 100 camels with specific characteristics,¹ 2- 200 cows, 3- 1000 sheep, 4- 1000 Methqal (a unit of weight) of gold, 5- 10000 Dirham, 6- 200 Yemen made towels. There is controversy about them except for the first one.

Some shortcomings of Dieh are:

Firstly: specifying a constant amount of Dieh for the whole history and all geographical places is completely wrong. Since 1- the price of these items is always changing and is different in different parts of the world. 2- Also some of these items are not found everywhere. For example, camel is present in Arabia but not in America. If parents of the killed person ask for 100 camels in America it would be extremely expensive. 3- economical level of people is changing throughout history and is different in various countries. For example, 100 camels are not very much in today

¹ - Moghni chapter of Dieh

Arabia, but it is unaffordable for poor African countries. Specifying a constant Dieh by Mohammad confirms that Mohammad, like the writers of Torah, did not know this simple fact. This also confirms that these rules are not the word of God.

Dieh should be specified temporarily by prominent judges of each country based on the economical level of that country and should be revised with changing economy. Also Dieh should have a range, so that the judge could specify the exact amount based on the wealth of the guilty.

Secondly: as mentioned earlier, cast system of Islam affected Qesas and Dieh. Blood money of a woman is half of that for a man. Blood money of a slave is his/her price and so on.

Thirdly: in Islam, blood money of erroneous murder should be paid by Aqeleh (father relatives of the killer), not by killer himself/herself. It is a strange, nonsense and unjust rule. Someone kills, someone else is punished!! It has been probably suitable for tribal society of Arabia in 1400 years ago, in which usually a tribe as a whole was responsible for killing of one of its member. But what is its relation with modern societies?

Also if killer is mad or child, blood money should be paid by his/her father relatives. This is very unjust. Only if the custodian of the child or mad person did not perform his/her duty, the custodian should be punished reasonably not to pay the whole blood money.

Fourthly: if murder happens during sacred months, Dieh

will be one third more. Bedouin Arabs were fighting each other all the times; to have a few months of peace, they specified three months of no war. This rule even was not suitable for other societies of that era, what about the modern societies. This habit of Arabs of 1400 years ago was brought to Islam by Mohammad while is a nonsense rule for modern societies.

Fifthly: if it is probable that someone was the killer but could not be confirmed, for example, seeing someone at the killing place with tools of killing, or if a child witnesses that someone was killer; such case is called Louth (ambiguous). In the case of Loath, accuser can swear fifty times that the accused is the killer. As a result the probable killer has to pay the whole blood money.¹ This is a nonsense rule which is borrowed from Judaism as Mohammad claimed. Swearing can not be an evidence for judicial system. Swearing was used in old civilizations as seen in the Code of Hammurabi, but rightly it is worthless as evidence today. Many people have no belief and even if they are believers, they can easily swear especially if they expect to obtain great amount of money. How is it reasonable to reach a verdict of murder just by swearing?

Dyeh of organs

If limbs or other external organs of a person are injured or destroyed by someone, he/she should pay the compensation (Dieh).

¹ - for example: Kefayat-ol-Akhyar, section: Dieat

In Islam, in 30 cases, Dieh of an organ is equal to that of the whole Dyeh (blood money) including: destruction or blindness of two eyes, destruction of four eyelids, cutting off two auricles, deafness of two ears, loss of all hairs of the head, loss of all hairs of the beard, cutting off the cartilaginous part of the nose, loss of the sense of smell, cutting off the two lips, cutting off the tongue, loss of speaking ability, loss of the sense of taste, loss of all teeth, destruction of lower mandible, loss of both hands, loss of 10 fingers of the hands, loss of 10 fingers of the feet, loss of foots, cutting off two tights, cutting off both breasts of a man or a woman, cutting off the penis, cutting off the external part of cunt, loss of both testicles, cutting off both buttocks, stroke on back so that the victim can not sit, loss of urine control, loss of defecation control, crooked neck, destruction of the wall between vagina and anus by man in other than his wife and loss of ejaculation.¹

Some flaws of Diehl of organs include:

Firstly: it is expected that at least two principles be considered for Dieh of organs: 1- the importance of an organ for life, 2- Dieh of all organs should not be much more than the whole Dieh (blood money). But these reasonable principles have not been considered for the above 30 cases.

The first principle is not considered in many cases. For example, destruction of four eyelids has the same value as destruction or blindness of two eyes, and cutting off two auricles

¹ - Al-Moghni, section of Diat

has the same value as deafness of two ears; this is nonsense. Also each of the followings, loss of all hairs of the head, loss of all hairs of the beard, cutting off the cartilaginous part of the nose, cutting off two lips, loss of the sense of taste, loss of all teeth, loss of 10 fingers of the hands, loss of 10 fingers of the feet, cutting off both breasts of a man and cutting off the external part of the cunt, has a whole Diehl (blood money), the same value as a whole human, while none of these cases are a threat for life. Specifying a whole Diehl for most of these 30 cases is both unreasonable and unjust. For example, why loss of beard is similar to killing someone?!

The second principle was not considered in these 30 cases as well, since the external organs of a man worth 30 times as much as a whole man; it is nonsense, very unjust and inapplicable. For example, if in a car accident three of the above 30 cases happened for the victim, the driver should pay three whole Diehl which is impossible for almost all people to pay such a huge amount of money. This nonsense, encourages drivers to kill someone with heavy injuries or leave him/her to die in order to pay just one whole Dieh not multiple whole Dieh.

Secondly: cast system of Islam unjustly affects Dieh. For example, if Diehl of organs of a woman exceeds $\frac{1}{3}$ of the whole Dieh, it will be half of a man. Also Dieh of organs of a slave is the difference in price between intact slave and injured slave, which will be paid to his/her master.

Thirdly: since Mohammad had no knowledge of the internal

organs like liver, stomach, heart, brain, intestine, spleen and so on, no Dieh was specified for them, which is a great deficit of judicial system of Islam.

In Islam 1/3 of a whole Dieh was specified for Ja'efeh.¹ Ja'efeh is something entering the body like a knife. This rule is wage, general and unjust, since knife or bullet could enter in many different internal organs with little injury or with life threatening injury, but there is no difference between them. For example, injury of liver or kidney which is life-threatening has the same Dieh as if a knife enters the body but does not injure any internal organ. This demonstrates lack of knowledge of the law-maker of Islam that surely could not be God.

Fourthly: in Islam, no Diehl was specified for psychological damages, while some of them are much worse than body injuries. In Mohammad's era, people were just divided to mad and sane and there was no knowledge about vast number of mental sicknesses and this ignorance affected the laws as expected, confirming that the law-maker was not God.

Fifthly: no Dieh specified for sicknesses due to contamination by microbes or viruses or toxicants or other harmful materials. For example, if an agent does not do his responsibilities well and made someone sick, there is no Dieh for such cases. In many of this sort of diseases no injury happens in external organs to judge based on that.

¹ - Moghni, section of Diat.

Sixthly: no Dieh was specified for contamination or destruction of natural resources. For example, what is the punishment for a factory-owner whose waste water goes to a river?

In Islam, for cases with no specified Diehl, there is a principle called Arsh, meaning that the judge supposes that injured person is a slave and calculates the difference in price between him before and after injury. For example, if that supposed slave costs 1000 Dollars and when injured costs 800 Dollars, the offender should pay 20% of the whole Dieh to the victim.¹ This is a primitive nonsense rule. Firstly there is no slave trade today to judge based on the slave market. Secondly: a slave merchant does not judge based on scientific evidence or real outcome of injury for a person, he just judges based on the current price in the market. Is it reasonable to evaluate atonement based on market?

Other deficits of Islamic Law

Firstly: as Islamic Law was being reviewed, the reader realized that Islamic Law consisted of very primitive and simple punishments for simple crimes of tribal Arabia of 1400 years ago. Most of these rules have been prevalent in very old societies from thousands of years ago, as we see similar rules in the Code of Hammurabi (3700 years ago) and in Torah (3000 years ago) and

¹ - Moghni, section of Diat

other sources. Throughout history these rules entered different civilization with some changes; this is exactly what happened to them in Islam. Mohammad borrowed these primitive rules from environment and brought them into Islam with little changes. Islamic Law not only has no advantages over the contemporary rules but also it is more unjust compared to the Code of Hammurabi. As other contemporary law had advantageous and disadvantageous aspects, it was the same for Islamic Law. But one thing is for sure, none of these Laws were revealed by God, otherwise it was 100% just, correct, reasonable and complete.

Secondly: Islamic Law lacks most of the modern branches of Law, including:

- Islam not only lacks human rights but also many of Islamic rules are against Human Rights.
- Islam has no political rights and citizenship rights as discussed in chapter “politics in Islam”.
- Islam lacks public law and administrative law which deals with relationship between administrative system and public. These laws specify the personal freedoms, duties of citizens and governments and their relationship with each other. For example in modern world, violation of the rules passed by parliament is considered a crime. In Mohammad’s era there were no administrative system in Madinah, therefore this law is unknown by Islam.
- In Islam there is no prison law. As seen earlier, Islamic punishments are mostly lash, amputations and killing. There was

no official prison during government of Mohammad in Madinah; therefore there is nothing about the prisoner's rights in Islam. It is interesting that in the Code of Hammurabi, penalty of some crimes is imprisonment and penalties are considered for prison agents who torture prisoners or misbehave with them (article 116). This shows that Islamic Law was more retarded compared to Law of 2300 years before Islam.

- There is no Law of nations (International Law) in Islam, which deals with the rules of just and equal relationship of various nations. Islam does not recognize nations at all. As explained in the previous chapters, there should be just one Islamic government ruling the whole world, therefore there would be no nations to talk about the law of their relationship.

- There are no Maritime or Aerial Law in Islam. There were no such things in Madinah, therefore Mohammad and Islam had no knowledge of them.

- There is no Labor Law in Islam, while there is primary labor law in the Code of Hammurabi. In the second half of the 20th century, there was great progress in Labor Law and Labor Rights, specifying the minimum wage, limiting the working hours, insurance rights, right of strike, retirement rights, leave, and rest and so on. None of these rights and rules is present in Islam.

Thirdly: in Islam, legal evidences for proving crimes or rights are very primitive including confession, testimony and swear. Other methods of discovering crime including scientific

methods are not considered evidence. Since torture is legalized in Islam, it is very probable to make people confess against themselves. Proving crimes by just testimony is unreasonable and unjust. As explained earlier, a few persons can cooperate and witness falsely against an innocent person. Swearing is not reliable at all.

Fourthly: there is no lawyer in Islamic judicial system. Nowadays, lawyer is essential for almost all judgments, since judicial system is a specialized and complex task. Since lawyer is not required, Islamic courts can easily condemn accused person while he/she has no ability to defend himself.

Fifthly: in Islam there is nothing about political rights, political crime, free express rights and crimes, while, as mentioned earlier in this book, criticizing Islam results in death penalty and criticizing Islamic government results in severe punishments even death penalty.

Sixthly: public trial is not required in Islam. This is against Human Rights, as closed trials produce the environment for court to deprive the accused person from proper defense and to condemn unjustly the accused to any penalty, since there are no watching eyes of the public and media. This produces a great tool for Islamic government to torture, condemn and even kill as many as oppositions possible, as it is happening in today's Iran.

Seventhly: there is no prosecutor in Islamic Law. A prosecutor collects and presents evidence showing commitment of

a crime in a court. A lawyer collects and presents evidence for defending the accused person in a court. Judge or trial jury should impartially listen and examine the evidence of both sides and judge. In a real Islamic court, judge is doing the role of prosecutor as well. How is it possible that a prosecutor be an impartial judge? This results in unjust judgment.

Eighthly: in Islam all cases, are presented in a general court. In Islam, the necessary characteristics of a judge are: being Moslem, man, just and Islamic scholar.¹ You see there is nothing about specialty in an especial area of law. It is clear than the above characters are not sufficient for a judge today. Lack of specialized court in Islam is impractical and unjust, since no judge could handle all cases of any type. Furthermore, lack of professional knowledge of the judge about the case will results in injustice and mistakes.

Ninthly: in Islam, the verdict of the judge is final and it is not appealable. Thus a verdict should be executed instantly. This has been usual in the old and primitive societies. Lack of appeal right is both unreasonable and unjust, since it is quite possible that jury or judge to make mistake, or judge may give an unjust verdict because of his relationship with one side or taking bribe; this is extremely unreasonable when the verdict is death penalty.

Tenthly: there is no jury in Islam. It is evident that jury makes judgment more just and accurate. Jury is especially

¹ -Moghni, section of judgment.

necessary for political and press crimes, since the security systems usually interfere in such cases.

Lack of jury, lack of right to appeal as well as other properties of Islamic judgment are excellent tools in the hands of security forces of the Islamic governments. They can have a fast judgeship, behind closed doors, with no layer, no jury and instant execution for political prisoners, as has been the case in all Islamic governments of the past and in contemporary Islamic governments like Taliban, Sudan and Iran.

Eleventh: in Islam, mental health of criminal during committing a crime is not considered. In Islam, people are just divided to insane and sane and all non-mad people are considered equally responsible for their acts. This assumption is not correct; there are millions of people who are not mad but have other mental problems, and some of these mental sicknesses may make person do something that he/she never do if he/she was quite healthy. For example, depression results in low attention and low sense of responsibility, consequently cause higher error probability and even suicide. Therefore these unintentional factors should be taken into account in judging about a crime.

Twelfth: Islamic punishments are applied to non-Moslems like people of Dhimmeh. For example if a married Christian who lives as subordinate of Islamic government commits adultery, he will be stoned to death. This is both unreasonable and unjust. When

someone does not believe in Islam, why should he/she be punished like a Moslem?

Thirteenth: some Islamic punishments could be executed by ordinary people without a trial in a court. For example, ordinary people can kill a person who deserves death, like: if a Moslem says something against Islam or Mohammad, any Moslem who heard it can kill him. Or if someone sees his wife having sexual intercourse with another person, he can kill them both. Also husband can beat his wife if she disobeys him. This is the reason that Islamic groups like Al-Qaeda execute many Islamic punishments against other Moslems with no trial. It is evident that intervention of ordinary people in judgment and punishment of assumed criminals is unreasonable and unjust resulting in chaos and anarchy.

Note: It is evident that these primitive, unreasonable and unjust rules are not executable, therefore even Islamic governments like Iranian government has modified and corrected some of the mentioned faults and deficits of the Islamic Law. In fact most parts of the judicial system of Iran are based on the modern law not Islamic law. In the present system, brutal Islamic punishments are reduced to a very low level and modern moderate punishments like fine and prison. If really they want to follow the exact Islamic Law, they should, at least, stone more than 100, kill more than 100 and cut off the hands of more than 1000 and lashes more than 10000 per day and so on. However, they even try to execute Islamic

punishments secretly to avoid scandal against Islam. In other words, they are much more benign and compassionate than Islam itself. In comparison, Taliban government was much more truthful and sincere in executing real Islamic Law than Iranian government.

Summary

As shown in this chapter, Islamic Law mostly consisted of very primitive, unreasonable and unjust rules taken from the environments in 1400 years ago. They are mostly consisted of brutal punishments like lashing, amputating and killing for simple crimes. These rules are extremely inadequate for modern societies and most of them are not executable today.

Finally returning to the main question of this book; are these rules made by God? I do not think a reasonable man could accept that these primitive, unreasonable, unjust, brutal, inadequate, and inapplicable rules were made by a just and knowledgeable God.

Chapter 17

Fictions of Qoran

Most of Qoran has been taken from the environment during Mohammad's era, and sometimes Mohammad changed them a little bit. Grandees of Mecca, who were great merchants and knew the cultures and fictions of other neighboring nations, were saying the Qoran is fictions of previous generations, which was a correct claim.

إِذَا تُتْلَىٰ عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ (المطففين ١٣) -

Translation: When Our Verses (of the Qoran) were recited to him he said: "Tales of the ancients!"(83/13).

In this chapter, some of these fictions are surveyed.

Creation of Adam

Fiction of creation of Adam is mentioned many times in Quran. It includes, creation of Adam from clay, confirming the superiority of Adam to angles, ordering angles to prostrate to Adam, deceiving Adam and expelling Adam from paradise.

Creation of Adam from clay

إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ (آل عمران ٥٩) -

Translation: Verily, the likeness of Jesus before Allah is the likeness of Adam. He created him from soil, then (He) said to him: "Be!", and he was (3/59).

فَإِنَّا خَلَقْنَاكُمْ مِنْ تُرَابٍ (الحج ٥) -

Translation: then verily! We have created you (i.e. Adam) from soil (22/5).

الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ وَبَدَأَ خَلْقَ الْإِنسَانِ مِنْ طِينٍ (السجده ٧) -

Translation: (God is) who made the creation of everything better, and He began the creation of man from clay (32/7).

هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ (الانعام ٢) -

Translation: He it is Who has created you (humans) from clay (6/2).

وَلَقَدْ خَلَقْنَا الْإِنسَانَ مِنْ سُلَالَةٍ مِّنْ طِينٍ (المؤمنون ١٢) -

Translation: And indeed We created man (Adam) from an extract of clay (23/12).

إِنَّا خَلَقْنَاهُمْ مِنْ طِينٍ لَّازِبٍ (الصافات ١١) -

Translation: Verily, We created them of a sticky clay (37/11).

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَالٍ مِّنْ حَمَإٍ مَّسْنُونٍ (الحجر ٢٦) -

Translation: And indeed, We created man from dried clay of black smelly mud (15/26).

خَلَقَ الْإِنْسَانَ مِنْ صَلْصَالٍ كَالْفَخَّارِ (الرحمن ١٤) -

Translation: He created man (Adam) from dried clay like the clay of pottery (55/14).

إِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِّنْ طِينٍ (ص ٧١) فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُّوحِي فَقَعُوا لَهُ سَاجِدِينَ (ص ٧٢) -

Translation: (Remember) when your Lord said to the angels: "Truly, I am going to create man from clay" (71) So when I have fashioned him and breathed into him from my soul, then you fall down prostrate to him"(38/71-72).

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِّنْ صَلْصَالٍ مِّنْ حَمَإٍ مَّسْنُونٍ (الحجر ٢٨) فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُّوحِي فَقَعُوا لَهُ سَاجِدِينَ (الحجر ٢٩) -

Translation: And (remember) when your Lord said to the angels: "I am going to create a man (Adam) from dried clay of black smelly mud (28)."So, when I have fashioned him completely and breathed into him (Adam) from my soul, then fall (you) down prostrating yourselves unto him" (16/27-28).

It is explicitly mentioned in the above verses that God took an extract of soil, made it mud, left the mud for sometime to change to sticky and smelly mud, then made Adam from this mud, then left it to dry like a pottery, then breathed into it from his soul making him alive. The same processes are mentioned in the commentary books from the great companions of Mohammad, for

example, Ibn Abbas said “God created Adam from the surface of the earth, then left it to change to sticky mud, then let it to change to smelly mud, then made Adam by his hands, then left it for 40 days until it dried like pottery¹, then breathed soul into him, when soul reached his head, he sneezed, angles said to him ”say praise to God”, and Adam praised God. When soul entered his eye, he looked at fruits of paradise. When soul entered his interior, he desired for food, then stood up before soul entering his legs and hurried towards fruits of paradise, for this reason it is mentioned in Quran that “we made man from hurry” (37/21).²

Creation of Eve

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً (النساء ١)

Translation: O mankind! Fear of your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife (Eve), and from them both He created many men and women (4/1).

خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا (الزمر ٦)

Translation: He created you (all) from a single person (Adam); then made from him his wife (Eve) (39/6).

It is narrated from some Mohammad’s companions that God created Eve from the ribs of Adam.³

¹ - Al-Ddorr-ol-Mansour, 5/67

² - Tabari commentary, 1/203

³ - Al-Dorrol-Mansour, 2/433; Tabari commentary 4/224

This fiction is not compatible with science of biology and evolution. Scientific evidence shows that man is evolved from apes. Evolution of man started with appearance of humanoid apes, seven millions years ago. The skeletons and tools of primitive generations of human are present in great natural history museums like London and Washington museums that everyone can see.

Even though the clergies still oppose evolution, some Moslem intellectuals vainly tried to reconcile between Islam and evolution, but these efforts are futile, since Qoranic verses are explicitly against evolution.

Sowing off superiority of human

البقره: وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ - فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ (٣٠) وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ (٣١) قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ (٣٢) قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمَاوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ (٣٣)

Translation: And (remember) when your Lord said to the angels: "Verily, I am going to create deputy (Caliph) on earth." They said: "Will You place therein those who will make mischief therein and shed blood, - while we glorify You with praises and thanks and sanctify You." He (Allah) said: "I know that which you do not know." (30) And He taught Adam all the names (of everything) , then He showed them to the angels and said, "Tell Me the names of

these if you are truthful." (31) They (angels) said: "Glory be to You, we have no knowledge except what you have taught us. Verily, it is You, the All-Knower, the All-Wise."(32) He said: "O Adam! Inform them of their names," and when he had informed them of their names, He said: "Did I not tell you that I know the unseen in the heavens and in the earth, and I know what you reveal and what you have been concealing?" (33) (2/30-33).

After protest of angles, God tried to demonstrate that human is superior to angles by teaching Adam the names (its meaning is not explained in Qoran and Sonnat) and by not teaching angles. Then asked them to present the names, obviously Adam knew and angles did not know. This is a childish trick of God. It is exactly similar to that a teacher shows the answer of a question to a student, and then asks all students to compete for the answer; isn't this a foolish trick? Could be such a foolish trick, the act of an omniscient, reasonable and just God?

Order of prostration to Adam

ص: إِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِنْ طِينٍ (٧١) فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ (٧٢) فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ (٧٣) إِلَّا إِبْلِيسَ اسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ (٧٤) قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإِيْدِي اسْتَكْبَرْتَ أَمْ كُنْتَ مِنَ الْعَالِينَ (٧٥) قَالَ أَنَا خَيْرٌ مِمَّنْ خَلَقْتَنِي مِنْ نَّارٍ وَخَلَقْتَهُ مِنْ طِينٍ (٧٦) قَالَ فَاهْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ (٧٧) وَإِنَّ عَلَيْكَ لَعْنَتِي إِلَى يَوْمِ الدِّينِ (٧٨) قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمٍ يُبْعَثُونَ (٧٩) قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ (٨٠) إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ (٨١) قَالَ فَبِعِزَّتِكَ لَأُغَوِّيَهُمْ

أَجْمَعِينَ (٨٢) إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ (٨٣) قَالَ فَالْحَقُّ وَالْحَقَّ أَقُولُ (٨٤) لَأَمْلَأَنَّ جَهَنَّمَ مِنْكَ وَمِمَّن تَتَّبِعُ مِنْهُمْ أَجْمَعِينَ (٨٥).

Translation: (Remember) when your Lord said to the angels: "Truly, I am going to create man from clay" (71). So when I have fashioned him and breathed into him from my soul, then you fall down prostrate to him." (72) So the angels prostrated themselves, all of them (73), except Iblis (Satan) he was proud and was one of the disbelievers (74).(Allah) said: "O Iblis (Satan)! What prevents you from prostrating yourself to one whom I have created with Both My Hands. Are you too proud (to fall prostrate to Adam) or are you one of the high exalted?"(75). [Iblis (Satan)] said: "I am better than he, You created me from fire, and You created him from clay."(76) (Allah) said: "Then get out from here, for verily, you are outcast (77)."And verily!, My Curse is on you till the Day of Recompense." (78) [Iblis (Satan)] said: "My Lord! Give me then respite till the Day the (dead) are resurrected."(79) (Allah) said: "Verily! You are of those allowed respite (80) "Till the Day of the time appointed." (81) [Iblis (Satan)] said: "then I swear by Your Might, I will surely mislead them all (humans), (82).Except Your chosen slaves amongst them (faithful, obedient, true believers of Islamic Monotheism)." (83) (Allah) said: "The Truth is, and the Truth I say, (84) That I will fill Hell with you [Iblis (Satan)] and those of them (mankind) that follow you, together." (85) (38/71-85).

The major faults of this part of the story are: firstly, prostration to anyone other than God is obscene. Furthermore it is against a verse of Quran itself:

وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا (الجن ١٨) -

Translation: And the prostration place (like forehead, palms, knees and feet that are put on the earth during prostration) are for Allah (Alone), so do not call (pray) anyone with Allah (72/18).

Secondly: disobedience of Satan was reasonable. Satan knew that the material of his creation is superior to the material of creation of Adam. Why should he prostrate to an inferior creation? God had given reasoning power and logic to Satan and reason says that one should not do a doubtful act until one realizes its correctness. Is it possible that God gives reasoning power to someone and expects that he does not use it? Therefore the act of Satan was right and God should have explained to him the reason of prostration to Adam, not to blame and punish him. One may say, doubt about orders or sayings of God is not reasonable. But as we saw previously, angels were doubtful and even complained about creation of Adam, as they said “Will You (God) place therein those who will make mischief therein and shed blood (30/2)”, and God explained to them by asking them to present names. It was a reasonable act of God, and it was expected to do the same for Satan, not punish him. Furthermore, doubt of Abraham about saying of God is present in Quran without blaming Abraham:

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرْنِي كَيْفَ تُحْيِي الْمَوْتَى قَالَ أُولِمُ تُوْمِنَ قَالَ بَلَىٰ وَلَكِن لِّيَطْمَئِنَّ قَلْبِي قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ أَجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ (البقرة ٢٦٠) -

Translation: And (remember) when Abraham said, "My Lord! Show me how You give life to the dead." He (Allah) said: "Do you not believe?" He (Abraham) said: "Yes (I believe), but to be stronger in Faith." He said: "Take four birds, then cause them to incline towards you (then slaughter them, cut them into pieces), and then put a portion of them on every hill, and call them, they will come to you in haste. And know that Allah is All-Mighty, All-Wise."(2/260).

Again the response of God to Abraham's doubt was reasonable as explicitly showed him the answer. Overall, act of Satan was reasonable and the act attributed to God by Qoran was not reasonable, therefore theses verses could not be the words of God.

Thirdly: even if we accept that the act of Satan was a sin, the act of God against Satan was unjust. Satan probably has worshiped and obeyed God for billions of years; was it just to destroy all of his good deeds due to just one sin? If God gives wisdom to someone, God should expect doubt and disobedience from him, and it is both unreasonable and unjust to send him to the hell forever just for one sin, otherwise all human beings should go to the hell because every human is sinful.

Fourthly, the most important fault of this story is that God permits Satan to deceive human being, then emphasizes that "The

Truth is, and the Truth I (God) say, That I will fill Hell with you (Satan) and those of them (mankind) that follow you, together" (38/84-85). Supposedly Satan committed a sin, why should God prepare the situation to send humans to the hell? This is extremely unjust and oppressive exam for human. God has given us a weak reason, so that even today we are unable to answer the main questions about the world, for example, we still did not find any reliable reason to prove the existence of God himself. With this weakness, god has given very strong desires, like sexual desire, to us. With this condition, God has given Satan the power to penetrate our mind and strongly influence us, while we are unable to see Satan. Satan powered by God, displays the wrong as right and ignorance as knowledge, so we will be deceived and go astray, then God sends us to the hell. Think! We do not know that it is Satan who is ordering us to do something, so we think that we are doing right acts. This is very unjust and oppressive to burn a deceived person. Punishment is just only if someone knowingly and intentionally commits a crime. That God of Mohammad prepared the optimal condition for deception of human and burning him, is a dictatorial character attributed to God by Mohammad. Tyrants usually try to find a pretext to torture people and enjoy tormenting them. The act of God, as explained in this story, is exactly like the act of a father who sends his child between addicted or evil people and when his child is deceived he punishes his child. As mentioned

earlier in this book, God of Mohammad tries much more to misguide people than guide them.

Based on the previous points, the fiction of creation of Adam is not compatible with science, reason and justice, so it is impossible to be the word of God.

The fiction of Dhul-Qarnain

الكهف: وَيَسْأَلُونَكَ عَنِ ذِي الْقَرْنَيْنِ قُلْ سَأَتْلُو عَلَيْكُمْ مِنْهُ ذِكْرًا (٨٣) إِنَّا مَكَّنَّا لَهُ فِي -
الْأَرْضِ وَآتَيْنَاهُ مِنْ كُلِّ شَيْءٍ سَبَبًا (٨٤) فَأَتْبَعَ سَبَبًا (٨٥) حَتَّى إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ
وَجَدَهَا تَغْرُبُ فِي عَيْنٍ حَمِئَةٍ وَوَجَدَ عِنْدَهَا قَوْمًا قُلْنَا يَا ذَا الْقَرْنَيْنِ إِمَّا أَنْ تُعَذِّبَ وَإِمَّا أَنْ
تَتَّخِذَ فِيهِمْ حُسْنًا (٨٦ كهف) ... ثُمَّ أَتْبَعَ سَبَبًا (٨٩) حَتَّى إِذَا بَلَغَ مَطْلِعَ الشَّمْسِ وَجَدَهَا تَطْلُعُ
عَلَى قَوْمٍ لَمْ نَجْعَلْ لَهُمْ مِنْ دُونِهَا سَبِيلًا (٩٠) كَذَلِكَ وَقَدْ أَحَطْنَا بِمَا لَدَيْهِ خُبْرًا (٩١) ثُمَّ أَتْبَعَ
سَبَبًا (٩٢) حَتَّى إِذَا بَلَغَ بَيْنَ السَّدَّيْنِ وَجَدَ مِنْ دُونِهِمَا قَوْمًا لَّا يَكَادُونَ يَفْقَهُونَ قَوْلًا (٩٣)
قَالُوا يَا ذَا الْقَرْنَيْنِ إِنَّ يَأْجُوجَ وَمَأْجُوجَ مُفْسِدُونَ فِي الْأَرْضِ فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلَى أَنْ
تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا (٩٤) قَالَ مَا مَكَّنِّي فِيهِ رَبِّي خَيْرٌ فَأَعِينُونِي بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ
رَدْمًا (٩٥) أَتُونِي زَبَرَ الْحَدِيدِ حَتَّى إِذَا سَاوَى بَيْنَ الصَّدَفَيْنِ قَالَ انْفُخُوا حَتَّى إِذَا جَعَلَهُ نَارًا
قَالَ أَتُونِي أَفْرَعْ عَلَيْهِ قِطْرًا (٩٦) فَمَا اسْطَاعُوا أَنْ يَظْهَرُوهُ وَمَا اسْتَطَاعُوا لَهُ نَقْبًا (٩٧)
قَالَ هَذَا رَحْمَةٌ مِنْ رَبِّي فَإِذَا جَاءَ وَعْدُ رَبِّي جَعَلَهُ دَكَّاءَ وَكَانَ وَعْدُ رَبِّي حَقًّا (٩٨) وَتَرَكْنَا
بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ وَنُفِخَ فِي الصُّورِ فَجَمَعْنَاهُمْ جَمْعًا (٩٩).

Translation: And they ask you (Mohammad) about Dhul-Qarnain. Say: "I shall recite to you something of his story." (83) Verily, We (God) established him in the earth, and We gave him the means of

everything (84). So he followed a way (85) Until he reached the setting place of the sun, he found it setting in a spring of black muddy water. And he found near it a people. We (Allah) said (by inspiration): "O Dhul-Qarnain! Either you punish them, or treat them with kindness." (86) ... Then he followed a way (89). Until he came to the rising place of the sun, he found it rising on people for whom We (Allah) had provided no shelter against the sun (90) So (it was)! And We knew all about him (Dhul-Qarnain) (91) Then he followed (another) way (92) Until he reached between two mountains, he found, before (near) them (those two mountains), people who scarcely understood a word (93). They said: "O Dhul-Qarnain! Verily! Ya'juj and Ma'juj (Gog and Magog) are doing great mischief in the land. Shall we then pay you a tribute in order that you might erect a barrier between us and them?" (94). He said: "That (wealth, authority and power) in which my Lord had established me is better (than your tribute). So help me with strength (of men), I will erect between you and them a barrier (95). "Give me pieces (blocks) of iron," then, when he had filled up the gap between the two mountain-cliffs, he said: "Blow," till when he had made it (red as) fire, he said: "Bring me molten copper to pour over it." (96) So they [Ya'juj and Ma'juj (Gog and Magog)] were made powerless to scale it or dig through it (97). (Dhul-Qarnain) said: "This is a mercy from my Lord, but when the Promise of my Lord comes, He shall level it down to the ground. And the Promise of my Lord is ever true." (98) And on that Day [i.e. the Day Ya'juj

and Ma'juj (Gog and Magog) will come out], We shall leave them to surge like waves on one another, and the Trumpet will be blown (on resurrection day), and We shall collect them all together (99) (18/83-99).

الانبياء: حَتَّىٰ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُمْ مِّن كُلِّ حَدَبٍ يَنْسِلُونَ (٩٦) وَاقْتَرَبَ الْوَعْدُ الْحَقُّ (٩٧) -

Translation: Until, when Ya'juj and Ma'juj (Gog and Magog) are let loose (from their barrier), and they swiftly swarm from every mound (96). And the true promise (Day of Resurrection) shall draw near (of fulfillment)..(21/96-97).

There is a saying from Mohammad that Dhul-Qarnain was a Roman young person who built Alexandria.¹ It means that Dhul-Qarnain was Alexander the great.

In fact, this fiction must be called super-fiction, since nothing of this fiction is compatible with science, history and geography. There is nothing about this fiction in any historical book or in archeological findings. History of Alexander the great is well written and is not compatible with this fiction. From geographical point of view, Qoran claims that Ya'ajuj and Ma'ajuj (Gog and Magog) are present now behind a great barrier made from pieces of iron cemented with copper, and they will be released just before the resurrection day. Today, human knows every inch of the earth and even knows the map of deep oceans, but there is

¹ - Commentary of Tabari, 16/8 and Al-Dorr-ol-Mansoor, 5/437.

nothing as such on the earth today. Also, from scientific point of view, the fiction is completely wrong as fully discussed in chapter “Scientific errors of Qoran”.

This fiction alone is enough to confirm that Qoran is not the word of God; God could not be so ignorant and stupid.

Fiction of Noah

Fiction of Noah is well known so it is not repeated here, just a few faults of the story is mentioned here.

A pair of all animals was accommodated in the Noah's ship

حَتَّىٰ إِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ قُلْنَا احْمِلْ فِيهَا مِنْ كُلِّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَن سَبَقَ -
عَلَيْهِ الْقَوْلُ وَمَنْ آمَنَ وَمَا آمَنَ مَعَهُ إِلَّا قَلِيلٌ (هود ٤٠)

Translation: (So it was) till then there came Our Command and the oven gushed forth (water like fountains from the earth). We said: "Embark therein, of each kind (of animal) two (male and female), and your family, except him against whom the Word has already gone forth, and those who believe. And none believed with him, except a few"(11/40).

The above verse states that a pair of each animal of the earth were boarded on Noah's ship. With such a universal flood, birds and even insects must have been boarded. How is it possible

to accommodate millions of species of all these animals in one wooden ship?

Modern man is descendent of the people of the Noah ship

الصافات: وَلَقَدْ نَادَانَا نُوحٌ فَلْنِعْمَ الْمُجِيبُونَ (٧٥) وَنَجَّيْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ (٧٦) - وَجَعَلْنَا ذُرِّيَّتَهُ هُمُ الْبَاقِينَ (٧٧)

Translation: And We rescued him (Noah) and his family from the great distress (flood), (76) And, his progeny, them We made the survivors (77), (37/76-77).

The verse 37/77 states that flood covered all parts of the world and killed all humans and the only survivors were progeny of Noah. Firstly: such a great flood should have left geological traces all over the world, but there are no such traces. It verifies that this is just a fiction, not a reality. Secondly, if modern humans are progeny of Noah, and all terrestrial animals, birds and insects are progeny of those in the Noah's ship, there must be a very great temporal gap between generations of human and animals in the last few thousand years. Suppose all animals of the world were lost, therefore the generation of man and animals must have been started from a very small group of people and animals of Noah's ship. It needed several thousand years for this group to spread all over the world, especially to very far parts of the world like America and Australia. But there is no such temporal gap between generations of humans and animals. Furthermore, since there have been very wide

oceans between some continents in the last few millions of years, practically it was impossible for animals to pass from Europe to America or Australia, therefore there must be no human, animal, bird and insects in some continents, which is not the case.

Noah's ship is a sign for future generations

فَأَنجَيْنَاهُ وَأَصْحَابَ السَّفِينَةِ وَجَعَلْنَاهَا آيَةً لِّلْعَالَمِينَ (العنكبوت ١٥) -

Translation: Then We saved him (Noah) and those with him in the ship, and made it (the ship) as an Ayah (a lesson, a warning, a sign etc.) for mankind (29/15).

It means that Noah's ship must be present and well known for all generations after Noah including now and future. But nothing has been known about Noah's ship, not in the past and not now. When there is no Noah's ship, how it could be a sign for people?

Overall, the story of Noah is nothing more than a fiction made by ancient man as seen in archeological tablets of pre-Torah period then in Torah and then brought in Qoran by Mohammad.

Haroot and Maroot

وَاتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَىٰ مُلْكٍ سُلَيْمَانَ وَمَا كَفَرَ سُلَيْمَانُ وَلَٰكِنَّ الشَّيَاطِينَ كَفَرُوا -
يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هَارُوتَ وَمَارُوتَ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ
حَتَّىٰ يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ وَمَا

هُم بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ وَلَبِئْسَ مَا شَرَوْا بِهِ أَنْفُسَهُمْ لَوْ كَانُوا يَعْلَمُونَ (البقرة ١٠٢)

Translation: They followed what the Shayatin (devils) gave out (falsely of the magic) in the lifetime of Sulaiman (Solomon). Sulaiman did not disbelieve, but the Shayatin (devils) disbelieved, teaching men magic and such things that came down at Babylon to the two angels, Haroot and Maroot, but neither of these two (angels) taught anyone (such things) till they had said, "We are only for trial, so disbelieve not (by learning this magic from us)." And from these (angels) people learn that by which they cause separation between man and his wife, but they could not thus harm anyone except by Allah's Leave. And they learn that which harms them and profits them not. And indeed they knew that the buyers of it (magic) would have no share in the Hereafter. And how bad indeed was that for which they sold themselves, if they but knew (2/102).

This verse states that two angles had come down to Babylon and they were teaching magic to people, which was used by people to do evil deeds. There is nothing else in Qoran about this fiction. There are sayings from Mohammad about to this fiction that could be summarized as: "Angles were protesting against sinful acts of mankind on the earth and said to God, we are more obedient to you than mankind. God said "choose two angles to send to the earth". Angles chose Haroot and Maroot. These two angles came down to

earth, and then they fell in love with a beautiful woman called Zohreh (Venus). They drank wine, committed adultery and sins. God then put the woman as Venus in the sky and dangled the two angles in the sky until the resurrection day.¹

What an oppressive act attributed to God, that God instead of guiding people sent two angles to teach magic to people resulting in many evil acts like separating wife from husband and so on. At the beginning of this verse teaching magic is condemned but at the second part of the verse God himself do the same evil thing by sending angles!!

This is again another superstitious fiction with no date, no details and no evidence. Nothing was found to support this fiction in the history and archeological discoveries of Babylon.

Body of the drowned Pharaoh is present today

There is a story in Quran saying that, Moses took the descendents of Israel from Egypt across the sea. Moses miraculously opened 12 paths through the sea for people to pass. Pharaoh and his army were following Jews and when they entered

¹ -Sahih Ibn Hayyan 14/64; Almostadrak Ala-Ssahihain 4/650; Al-Dorrol-Mansoor 1/239; Tabari commentary 1/457

the path, water came together and drowned all. Then God delivered the body of Pharaoh out of the sea to be edification for future generations:

فَالْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ لِتَكُونَ لِمَنْ خَلَقَ آيَةً وَإِنَّ كَثِيرًا مِّنَ النَّاسِ عَنْ آيَاتِنَا لَغَافِلُونَ -
(يونس ٩٢)

Translation: So today We shall deliver your (dead) body (out from the sea) so that you be a sign to those who come after you! And verily, many among mankind are heedless of Our signs (10/92).

But there is nothing about drowned Pharaoh, Moses and this fiction in history, in Egypt and in detailed archeological findings in Egypt. When there is no drowned Pharaoh, from what can people get a lesson or edification?

Solomon

One of the strangest fictions of Qoran is the fiction of Solomon. Qoran claims that Solomon was both prophet and a king of Jews, also claims that many forces of nature like wind and many animals like birds, Jinns and devils were under his command. He knew the languages of animals, birds and insects (like ants) and talked with them. Also the mines were flowing out by his command.

الانبياء: وَلِسُلَيْمَانَ الرِّيحَ عَاصِفَةً تَجْرِي بِأَمْرِهِ إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا وَكُنَّا بِكُلِّ شَيْءٍ عَالِمِينَ (٨١) وَمِنَ الشَّيَاطِينِ مَنْ يَغُوصُونَ لَهُ وَيَعْمَلُونَ عَمَلًا دُونَ ذَلِكَ وَكُنَّا لَهُمْ حَافِظِينَ (٨٢)

Translation: And to Solomon (We subjected) the wind strongly raging, running by his command towards the land which We had blessed. And of everything We are the All-Knower (81). And of the devils were some who dived for him, and did other work besides that; and it was We Who guarded them (82) (21/81-82).

النمل: وَوَرِثَ سُلَيْمَانُ دَاوُودَ وَقَالَ يَا أَيُّهَا النَّاسُ عَلَّمْنَا مَنْطِقَ الطَّيْرِ وَأَوْتَيْنَا مِنْ كُلِّ شَيْءٍ -
إِنَّ هَذَا لَهُوَ الْفَضْلُ الْمُبِينُ (١٦) وَحُشِرَ لِسُلَيْمَانَ جُنُودُهُ مِنَ الْجِنِّ وَالْإِنسِ وَالطَّيْرِ فَهُمْ
يُوزَعُونَ (١٧)

Translation: And Solomon inherited David. He said: "O mankind! We have been taught the language of birds, and on us have been bestowed all things. This, verily, is an evident grace (from Allah)." (16) And there were gathered before Solomon his hosts of Jinns and men, and birds, and they all were set in order (17) (27/16-17).

وَلِسُلَيْمَانَ الرِّيحَ غَدُوها شَهْرٌ وَرَوَاحُها شَهْرٌ وَأَسَلْنَا لَهُ عَيْنَ الْقِطْرِ وَمِنَ الْجِنِّ مَن يَعْمَلُ -
بَيْنَ يَدَيْهِ بِإِذْنِ رَبِّهِ وَمَن يَزَعِ مِنْهُمْ عَن أَمْرِنَا لُذُغٌ مِّنْ عَذَابِ السَّعِيرِ (سبأ ١٢) يَعْمَلُونَ لَهُ
مَا يَشَاءُ مِنْ مَّحَارِبٍ وَتَمَائِيلَ وَحِفَانٍ كَالْجَوَابِ وَقُدُورٍ رَّاسِيَاتٍ اعْمَلُوا آلَ
دَاوُودَ شُكْرًا وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّكُورُ (سبأ ١٣)

Translation: And to Solomon (We subjected) the wind, its morning was a month's (journey), and its afternoon was a month's (journey i.e. in one day he could travel two months' journey). And We caused a fount of (molten) brass to flow for him, and there were Jinns that worked in front of him, by the Leave of his Lord, and whosoever of them turned aside from Our Command, We shall cause him to taste of the torment of the blazing Fire (12). They

worked for him what he desired, (making) high rooms, images, basins as large as reservoirs, and (cooking) cauldrons fixed (in their places). "O family of David, thank God" But few of My slaves are grateful (13) (34/12-13).

فَسَحَرْنَا لَهُ الرِّيحَ تَجْرِي بِأَمْرِهِ رُخَاءَ حَيْثُ أَصَابَ (ص ٣٦) وَالشَّيَاطِينَ كُلَّ بَنَّاءَ -
وَعَوَّاصٍ (ص ٣٧) وَآخَرِينَ مُقَرَّنِينَ فِي الْأَصْفَادِ (ص ٣٨)

Translation: So, We subjected to him the wind, it blew gently to his order whithersoever he willed (36) And also the devils every kind of builder and diver (37). And others bound in chains (38) (38/36-37).

قَالَ عِفْرِيتٌ مِّنَ الْجِنِّ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ تَقُومَ مِنْ مَّقَامِكَ وَإِنِّي عَلَيْهِ لَقَوِيٌّ أَمِينٌ (النمل) -
٣٩ قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِّنَ الْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ فَلَمَّا رآهُ مُسْتَقَرًّا
عِنْدَهُ قَالَ هَذَا مِنْ فَضْلِ رَبِّي (النمل ٤٠)

Translation: An Ifrit from the Jins said: "I will bring it to you (the throne of Saba queen) before you rise from your place. And verily, I am indeed strong, and trustworthy for such work"(39). One with whom was knowledge of the Scripture said: "I will bring it to you within the twinkling of an eye!" then when (Solomon) saw it placed before him, he said: "This is by the Grace of my Lord to test me" (40) (27/39-40).

This extremely strange fiction has no historical, archeological, geographical and even religious evidence. Even it is not acceptable by Old Testament. Old Testament states that Solomon was a king of Jews not a prophet and near the end of his

life he became infidel. None of these strange capabilities were mentioned in Old Testament.

Stick of Solomon

فَلَمَّا قُضِيَنا عَلَيْهِ الْمَوْتُ مَا دَلَّهُمْ عَلَى مَوْتِهِ إِلَّا دَابَّةُ الْأَرْضِ تَأْكُلُ مِنْسَأَتَهُ فَلَمَّا خَرَّ تَبَيَّنَتِ الْجِنَّ أَنْ لَوْ كَانُوا يَعْلَمُونَ الْغَيْبَ مَا لَبِثُوا فِي الْعَذَابِ الْمُهِينِ (سباء ١٤)

Translation: Then when We decreed death for him (Solomon)], nothing informed them (subordinates) of his death except a little worm of the earth, which ate his stick, so when he fell down, the Jinns knew that if they had known the unseen, they would not have stayed in the humiliating torment (34/14).

This verse states that while Solomon was standing with support of his stick died and remained standing for a long time so that termites ate his stick and he fell down. A saying from Mohammad narrated by Ibn Abbas stated that, Solomon died while he was praying and he stayed at the standing position for a year.¹ Also narrated from other companions of Mohammad that he stayed at the standing position for a year.²

Think about this very strange lie. Firstly: when one dies fell down instantly and a dead body can not keep himself standing with his stick for a second, do not think about one year. Secondly: how is it possible that a great king like Solomon with so many slaves

¹ - Tabari commentary, 22/74

² - Al-Dorr-ol-Mansoor, 6/683-686; Kashaf commentary 3/584

and agents remained unattended for a long time? Surely his guards were guarding him continuously; his slaves were bringing food and drinks; his wives and children must have looking for him; his administrators and military commanders must have come to see him and so on. Thirdly: a dead body will decay and produce a very bad smell in one or two days, which notifies people.

Clever talking of ant and hoopoe

النمل: وَحْشِيرَ لِسُلَيْمَانَ جُنُودُهُ مِنَ الْجِنَّ وَالْإِنْسِ وَالطَّيْرِ فَهُمْ يُوزَعُونَ (١٧) حَتَّىٰ إِذَا أَتَوْا - عَلَىٰ وَادِي النَّمْلِ قَالَتْ نَمْلَةٌ يَا أَيُّهَا النَّمْلُ ادْخُلُوا مَسَاكِنَكُمْ لَا يَحْطِمَنَّكُمْ سُلَيْمَانُ وَجُنُودُهُ وَهُمْ لَا يَشْعُرُونَ (١٨) فَتَبَسَّمَ ضَاحِكًا مِّن قَوْلِهَا... (١٩).

Translation: And there were gathered before Solomon his army of Jins and men, and birds, and they all were set in battle order (marching forwards) (17). Till, when they came to the valley of ants, one of the ants said: "O ants! Enter your dwellings, lest Solomon and his army crush you unknowingly"(18). So he (Solomon) smiled at her speech. ..(19) (27/17-19).

النمل: وَتَفَقَّدَ الطَّيْرَ فَقَالَ مَا لِيَ لَا أَرَى الْهُدُودَ أَمْ كَانَ مِنَ الْغَائِبِينَ (٢٠) لَأُعَذِّبَنَّهُ عَذَابًا - شَدِيدًا أَوْ لَأَذْبَحَنَّهُ أَوْ لَيَأْتِيَنِّي بِسُلْطَانٍ مُّبِينٍ (٢١) فَمَكَتْ غَيْرَ بَعِيدٍ فَقَالَ أَحَطْتُ بِمَا لَمْ تُحِطْ بِهِ وَجِئْتُكَ مِن سَبَإٍ بِنَبَإٍ يَقِينٍ (٢٢) إِنِّي وَجَدْتُ امْرَأَةً تَمْلِكُهُمْ وَأُوتِيَتْ مِن كُلِّ شَيْءٍ وَلَهَا عَرْشٌ عَظِيمٌ (٢٣) وَجَدْتُهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِن دُونِ اللَّهِ وَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ فَهُمْ لَا يَهْتَدُونَ (٢٤)... قَالَ سَنَنْظُرُ أَصَدَقْتَ أَمْ كُنْتَ مِنَ الْكَاذِبِينَ (٢٧) اذْهَبْ بِكِتَابِي هَذَا فَأَلْقِهْ إِلَيْهِمْ ثُمَّ تَوَلَّ عَنْهُمْ فَانْظُرْ مَاذَا يَرْجِعُونَ (٢٨)

Translation: He (Solomon) inspected the birds, and said: "What is the matter that I see not the hoopoe? Or is he among the absentees? (20) "I will surely punish him with a severe torment, or slaughter him, unless he brings me a clear reason."(21) But the hoopoe stayed not long, he (came up and) said: "I have grasped (the knowledge of a thing) which you have not grasped and I have come to you from Saba' (Sheba) with true news (22)."I found a woman ruling over them, and she has been given all things that could be possessed by any ruler of the earth, and she has a great throne (23). "I found her and her people worshipping the sun instead of Allah, and Satan has made their deeds fair-seeming to them, and has barred them from (Allah's) Way, so they have no guidance,"(24)... (Solomon) said: "We shall see whether you speak the truth or you are (one) of the liars (27)."Go you with this letter of mine, and deliver it to them, then draw back from them, and see what (answer) they return"(28) (27/20-28).

These verses claim that ant and bird can understand abstract and complex concepts like human and they can talk about these concepts. This claim is not compatible with science. Nervous system of birds and especially ants is so primitive that they can not percept such concepts. Chimpanzee is the nearest species to human and has the most advanced nervous system before human, but still is far from understanding such complex concepts. One may say ant and bird were able to do that due to miracle, but if it was so, they were not real ant or bird and Qoran must have said that.

Furthermore, this fiction has no evidence at all, even is not mentioned in Old Testament.

Death and revival of thousands of humans

أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ فَقَالَ لَهُمُ اللَّهُ مُوتُوا ثُمَّ أَحْيَاهُمْ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ (البقره ٢٤٣)

Translation: Did you (O Mohammad) not think of those who went forth from their homes in thousands, fearing death? Allah said to them, "Die". And then He restored them to life. Truly, Allah is full of Bounty to mankind, but most men thank not (2/243).

This fiction has no evidence at all, no name, no place, no history and no traces. If really thousands of people were dead and revived, there must be a hint or a sign somewhere in the history of mankind.

Death for a hundred years and revival

أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا قَالَ أَنَّى يُحْيِي هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا - فَأَمَاتَهُ اللَّهُ مِئَةَ عَامٍ ثُمَّ بَعَثَهُ قَالَ كَمْ لَبِثْتَ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالَ بَلْ لَبِثْتَ مِئَةَ عَامٍ فَانْظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ وَانْظُرْ إِلَى حِمَارِكَ وَلِنَجْعَلَكَ آيَةً لِلنَّاسِ وَانْظُرْ إِلَى الْعِظَامِ كَيْفَ نُنشِزُهَا ثُمَّ نَكْسُوهَا لَحْمًا فَلَمَّا تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (البقره ٢٥٩)

Translation: Or like the one who passed by a town and its roofs had tumbled over. He said: "Oh! How will Allah ever bring it to life after its death?" So Allah caused him to die for a hundred years, then raised him up (again). He said: "How long did you

remain (dead)?" He (the man) said: "(Perhaps) I remained (dead) a day or part of a day". He said: "Nay, you have remained (dead) for a hundred years, look at your food and your drink, they show no change; and look at your donkey! And thus We have made of you a sign for the people. Look at the bones, how We bring them together and clothe them with flesh". When this was clearly shown to him, he said, "I know (now) that Allah is Able to do all things" (2/259).

Again a fiction with no evidence, no history, no date, no place and no name. It is strange that the verse claims that God made this event a lesson or warning for future generations!! Where and when this event happened and where on the earth are its traces, so that we can get warning from it?

Were the ancient civilizations more powerful and productive?

أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ كَانُوا مِنْ قَبْلِهِمْ كَانُوا هُمْ أَشَدَّ - مِنْهُمْ قُوَّةً وَآثَارًا فِي الْأَرْضِ فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ وَمَا كَانَ لَهُمْ مِنَ اللَّهِ مِنْ وَاقٍ (الغافر ٢١)

Translation: Have they not traveled in the land and seen what was the end of those who were before them? They were superior to them in strength, and in the products in the land. But Allah seized them with punishment for their sins. And none had they to protect them from Allah (40/21).

This verse claims that in the past history of mankind there were people who were more powerful and had more products than modern man. This is clearly wrong, as the power and productivity

of human were developing throughout history and no part of the previous history is comparable with the last 100 years. One may say, the verse means that people of Arabia were much weaker than some of the previous civilization. But Quran is talking to all people of all the time. The verse asking us in any time to travel and see that some previous civilizations were more powerful and productive than us and God destroyed them. Also if this verse was right only for people of Arabia 1400 years ago, it must have explicitly mentioned it. In fact this verse is a childish browbeat. When two children are going to fight, one may say “I have beaten others stronger than you”, meaning that it is easy for me to beat you.

Are cities destroyed by God visible to us?

In some verses of Quran, it is claimed that previous cities that were destroyed by God due to their sins, are present and visible to all mankind in any time.

أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ مَكَّاهُمْ فِي الْأَرْضِ مَا لَمْ تُمَكِّنْ لَكُمْ وَأَرْسَلْنَا السَّمَاءَ - عَلَيْهِمْ مَذْرَأًا وَجَعَلْنَا الْأَنْهَارَ تَجْرِي مِنْ تَحْتِهِمْ فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ وَأَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا آخَرِينَ (المائدة ٦)

Translation: Have they not seen how many generations before them We have destroyed whom We had established on the earth such as We have not established you? And We poured out on them rain from the sky in abundance, and made the rivers flow under

them. Yet We destroyed them for their sins, and created after them other generations (6/6).

قُلْ سِيرُوا فِي الْأَرْضِ ثُمَّ انظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ (الانعام ١١ والنحل ٣٦) -

Translation: Say (O Mohammad): "Travel in the land and see what was the end of those who rejected truth"(6/11, 16/36).

وَكَمْ أَهْلَكْنَا مِنْ قَرْيَةٍ بَطَرَتْ مَعِيشَتَهَا فَبِئْسَ لَكَ مَسَاكِنُهُمْ لَمْ تُسْكَنْ مِنْ بَعْدِهِمْ إِلَّا قَلِيلًا وَكُنَّا نَحْنُ الْوَارِثِينَ (القصص ٥٨)

Translation: And how many a town (population) have We destroyed, which were thankless for its means of livelihood (disobeyed Allah, and His Messengers, by doing evil deeds and crimes) ! And those are their dwellings, which have not been inhabited after them except a little. And verily! We have been the inheritors (28/58).

Qoran says that God destroyed the city of Thamood people because they did not believe and their destroyed houses are present and visible for mankind:

النمل: فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ مَكْرِهِمْ أَنَا دَمَرْنَاهُمْ وَقَوْمَهُمْ أَجْمَعِينَ (٥١) فَبِئْسَ لَكَ بَيْوتُهُمْ - خَاوِيَةٌ بِمَا ظَلَمُوا إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَعْلَمُونَ (٥٢)

Translation: Then see how was the fate of their plot! Verily! We destroyed them (Thamood) and their nation, all together (51). These are their houses in utter ruin, for they did wrong. Verily, in this is indeed a lesson or a sign for people who know (52) (27/51-52).

The same is claimed for Lot:

الصفات: وَإِنَّ لُوطًا لَمِنَ الْمُرْسَلِينَ (١٣٣) إِذْ نَجَّيْنَاهُ وَأَهْلَهُ أَجْمَعِينَ (١٣٤) أَلَا عَجُوزًا - فِي الْغَابِرِينَ (١٣٥) ثُمَّ دَمَرْنَا الْآخَرِينَ (١٣٦) وَإِنَّكُمْ لَتَمُرُّونَ عَلَيْهِمْ مُصْبِحِينَ (١٣٧) وَبِاللَّيْلِ أَقْلًا نَّعْقِلُونَ (١٣٨)

Translation: And verily, Lout (Lot) was one of the Messengers (133) When We saved him and his family, all, (134) Except an old woman (his wife) who was among those who remained behind (135) Then We destroyed the rest (136) Verily, you pass by them in the morning (137) And at night; will you not then reflect? (138) (37/133-138).

These verses expect that people travel on the earth and see the fate of people who were killed and their cities were destroyed by God. The verses explicitly mention that these destroyed cities are present and visible for all. But, there is nothing as such on the earth. Where are the ruins of the cities of Thamood, Lot, A'ad and so on that no one knows? When there is not any remain, how people could get lesson from them?

Cities were destroyed by flood, earthquake, fighting and so on. They had physical causes not metaphysical ones. Secondly, these destructions were not confined to infidels alone; they include every nation with any religion. Thirdly, people who live near volcanoes or on earthquake lines or near shore or so usually have more natural disaster, but it does not mean that they are infidels. Therefore, this claim of Qoran is baseless.

Was mass killing of infidels just?

Qoran states that due to sin or disbelieve in a prophet, in many cases, God destroyed a whole city and kill all people except a small number of believers. For example, Qoran claims that God destroyed the city and killed people of A'd, Thamood, Lot, Noah, and so on. This act is extremely unjust, oppressive and brutal. At least half of the population of these cities was innocent children. Is it possible that God be so brutal to kill all children because of sins of their parents? Also the great majority of people just imitate their parents by simply accepting the religion and customs prevalent in their society. Even today with so much progress in science, most people just accept the belief of their parents. It is the reason that almost all people of Moslem countries remained Moslem generation after generation, and it is the case for other religions as well. Overall, a great majority of people do not intentionally antagonize the truth; they think that the religion of their parents is right and just follow it, so mass killing of this great majority is also unjust and brutal. In a society there are very small numbers who may know the truth of a religion and intentionally antagonize it. If really a prophet is right, only this small minority deserve punishment. Therefore mass killing of the great majority of infidels including children is extremely unjust and could not be the act of God. It is Mohammad who attributed these unreasonable, unjust and brutal acts to God, to extremely threaten people to make them absolutely obedient to himself.

Summary

In this chapter, some of the fictions of Qoran were presented as examples. Other than particular faults of each one, these fictions have two major common deficits:

Firstly: almost all of them have no date, no place and no evidence at all. There is no scientific, historical, geographical or archeological evidence supporting these fictions. With this nothing, Qoran claims that the destroyed cities or other objects of these fictions are present and visible to all people. Could be God so ignorant and stupid to make such a nonsense claim?

Secondly: some of the acts attributed to God in these fictions are unreasonable, unjust and brutal like mass killing of children and other innocent people.

Therefore these fictions could not be the word of God; Mohammad heard them or made them and attributed them to God.

Chapter 18

Other contradictions of Qoran

Mohammad resolved some of the contradictions of Qoran by abrogation, so that if the rules of two verses are contradictory, the verse that was revealed later will abrogate the previous verse. This was discussed in an independent chapter. But there are lots of contradictions between sentences which are talking about a fact. In these cases, at least one of the sentences is wrong. Many of these contradictions were discussed among previous chapters and many others are discussed in this chapter. These contradictions definitely verify that Qoran is not the word of God, since God knows everything and does not say wrong sentences.

Is God the source of evil?

Between these two successive verses is contradiction; while verse 78 states that God is the source of both good and evil, verse 70 states that God is only the source of good not evil.

إِنْ تُصِيبْهُمْ حَسَنَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ وَإِنْ تُصِيبْهُمْ سَيِّئَةٌ سَيَقُولُوا هَذِهِ مِنْ عِنْدِكَ قُلْ كُلٌّ -
مِنْ عِنْدِ اللَّهِ فَمَا لَهُمْ لَهْوَ الْقَوْمِ لَا يُكَادُونَ يَفْقَهُونَ حَدِيثًا (النساء ٧٨)

Translation: And if some good reaches them, they say, "This is from Allah," but if some evil befalls them, they say, "This is from you (O Mohammad)." Say: "All things are from Allah," so what is wrong with these people that they fail to understand any word?(4/78).

مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكَ وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا -
وَكَفَى بِاللَّهِ شَهِيدًا (نساء ٧٩)

Translation: Whatever of good reaches you, is from Allah, but whatever of evil befalls you, is from yourself. And We have sent you (O Mohammad) as a Messenger to mankind, and Allah is Sufficient as a Witness (4/79).

Does God orders to evil acts?

God orders people to do evil acts:

وَإِذَا أَرَدْنَا أَنْ نُهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا فِيهَا فَحَقَّ عَلَيْهَا الْقَوْلُ فَدَمَرْنَاهَا تَدْمِيرًا -
(الاسراء ١٦)

Translation: And when We decide to destroy a town, We order their wealthy people, then they transgress (do evil acts) therein, then the word (of torment) is justified against it (town). Then We destroy it with complete destruction (17/16).

God does not order evil acts

وَإِذَا فَعَلُوا فَاحِشَةً قَالُوا وَجَدْنَا آبَاءَنَا وَاللَّهُ أَمَرَنَا بِهَا قُلْ إِنَّ اللَّهَ لَا يَأْمُرُ بِالْفَحْشَاءِ -
أَتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ (الاعراف ٢٨)

Translation: And when they commit a Fahisha (evil deed), they say: "We found our fathers doing it, and Allah has commanded us of it." Say: "Nay, Allah never commands of evil deed. Do you say of Allah what you know not? (7/28).

Are wrong doers blind in the resurrection day?

Another contradiction of Qoran is that some verses state that evildoers are blind (ignorant) in the resurrection day but other verses say the opposite.

Evildoers are blind and ignorant in the hereafter:

وَمَنْ كَانَ فِي هَذِهِ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ وَأَضَلُّ سَبِيلًا (الاسراء ٧٢) -

Translation: And whoever is blind in this world (i.e., does not see Allah's Signs, does not follow Mohammad), will be blind in the Hereafter, and more astray from the (right) path (17/72).

- فَعَمِيَتْ عَلَيْهِمُ الْأَنْبَاءُ يَوْمَئِذٍ (القصص ٦٦).

Translation: then the news shall become obscure (can not see) to them (wrong doers) on that (resurrection) day (29/66).

Evildoers see and understand well in the hereafter:

- لَقَدْ كُنْتُمْ فِي غَفْلَةٍ مِّنْ هَٰذَا فَكَشَفْنَا عَنْكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ (ق ٢٢).

Translation: (It will be said to the sinners): "Indeed you were heedless of this, now We have removed your covering, and sharp is your sight this (resurrection) Day!" (50/22).

- وَلَوْ تَرَىٰ إِذِ الْمُجْرِمُونَ نَاكِسُو رُءُوسِهِمْ عِندَ رَبِّهِمْ رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا فَارْجِعْنَا نَعْمَلْ صَالِحًا إِنَّا مُوقِنُونَ (السجده ١٢).

Translation: And if you only could see when the Mujrimun (criminals, disbelievers, polytheists, sinners, etc.) shall hang their heads before their Lord (saying): "Our Lord! We have now seen and heard, so send us back (to the world), we will do righteous good deeds. Verily! We now believe with certainty"(32/12).

Do wrong doers talk to each other in the hereafter?

Some verses say that wrong doers talk (ask and answer) to each other in the resurrection day, but some verses say opposite.

Do not talk:

- القصص: وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَا أَجَبْتُمُ الْمُرْسَلِينَ (٦٥) فَعَمِيَتْ عَلَيْهِمُ الْأَنْبَاءُ يَوْمَئِذٍ فَهُمْ لَا يَتَسَاءَلُونَ (٦٦)

Translation: And the (resurrection) Day (Allah) will call them (wrong doers), and say: "What answer gave you to the Messengers (prophets)?"(65). Then the news will be obscured to them on that day, and they will not ask one another (66)(28/65-66).

فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ (المؤمنون ١٠١) -

Translation: Then, when the Trumpet is blown (in resurrection day), there will be no kinship among them that Day, nor will they ask one another (23/101).

وَلَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ (٣٤) هَذَا يَوْمٌ لَا يَنْطِقُونَ (المرسلات ٣٥) -

Translation: Woe that Day to the deniers (of the prophets)! (34) That will be a Day when they shall not speak (77/34-35).

Talk to each other:

وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ (الصافات ٢٧) -

Translation: And they (disbelievers, wrong doers) will turn to one another and question one another (37/27).

Following verses also state that people of the hell (infidels, wrong doers etc.) talk to each other:

سبأ: وَقَالَ الَّذِينَ كَفَرُوا لَنْ تُؤْمِنَ بِهِذَا الْقُرْآنَ وَلَا بِالَّذِي بَيْنَ يَدَيْهِ وَلَوْ تَرَى إِذِ الظَّالِمُونَ -
مَوْفُوقُونَ عِنْدَ رَبِّهِمْ يَرْجِعُ بَعْضُهُمْ إِلَى بَعْضٍ الْقَوْلَ يَقُولُ الَّذِينَ اسْتُضْعِفُوا لِلَّذِينَ اسْتَكْبَرُوا
لَوْلَا أَنْتُمْ لَكُنَّا مُؤْمِنِينَ (٣١) قَالَ الَّذِينَ اسْتَكْبَرُوا لِلَّذِينَ اسْتُضْعِفُوا أَنَحْنُ صَدَدْنَاكُمْ عَنِ
الْهُدَى بَعْدَ إِذْ جَاءَكُمْ بَلْ كُنْتُمْ مُجْرِمِينَ (٣٢) وَقَالَ الَّذِينَ اسْتُضْعِفُوا لِلَّذِينَ اسْتَكْبَرُوا بَلْ
مَكْرُ اللَّيْلِ وَالنَّهَارِ إِذْ تَأْمُرُونَنَا أَنْ نَكْفُرَ بِاللَّهِ وَنَجْعَلَ لَهُ أَنْدَادًا وَأَسْرُوا النَّدَامَةَ لَمَّا رَأَوْا
الْعَذَابَ وَجَعَلْنَا الْأَغْلَالَ فِي أَعْنَاقِ الَّذِينَ كَفَرُوا هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ (٣٣)

Translation: And those who disbelieve say: "We believe not in this Qoran nor in that which was before it," but if you could see when the Zalimun (polytheists and wrong-doers, etc.) will be made to stand before their Lord, how they will cast the (blaming) word one to another! Those who were deemed weak will say to those who were arrogant: "Had it not been for you, we should certainly have been believers!"(31). And those who were arrogant will say to those who were deemed weak: "Did we keep you back from guidance after it had come to you? Nay, but you were Mujrimun (polytheists, sinners, criminals, disobedient to Allah, etc.)(32). Those who were deemed weak will say to those who were arrogant: "Nay, but it was your plotting by night and day, when you ordered us to disbelieve in Allah and set up rivals to Him!" And each of them (parties) will conceal their own regrets (for disobeying Allah during this worldly life), when they behold the torment. And We shall put iron collars round the necks of those who disbelieved. Are they requited aught except what they used to do? (33)(34/31-33).

Also verses 74/39-47 narrate discussion between people of the hell and people of the paradise in the resurrection day.

Will wrong doers make excuse in hereafter?

They will not make excuse:

وَلَا يُؤْذِنُ لَهُمْ فَيَعْتَذِرُونَ (المرسلات ٣٦) -

Translation: And they will not be permitted to apologize (77/36).

They make excuse:

الانعام: وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا أَيْنَ شُرَكَاءُكُمْ الَّذِينَ كُنْتُمْ تَزْعُمُونَ - (٢٢) ثُمَّ لَمْ تَكُنْ فِتْنَتُهُمْ إِلَّا أَنْ قَالُوا وَاللَّهِ رَبَّنَا مَا كُنَّا مُشْرِكِينَ (٢٣) انْظُرْ كَيْفَ كَذَبُوا عَلَى أَنْفُسِهِمْ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ (٢٤)

Translation: And on the Day when We shall gather them all together, We shall say to those who joined partners in worship (with Us): "Where are your partners (false deities) whom you used to assert (as partners in worship with Allah)?" (22). There will then be (left) no Fitnah (excuses or statements or arguments) for them but to say: "By Allah, our Lord, we were not pagans" (23). Look! How they lie against themselves! But the (lie) which they invented will disappear from them (24) (6/22-24).

In the following verses it is mentioned that the excuses of the people of the hell are not accepted, meaning that they make excuses but God does not accept:

فَيَوْمَئِذٍ لَا يَنْفَعُ الَّذِينَ ظَلَمُوا مَعْذِرَتُهُمْ وَلَا هُمْ يُسْتَعْتَبُونَ (الروم ٥٧) -

Translation: Then on that (resurrection) day their excuse shall not profit those who were wrong doers, nor shall they be regarded with goodwill (30/57).

يَوْمَ لَا يَنْفَعُ الظَّالِمِينَ مَعْذِرَتُهُمْ وَلَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ (الغافر ٥٢) -

Translation: The (resurrection) day on which their excuse shall not benefit the wrong doers, and for them is curse and for them is the evil residence (40/52).

Will sinners be asked about their sins in hereafter?

They will not be asked:

فَيَوْمَئِذٍ لَا يُسْأَلُ عَنْ ذَنْبِهِ إِنْسٌ وَلَا جَانٌّ (الرحمن ٣٩) -

Translation: So on the (resurrection) day neither man nor Jin shall be asked about his sin (55/39).

They will be asked:

فَلَنَسْأَلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْأَلَنَّ الْمُرْسَلِينَ (الاعراف ٦) -

Translation: Most certainly then we will question those to whom (the prophets) were sent, and most certainly we will also question the messengers (prophets) (7/6).

الحجر: فَوَرَبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ (٩٢) عَمَّا كَانُوا يَعْمَلُونَ (٩٣) -

Translation: So, by your lord, we would most certainly question them all, (92) about what they did (93) (15/92-93).

تَاللَّهِ لَنَسْأَلَنَّ عَمَّا كُنْتُمْ تَفْتَرُونَ (النحل ٥٦) -

Translation: by Allah, you shall most certainly be questioned about that which you forged (16/56).

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا أَيْنَ شُرَكَاءُكُمُ الَّذِينَ -

كُنْتُمْ تَزْعُمُونَ (الانعام ٢٢)

Translation: And on the Day when We shall gather them all together, We shall say to those who joined partners in worship (with Us): "Where are your partners (false deities) whom you used to assert (as partners in worship with Allah)?" (6/22).

Will pagans deny their paganism?

Deny:

الانعام: وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا أَيْنَ شُرَكَاءُكُمْ الَّذِينَ كُنْتُمْ تَزْعُمُونَ - (٢٢) ثُمَّ لَمْ تَكُنْ فِتْنَتُهُمْ إِلَّا أَنْ قَالُوا وَاللَّهِ رَبَّنَا مَا كُنَّا مُشْرِكِينَ (٢٣)

Translation: And on the Day when We shall gather them all together, We shall say to those who joined partners in worship (with Us): "Where are your partners (false deities) whom you used to assert (as partners in worship with Allah)?" (22). There will then be (left) no Fitnah (excuses or statements or arguments) for them but to say: "By Allah, our Lord, we were not pagans" (6/23).

Do not deny:

يَوْمَئِذٍ يَوَدُّ الَّذِينَ كَفَرُوا وَعَصَوُوا الرَّسُولَ لَوْ تُسَوَّى بِهِمُ الْأَرْضُ وَلَا يَكْتُمُونَ اللَّهَ حَدِيثًا - (النساء ٤٢)

Translation: On that day those who disbelieved and disobeyed the Messenger (Mohammad) will wish that they were buried in the earth, but they will not hide a single fact from Allah (4/42).

Are other religions acceptable by God?

The main question is that are other religions acceptable by God? And will God send right doers of other religions to the paradise?

Other religions are acceptable:

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئِينَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ -
صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (البقره ٦٢)

Translation: Verily! Those who believe (Moslems) and those who are Jews and Christians, and Sabians, whoever believes in Allah and the Last Day and do righteous good deeds shall have their reward with their Lord, on them shall be no fear, nor shall they grieve (2/62) and (5/69).

Other religions are not acceptable:

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ (آل عمران ١٩) -

Translation: the only religion before God is Islam (3/19).

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ (آل عمران ٨٥)

Translation: And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers (3/85).

Is God residing on his throne or he is everywhere?

God is over his throne:

As discussed in chapter “scientific errors of Quran”, some verses and sayings from Mohammad, explicitly state that God is

residing on his throne (Arsh), at least most of the times, for example:

اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ
(السجده ٤)

Translation: Allah is he who created the heavens and the earth and what is between them in six periods, and he resided over the throne (32/40).

رسول الله قال ينزل ربنا تبارك وتعالى كل ليلة إلى السماء الدنيا حين يبقى ثلث الليل
الآخر يقول من يدعوني فأستجيب له من يسألني فأعطيه من يستغفرني فأغفر له .

Translation: Mohammad said: our Lord descends every night to the sky of earth, when one-third of the night is left, then he says: who supplicates me to answer him? Who asks me to give him? Who asks me forgiveness to forgive him?¹

The above Hadith implies that in the other times God is not in the sky of the earth and as stated in the above verse he is on his throne.

God is everywhere:

وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُولُوْا فَنُفُوْا وَجْهَ اللَّهِ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ (البقره ١١٥) -

Translation: And to Allah belong the east and the west, so wherever you turn yourselves or your faces there is the Face of Allah (2/115).

¹ - Bokhari 1/348; Muslem 1/521

Is Qoran for people of Mecca or for all mankind?

Qoran is for Mecca and it's surrounding:

- وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ مُصَدِّقُ الَّذِي بَيْنَ يَدَيْهِ وَلِتُنْذِرَ أُمَّ الْقُرَى وَمَنْ حَوْلَهَا ... (الانعام ٩٢)

Translation: And this (the Qoran) is a blessed Book which We have sent down, confirming (the revelations) which came before it, so that you may warn the Mother of Towns (Mecca) and around it (6/92).

- وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ قُرْآنًا عَرَبِيًّا لِّتُنْذِرَ أُمَّ الْقُرَى وَمَنْ حَوْلَهَا وَتُنْذِرَ يَوْمَ الْجَمْعِ لَا رَيْبَ فِيهِ - فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ (الشوري ٧)

Translation: and thus have we revealed to you an Arabic Qoran, that you may warn the mother city and those around it (42/7).

Qoran is for the entire world:

- قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا.. (الاعراف ١٥٨) -

Translation: Say (Mohammad): o people! surely I am the messenger of Allah to you all (7/158).

The best explanation for this contradiction is that at first Qoran was for Mecca, since Mohammad was not hoping to spread Islam outside this area, but with many victories in Madinah he thought that he could conquer the world, thus changed his mind and said "I am the prophet of all people". Anyway it is a clear indication that Qoran is not the word of God, otherwise God knew

from the beginning that Islam could spread throughout the world and he did not have to change his mind.

Do infidels have friends or helpers?

Infidels have no friends or helpers:

ذَٰلِكَ بِأَنَّ اللَّهَ مَوْلَى الَّذِينَ آمَنُوا وَأَنَّ الْكَافِرِينَ لَا مَوْلَى لَهُمْ (محمد ١١) . -

Translation: That is because Allah is the Maula (friend, Lord, Master, Helper, Protector, etc.) of those who believe, and the disbelievers have no Maula (47/11).

This verse generally states that infidels have no helper or friend or master. It is certainly wrong, since any type of people usually have friends or helpers. In contradiction to this verse there came many verses stating that infidels are helpers to each other and Taghoot and Satan are friends and helper of infidels.

Infidels have friends and helpers:

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ (البقره ٢٥٧) -

Translation: Allah is the Wali (Protector, friend, helper) of those who believe. He brings them out from darkness into light. But as for those who disbelieve, their supporters and helpers are Taghoot [false deities and false leaders, etc.] (2/257).

وَمَن يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِّن دُونِ اللَّهِ فَقَدْ خَسِرَ خُسْرَانًا مُّبِينًا (النساء ١١٩) -

Translation: And whoever takes Satan as a Wali (protector, friend, helper) instead of Allah, has surely suffered a manifest loss (4/119).

إِنَّ الظَّالِمِينَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَاللَّهُ وَلِيُّ الْمُتَّقِينَ (الجاثية ١٩) -

Translation: Verily, the Zalimun (polytheists, wrong-doers, etc.) are Auliya' (protectors, friends, helpers, etc.) to one another, but Allah is the Wali (Helper, Protector, friend, etc.) of the pious people (good Moslems) (45/19).

Will intercession be accepted in the hereafter?

No intercession at all:

وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا شَفَاعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنصَرُونَ (البقرة ٤٨) -

Translation: And fear a Day (of Judgment) when a person shall not avail another, nor will intercession be accepted from him nor will compensation be taken from him nor will they be helped (2/48 and 123).

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِّن قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَاعَةٌ - وَالْكَافِرُونَ هُمُ الظَّالِمُونَ (البقرة ٢٥٤)

Translation: O you who believe! Spend of that with which We have provided for you, before a Day (resurrection) comes when there will be no bargaining, nor friendship, nor intercession. And it is the disbelievers who are the Zalimun (wrong-doers, etc.) (2/254).

Intercession will be accepted by permission of God:

- مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ (البقره ٢٥٥) -

Translation: Who is he that can intercede before Him (God) except with His Permission? (2/255).

- يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يَشْفَعُونَ إِلَّا لِمَنْ ارْتَضَىٰ وَهُمْ مِّنْ حِسْبَتِهِ مُسْفِقُونَ (الانبياء ٢٨)

Translation: He (God) knows what is before them and what is behind them, and they do not intercede except for those whom he (God) approves and for fear of him (God) they tremble (21/28).

- مَا مِنْ شَفِيعٍ إِلَّا مِنْ بَعْدِ إِذْنِهِ (يونس ٣) -

Translation: There is no intercessor except after his (God's) permission (10/3).

- وَنَسُوقُ الْمُجْرِمِينَ إِلَىٰ جَهَنَّمَ وَرِثًا (مريم ٨٦) لَا يَمْلِكُونَ الشَّفَاعَةَ إِلَّا مَنِ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا (مريم ٨٧)

Translation: And We shall drive the Mujrimun (polytheists, sinners, criminals, disbelievers in the Oneness of Allah, etc.) to Hell, in a thirsty state (86) None have intercession, but such a one as has received a promise from the Most Beneficent (Allah) (87)(19/86-87).

Is the reward of right doers twofold or tenfold?

It is twofold:

- وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ بِالَّتِي تُقَرَّبُكُمْ عِنْدَنَا زُلْفَىٰ إِلَّا مَنَ آمَنَ وَعَمِلَ صَالِحًا قَوْلًا لَّهُمْ - جَزَاءُ الضَّعْفِ بِمَا عَمِلُوا وَهُمْ فِي الْغُرُفَاتِ آمِنُونَ (سباء ٣٧)

Translation: And it is not your wealth, nor your children that bring you nearer to Us (i.e. pleases Allah), but only he (will please Us) who believes (in the Islamic Monotheism), and does righteous deeds; as for such, there will be twofold reward for what they did, and they will reside in the high dwellings (Paradise) in peace and security (34/37).

It is tenfold:

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى إِلَّا مِثْلُهَا وَهُمْ لَا يُظْلَمُونَ -
(الانعام ١٦٠)

Translation: Whoever brings a good deed, he shall have ten (reward) like it, and whoever brings an evil deed, he shall be recompensed only with the like of it, and they shall not be dealt with unjustly (6/160).

Is punishment of wrong doers one fold or twofold?

It is one fold:

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى إِلَّا مِثْلُهَا وَهُمْ لَا يُظْلَمُونَ -
(الانعام ١٦٠)

Translation: Whoever brings a good deed, he shall have ten (reward) like it, and whoever brings an evil deed, he shall be recompensed only with the like of it, and they shall not be dealt with unjustly (6/160).

It is twofold:

قَالَ ادْخُلُوا فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِكُمْ مِنَ الْجِنَّ وَالْإِنْسِ فِي النَّارِ كُلَّمَا دَخَلَتْ أُمَّةٌ لَعَنَتْ أُخْتَهَا حَتَّى إِذَا ادَّارَكُوا فِيهَا جَمِيعًا قَالَتْ أُخْرَاهُمْ لِأُولَاهُمْ رَبَّنَا هَؤُلَاءِ أَضَلُّونَا فَآتَاهُمُ عَذَابًا ضِعْفًا مِّنَ النَّارِ قَالَ لِكُلِّ ضِعْفٌ وَلَكِنْ لَا تَعْلَمُونَ (الاعراف ٣٨)

Translation: (Allah) will say: "Enter you in the company of nations who passed away before you, of men and Jinns, into the Fire." Every time a new nation enters, it curses its sister nation (that went before), until they will be gathered all together in the Fire. The last of them will say to the first of them: "Our Lord! These misled us, so give them a double torment of the Fire." He (God) will say: "For each one there is double (torment), but you know not." (7/38).

هُود: الَّذِينَ يَصُدُّونَ عَن سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ (١٩) -
أُولَئِكَ لَمْ يَكُونُوا مُعْجِزِينَ فِي الْأَرْضِ وَمَا كَانَ لَهُمْ مِّن دُونِ اللَّهِ مِنْ أَوْلِيَاءٍ يُضَاعَفُ لَهُمُ
العَذَابُ مَا كَانُوا يَسْتَطِيعُونَ السَّمْعَ وَمَا كَانُوا يُبْصِرُونَ (٢٠)

Translation: Those who hinder (others) from the Path of Allah (Islam), and seek a crookedness therein, while they are disbelievers in the Hereafter (19). By no means will they escape (from Allah's Torment) on earth, nor have they protectors besides Allah! Their torment will be doubled! They could not hear (the preachers of the truth) and they used not to see (20)(11/19-20).

الفرقان: وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقُولُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزِنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَتَمًا (٦٨) يُضَاعَفُ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدُ فِيهِ مُهَانًا (٦٩)

Translation: And those who do not call upon another god along with Allah, nor kill such life as Allah has forbidden, except for just cause, nor commit illegal sexual intercourse and whoever does this shall receive the punishment (68) The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace (69) (25/68-69).

Other than contradiction, doubling the torment of sinners is an unjust and oppressive act, since punishment should be proportional to the crime.

Who is the most oppressive?

There are 15 verses with the phrase "من اظلم ممن" meaning that "Who is more oppressive than..?" Thirteen verses are similar to the following verse, exactly the same or with little change in wording.

وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ.. (الانعام ٢١) -

Translation: And who is more oppressive than he who invents a lie against Allah or rejects His verses (6/21).

The concept is clear, i.e. no body is more oppressive than one who invents a lie against Allah or rejects His verses. In other words the liar against God and rejecter of his verses is the most oppressive. But in contradiction to these 13 verses, in two verses other people are introduced as the most oppressive:

وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسَاجِدَ اللَّهِ أَنْ يُذَكَّرَ فِيهَا اسْمُهُ وَسَعَىٰ فِي خَرَابِهَا (البقره ١١٤) -

Translation: And who is more oppressive than one who forbids that Allah's Name be glorified and mentioned much (i.e. prayers and invocations, etc.) in Allah's Mosques and strives for their ruin? (2/114).

وَمَنْ أَظْلَمُ مِمَّنْ كَتَمَ شَهَادَةَ عِنْدَهُ مِنَ اللَّهِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ (البقره ١٤٠) -

Translation: And who is more oppressive than one who conceals the testimony [i.e. to believe in Prophet Mohammad when he comes, written in their Books] he has from Allah? And Allah is not unaware of what you do (2/140).

Overall four sins were introduced as the worst oppression:

- 1- Lying against God, such as a person who is not prophet claims prophethood and attributes his word to God.
- 2- Rejecting the verses of God (like rejecting Quran).
- 3- Forbidding that Allah's Name be glorified and mentioned in Allah's Mosques and trying to ruin the mosques.
- 4- Concealing the testimony that one has from Allah? This is attributed to Christians and Jews. Quran claims that it is mentioned in the Bible that Prophet Mohammad will come after Jesus and they should believe in him. Nothing as such seen in Bible, but for now suppose Quran is right.

After all, who is the most oppressive? These four sins are not at the same level. The worst is the first, since false prophethood results in astray of millions of people, wars and so on. The second one is the least important, since a person who does not believe he just harm himself. Therefore it is impossible that all four sins be the

worst sin. This is an explicit logical error in Quran confirming that Quran could not be the word of God.

Is Satan angle or Jinn?

Based on Quran, there is no doubt that angles and Jinns are different creatures. Angles are non-materialistic creatures completely obedient to God and worshiping God continuously. But Jinns are invisible creatures who can be obedient or disobedient to God and they need prophet. In many cases Quran included Satan in angles but in one cases included him in Jinns.

Satan is angle:

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ (البقره - ٣٤).

Translation: And when We said to the angels: "Prostrate yourselves before Adam." And they prostrated except Satan, he refused and was proud and was one of the disbelievers (2/34).

الحجر: فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ (٣٠) إِلَّا إِبْلِيسَ أَبَىٰ أَنْ يَكُونَ مَعَ السَّاجِدِينَ (٣١). -

Translation: So, the angels prostrated themselves, all of them together (30) Except Iblis (Satan), - he refused to be among the prostrators (31) (15/30-31).

This concept is repeated in other verses as well.

Satan is Jinn:

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ (الكهف ٥٠) -

Translation: And when We said to the angels; "Prostrate to Adam." So they prostrated except Iblis (Satan). He was one of the Jinns; (18/50).

How much is the width of paradise?

In the following verse, Qoran states that the width of paradise is as much as heavens (all heavens) and earth:

سَارِعُوا إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ (آل عمران ١٣٣).

Translation: And march forth in the way of forgiveness from your Lord, and for Paradise which is as wide as the heavens and the earth, prepared for Al-Muttaqun (good Moslems) (3/133).

But in the following verse, Qoran states that the width of paradise is as much as heaven (one heaven) and earth:

سَابِقُوا إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ (الحديد ٢١) -

Translation: March forth in the way of forgiveness from your Lord, and for Paradise which is as wide as the heaven and the earth (57/21).

It is evident that it is impossible that the width of paradise be as much as heaven (one heaven) and earth and at the same time be as much as heavens (all heaven) and earth. It is a mistake of human but not of God; therefore these verses could not be the word of God.

How many days was the torment of Aad tribe?

Several days:

- فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي أَيَّامٍ نَحْسَاتٍ لِّنَذِيقَهُمْ عَذَابَ الْخِزْيِ فِي الْحَيَاةِ الدُّنْيَا -
وَلْعَذَابُ الْآخِرَةِ أَخْزَىٰ وَهُمْ لَا يُنصَرُونَ (الفصلت ١٦)

Translation: So We sent upon them ('Ad tribe) furious wind in days of evil omen (for them) that We might give them a taste of disgracing torment in this present worldly life, but surely the torment of the Hereafter will be more disgracing, and they will never be helped (41/16).

One day:

In contradiction with the above verse, it is mentioned in the following verse that the torment was in one day:

- الْقَمَرُ: كَذَّبَتْ عَادٌ فَكَيْفَ كَانَ عَذَابِي وَنَذْرُ (١٨) إِنَّا أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي -
يَوْمٍ نَحْسٍ مُّسْتَمِرٍّ (١٩).

Translation: 'Ad (people) belied (their Prophet, Hood), then how (terrible) was My Torment and My Warnings? (18) Verily, We sent against them a furious wind of harsh voice on a day of evil omen and continuous calamity (19) (54/18-19).

It is again a human mistake verifying that these verses could not be the word of God.

Did angles or one spirit came to Mary?

Ironically Quran states that Mary was conceived by one spirit (19/17) or some angles (3/45) sent to her by God.

Angles came to Mary:

آل عمران: إِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ (٤٥) وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَمِنَ الصَّالِحِينَ (٤٦) قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ وَلَمْ يَمَسِّنِي بَشَرٌ قَالَ كَذَلِكَ اللَّهُ يَخْلُقُ مَا يَشَاءُ إِذَا قَضَى أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ (٤٧)

Translation: When the angels said: "O Maryam (Mary)! Verily, Allah gives you the glad tidings of a Word from Him, his name will be the Messiah 'Iesa (Jesus), the son of Maryam (Mary), held in honor in this world and in the Hereafter, and will be one of those who are near to Allah" (45) "He will speak to the people in the cradle and in manhood, and he will be one of the righteous." (46) She said: "O my Lord! How shall I have a son when no man has touched me." He said: "So (it will be) for Allah creates what He wills. When He has decreed something, He says to it only: "Be!" and it is (47) (3/45-47).

One spirit came to Mary:

مريم: وَادْكُرْ فِي الْكِتَابِ مَرْيَمَ إِذِ اتَّخَذَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا (١٦) فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا (١٧) قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا (١٨) قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا (١٩) قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ يَمَسِّنِي بَشَرٌ وَلَمْ أَكُ بَغِيًّا (٢٠) قَالَ كَذَلِكَ قَالَ رَبُّكِ هُوَ عَلَيَّ هَيِّئْ وَلِنَجْعَلَ آيَةً لِلنَّاسِ وَرَحْمَةً مِّنَّا وَكَانَ أَمْرًا مَّقْضِيًّا (٢١).

Translation: And mention in the Book (the Qoran, O Mohammad, the story of) Maryam (Mary), when she withdrew in seclusion from her family to a place facing east (16). She placed a screen (to screen herself) from them; then We sent to her Our Rooh (spirit) and he appeared before her in the form of a man in all respects (17). She said: "Verily! I seek refuge with the Most Beneficent (Allah) from you, if you do fear Allah."(18) (The spirit) said: "I am only a Messenger from your Lord, (to announce) to you the gift of a righteous son."(19) She said: "How can I have a son, when no man has touched me, nor am I unchaste?"(20) He said: "So (it will be), your Lord said: 'That is easy for Me (Allah): And to appoint him as a sign to mankind and a mercy from Us (Allah), and it is a matter (already) decreed, (by Allah).'"(21) (19/16-21).

Therefore these two verses are contradictory both in number and types of creatures came to Mary. It seems that Mohammad has forgotten that he first had talked about one spirit in Mecca, then in Madinah talked about several angles!

How many angles do take the life of human?

One angle:

قُلْ يَبْنَوقَاكُمْ مَلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ (السجده ١١) -

Translation: Say: "The angel of death, who is set over you, will take your souls, then you shall be brought to your Lord."(32/11).

Several angles:

فَكَيْفَ إِذَا تَوَفَّتْهُمُ الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ (محمد ٢٧) -

Translation: Then how (will it be) when the angels (of death) will take their souls at death, smiting their faces and their backs? (47/27).

How many creators are in the world?

In a vast numbers of the verses of Qoran it was emphasized that there is only one creator in the world called Allah. This idea is the most fundamental message of Islam. For example:

اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ (الزمر ٦٢) -

Translation: Allah is the Creator of all things, and He is the Wakil (Trustee, Disposer of affairs, Guardian, etc.) over all things (39/62).

But in contradiction to the main message of Qoran, it is mentioned in the following verse that there are several creators that Allah is the best of them:

ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظَامًا فَكَسَوْنَا الْعِظَامَ لَحْمًا ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ (المؤمنون ١٤) -

Translation: Then We made the Nutfah into a clot (a piece of thick coagulated blood), then We made the clot into a little lump of flesh, then We made out of that little lump of flesh bones, then We clothed the bones with flesh, and then We brought it forth as another creation. So blessed be Allah, the Best of creators (23/14).

Could angles be disobedient to God?

No:

The following verses explicitly mention that angles are completely obedient to God:

النحل: وَلِلّٰهِ يَسْجُدُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مِنْ دَابَّةٍ وَالْمَلَائِكَةُ وَهُمْ لَا يَسْتَكْبِرُونَ (٤٩) يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ (٥٠)

Translation: And to Allah prostrate all that is in the heavens and all that is in the earth, of the live moving creatures and the angels, and they are not proud [i.e. they worship their Lord (Allah) with humility] (49). They fear their Lord above them, and they do what they are commanded (50) (16/49-50).

إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَيُسَبِّحُونَهُ وَلَهُ يَسْجُدُونَ (الاعراف ٢٠٦) -

Translation: Surely, those who are with your Lord (angels) are never too proud to perform acts of worship to Him, but they glorify His Praise and prostrate before Him (7/206).

Yes:

On the contrary, it is stated in several verses of Qoran that Satan who was one of the angles disobeyed God:

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ (البقره ٣٤)

Translation: And when We said to the angels: "Prostrate yourselves before Adam." And they prostrated except Iblis (Satan),

he refused and was proud and was one of the disbelievers (disobedient to Allah) (2/34).

Conclusion

Is it possible that God says so many contradictory statements? It is natural for a human to say something then forget and says something contradictory some years later as really happened for Mohammad, but God knows everything and never forget.

Chapter 19

Some other errors in Qoran

Some errors of Qoran which were not included in the previous chapters are presented in this chapter.

Is trust in God alone sufficient?

أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ وَيُخَوِّفُونَكَ بِالَّذِينَ مِنْ دُونِهِ.. (الزمر ٣٦) -

Translation: Is not Allah Sufficient for His slave (human)? Yet they try to frighten you with those besides Him!(39/36).

This verse claims that God is sufficient for supporting everything for people and resorting to other causes and factors is not right; also one should not fear anything except God. This verse includes two errors. First, reliance on God alone is absolutely not sufficient for our life. If someone put all other factors aside, does

not learn, does not work, does not consider the nature's laws and so on, he will die soon. It is a misleading idea in many religions and it is one of the causes of backwardness of Moslem countries. The second error is that, people should not fear anything except God. It is madness and nonsense. It is evident that a reasonable person should fear many things like sickness, poverty, predator animals, accidents, earthquake, gun, fire and many others; otherwise he will lose his life soon.

What is the relationship between Qoran being Arabic and thinking?

- إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُونَ (الزخرف ٣) -

Translation: We verily, have made it a Qoran in Arabic, that you may think (43/3).

This is nonsense. There is no relation between type of language and thinking. If this claim was correct it means that Qoran is not suitable for non-Arabs, while Qoran claims that it is for the whole mankind.

Is not having a son a shame?

- إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ (الكوثر ٣) -

Translation: Surely your enemy is the one who shall be without posterity (no son) (108/3).

In Arabia 1400 years ago, having sons was a great honor for parents and they thought that their generation will be continued only through their sons. Mohammad had no son so his enemies were blaming him for this. No need to say that it was a stupid idea, but Qoran returns this blame to the enemies of Mohammad in the above verse approving this stupid idea. Is it possible that God thinks so humble?

Is carrying wood a shame?

In Soorah Lahab (111) Mohammad is cursing one of his uncles (Abi Lahab, an enemy of Mohammad) and is humiliating his wife by saying that she is carrier of wood and has a rope over his neck for carrying wood.

لهب: تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ (١) مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ (٢) سَيَصْلَىٰ نَارًا ذَاتَ -
لهب (٣) وَأَمْرَأَتُهُ حَمَّالَةَ الْحَطَبِ (٤) فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ (٥)

Translation: Perish the two hands of Abu Lahab (an uncle of the Prophet), and perish he!(1) His wealth and his children will not benefit him!(2) He will be burnt in a Fire of blazing flames!(3) And his wife is carrier of wood (4) In her neck is a twisted rope of palm fiber (5) (111/1-5).

Working as a worker and carrying wood or any other reasonable work not only is not a shame but it is an honor. Could be this unjust, unreasonable and humble contempt, the act of God? Furthermore, what is the use of insulting people? Could be God so

petty to insult people in his words? Even commentators of Quran realized that these verses are too unreasonable to be attributed to God, thus tried hard to twist the meaning of the verses. For example, some said that carrying wood means carrying wood in the hell. But this whitewashing is futile. First the hell does not need woods from a jungle or something. Secondly, this is not compatible with the last verse saying that she has a rope from palm fiber over his neck. Some others said that carrying wood means putting thorns in the way of Mohammad, but wood is not the same as thorn.

Another point is that what is the use of this cursing and insulting for guiding people towards Islam? What is the use of this Soorah? It is just repeating humble behavior of humble people.

Approving magic

مِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ (الفرق ٤) -

Translation: (Say: "I seek refuge with Allah) from the evil of the witchcrafts when they blow in the knots (113/4).

وَاتَّبِعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَىٰ مُلْكٍ سُلَيْمَانَ وَمَا كَفَرَ سُلَيْمَانُ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا -
يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنْزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هَارُوتَ وَمَارُوتَ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ
حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ وَمَا
هُم بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَلَقَدْ عَلِمُوا لَمَنِ
اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ وَلَبِئْسَ مَا شَرَوْا بِهِ أَنْفُسَهُمْ لَوْ كَانُوا يَعْلَمُونَ
(البقره ١٠٢)

Translation: They followed what the Satan gave out (magic) in the lifetime of Solomon. Solomon did not disbelieve, but Satan disbelieved, teaching men magic and such things that came down at Babylon to the two angels, Harut and Marut, but neither of these two (angels) taught anyone (such things) till they had said, "We are only for trial, so disbelieve not (by learning this magic from us)." And from these (angels) people learn that by which they cause separation between man and his wife, but they could not harm anyone except by Allah's Leave. And they learn that which harms them and profits them not. And indeed they knew that the buyers of it (magic) would have no share in the Hereafter. And how bad indeed was that for which they sold themselves, if they but knew (2/102).

الاعراف: قَالُوا يَا مُوسَى إِمَّا أَنْ تُلْقِيَ وَإِمَّا أَنْ نَكُونَ نَحْنُ الْمُلْقِينَ (١١٥) قَالَ أَلْقُوا فَلَمَّا - أَلْقُوا سَحَرُوا أَعْيُنَ النَّاسِ وَاسْتَرْهَبُوهُمْ وَجَاءُوا بِسِحْرٍ عَظِيمٍ (١١٦) وَأَوْحَيْنَا إِلَى مُوسَى أَنْ أَلْقِ عَصَاكَ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ (١١٧)

Translation: They said: "O Moses! Either you throw (first), or shall we have the (first) throw?" (115) He (Moses) said: "Throw you (first)." So when they threw, they bewitched the eyes of the people, and struck terror into them, and they displayed a great magic (116) (7/115-116).

These verses approve magic implying that magic is real. But magic is not scientifically approved; it is just a superstition of ancient ignorant people.

Unreasonable claim about disbelievers

وَأَنْذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ فَيَقُولُ الَّذِينَ ظَلَمُوا رَبَّنَا أَخِّرْنَا إِلَى أَجَلٍ قَرِيبٍ نُجِيبْ -
دَعْوَتَكَ وَتَتَّبِعَ الرُّسُلَ أُولَئِكَ تُكُونُوا أَفْسَمُتُمْ مِّن قَبْلُ مَا لَكُمْ مِّن زَوَالٍ (ابراهيم ٤٤)

Translation: And warn (O Mohammad) mankind of the Day when the torment will come unto them; then the wrong-doers will say: "Our Lord! Respite us for a little while, we will answer Your Call and follow the Messengers!" (It will be said): "Had you not sworn aforetime that you won't have extinction! (14/44).

It claims that infidels have said that they won't extinct (die)! It is a strange mistake, as a mad person may say that. This unreasonable verse produced difficulty for commentators, so they tried hard to generate a reasonable meaning for it. They said that the meaning of extinction is leaving this world and entering the resurrection day. But it is a futile effort, since going from this world to hereafter is life not extinction. Furthermore if so, extinction does not mean extinction. Thirdly when infidels said that "we won't extinct" it means that by dying we won't extinct but we go to a new life, which is exactly opposite to the meaning of the verse and the commentators' concept.

Qoran has been sent down in order that Arabs should not have excuse.

الانعام: وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ (١٥٥) أَنْ تَقُولُوا إِنَّمَا -
أُنزِلَ الْكِتَابُ عَلَى طَائِفَتَيْنِ مِن قَبْلِنَا وَإِن كُنَّا عَنْ دِرَاسَتِهِمْ لَغَافِلِينَ (١٥٦) أَوْ تَقُولُوا لَوْ أَنَّا

أَنْزَلَ عَلَيْنَا الْكِتَابَ لَكُنَّا أَهْدَىٰ مِنْهُمْ فَقَدْ جَاءَكُمْ بَيِّنَةٌ مِّن رَّبِّكُمْ وَهَدَىٰ وَرَحْمَةً فَمَن أَظْلَمُ مِمَّنْ كَذَّبَ بِآيَاتِ اللَّهِ وَصَدَفَ عَنْهَا سَنَجْزِي الَّذِينَ يَصْدِفُونَ عَنْ آيَاتِنَا سُوءَ الْعَذَابِ بِمَا كَانُوا يَصْدِفُونَ (١٥٧).

Translation: And this is a blessed Book (the Quran) which We have sent down, so follow it and fear Allah, that you may receive mercy (155). Lest you (Arabs) should say: "The Book was only sent down to two sects before us (the Jews and the Christians), and for our part, we were in fact unaware of what they studied." (156) Or lest you (Arabs) should say: "If only the Book had been sent down to us, we would surely have been better guided than they (Jews and Christians)." So now has come unto you a clear proof (the Quran) from your Lord, and guidance and a mercy. Who then does more wrong than one who rejects the verses of Allah and turns away there from? We shall requite those who turn away from Our verses with an evil torment, because of their turning away (157)(6/155-157).

This is a trivial aim for sending prophets and producing so many wars and killings. Secondly this reason was present for all nations who did not have a prophet from themselves (like Europe, Australia, America and Africa), so God should have sent prophets to all nations, which is not the case. Thirdly, this excuse is present today for all non-Arab nations, so they should not obey Mohammad. But this implication of this verse is in contradiction to many verses stating that Islam is for the entire world.

The prohibited months

Bloodshed was a routine in Arabia, 1400 years ago. So Arabs had stipulated not to fight in four months of each year so that they could travel or trade safely. This tradition of a primitive society was adopted by Mohammad and was brought in Qoran as a rule of Islam forever. For example, if one was killed in these months his blood-money is much more.

إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ - مِنْهَا أَرْبَعَةٌ حُرُمٌ ذَلِكَ الدِّينُ الْقَيِّمُ فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً كَمَا يُقَاتِلُونَكُمْ كَافَّةً وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ (التوبة ٣٦)

Translation: Verily, the number of months with Allah is twelve months (in a year), so it was ordained by Allah on the Day when He created the heavens and the earth; of them four are prohibited. This is the right religion, so wrong not yourselves therein, and fight against the Mushrikun (polytheists, pagans, idolaters, disbelievers in the Oneness of Allah) collectively, as they fight against you collectively. But know that Allah is with those who are pious Moslems (9/36).

The rules of the prohibited months are absolutely irrelevant to other nations and other cultures; also it is irrelevant to Arabs today. This verifies that the writer of Qoran was a human who did not know the future and other nations.

Furthermore, Mohammad used to break this rule as he wished, as he justified plundering a trade caravan and killing in Badr Oola (first Badr war). Also in the above verse, after

mentioning the prohibited months, immediately ordered Moslems to fight with infidels; it means that Islamization wars are allowed in the prohibited months.

Do infidels always escape from the war?

الفتح: وَلَوْ قَاتَلَكُمُ الَّذِينَ كَفَرُوا لَوَلَّوْا الْأَذْوَارَ ثُمَّ لَا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا (٢٢) سُنَّةُ اللَّهِ -
الَّتِي قَدْ خَلَتْ مِنْ قَبْلُ وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا (٢٣)

Translation: And if those who disbelieve fight against you, they certainly would have turned their backs (escape), then they would have found neither friend nor helper (22) That has been the tradition (rule) of Allah already with those who passed away before. And you will not find any change in the rule of Allah (23)(48/22-23).

Verse 23 emphasizes that the concepts mentioned in verse 22, are the unchangeable rules of God. It means that infidels always escape from fighting with Moslems and infidels always have no helper or friend. It is clear that both claims are wrong. Even during Mohammad's life, Moslems were defeated in some wars, and different groups of infidels were helping each other.

Adulterer should only marry adulteress

الزَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرَكَةً وَالزَّانِيَةُ لَا يَنْكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ وَحُرِّمَ ذَلِكَ عَلَى -
الْمُؤْمِنِينَ (النور ٣).

Translation: The adulterer marries not but an adulteress or a pagan and the adulteress none marries her except an adulterer or a pagan. Such a thing (such marriage) is forbidden to the believers (24/3).

This verse states that adulterer or adulteress can only marry each other; they can not marry other Moslems. This rule is very unjust and unreasonable. Firstly if someone committed a sin and was punished, why he/she should be deprived from his/her other human rights? Secondly: these families and their descendents will be known as adulterous in the society, which is extremely offensive and humiliating for them and especially for their innocent children. Why innocent children should be psychologically punished for the sin of their parents or grandparents? This rule produces a much degraded minority under continuous taunt of the society. Thirdly: it does not prevent adultery. When a minority is known as adulterous, they do not feel shame to commit adultery again, since they lost their honor and do not have anything else to lose. Also this minority will be a target for people who look for illegal sexual acts.

Conclusion

Is it possible that so many unjust, unreasonable and erroneous statements be the words of God? Surely not, God is omniscient and it is impossible for him to make errors. Thus these errors and defects are statements of Mohammad.

Chapter 20

Textual errors of Qoran

Qoran claims that it is a miracle. Some Moslems claim that Qoran is miracle in many aspects, including its writing. It means that writing of Qoran is the most eloquent, and the most beautiful text of the entire history, from the start to the end, and nobody can write a text at the same level as Qoran. This chapter (as well as chapter “Ambiguity in Qoran”) challenges this claim, showing that Qoran includes more than a hundred textual weaknesses and grammatical errors. Furthermore as demonstrated in chapter “The sources of Qoran”, writing of Qoran not only is not above the ability of human, but also is much weaker of the writings of the great litterateurs of the world. In addition, in Mohammad’s era many texts were available at the same level of Qoran and some parts of Qoran were barrowed from its contemporary texts.

Note1: most of the textual problems of Qoran were deliberately whitewashed by translators of Qoran, so you can not see them in most translations.

Note 2: if you are not well familiar with Arabic grammar, some parts of this chapter, which are purely grammatical, are not useful for you.

Noun of 'إِنَّ' should not be Marfoo'a

Noun of 'إِنَّ' should be Mansoob but in several cases was written as Marfoo'a, for example:

The following two verses are the same except for 'الصَّابِئِينَ' and 'الصَّابِئُونَ'; it should be 'الصَّابِئِينَ' and 'الصَّابِئُونَ' in the second verse is wrong, since 'الصَّابِئُونَ' was added to (عطف) noun of 'ان' so should be Mansoob:

- إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالنَّصَارَى وَالصَّابِئِينَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (البقره ٦٢)
- إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئُونَ وَالنَّصَارَى مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (المائدة ٦٩)

Another example:

- قَالُوا إِنَّ هَٰذَا لَسَاحِرٌ أُرِيدَ أَنْ يُخْرِجَ أَكْثَرَكُمْ مِنْ أَرْضِهِمْ بِسِحْرِهِمَا وَيَذْهَبَ بِطَرِيقَيْكُمْ الْمُثَلَّى (طه ٦٣)

'هَٰذَا' is wrong and should be 'هَٰذِينَ'.

Noun of 'لكن' should not be Marfoo'a

لَكِنَ الرَّاسِخُونَ فِي الْعِلْمِ مِنْهُمْ وَالْمُؤْمِنُونَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ -
وَالْمُقِيمِينَ الصَّلَاةَ وَالْمُؤْتُونَ الزَّكَاةَ وَالْمُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أُولَئِكَ سَنُوْثِيهِمْ أَجْرًا
عَظِيمًا (النساء ١٦٢)

'الْمُقِيمِينَ' is Mansoob and all other nouns are Marfoo'a, but all nouns should be Marfoo'a if they are predicate (خير) or all should be Mansoob if they are subject (مبتدا).

Predicate (خير) of feminine noun should not be masculine

إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ (الاعراف ٥٦) -

'رحمت' is feminine noun and its predicate should be feminine too, so 'قريبه' should be 'قريب'.

Relative pronoun of a plural verb should not be singular (الذي)

وَحُضُّهُمُ كَالَّذِي خَاضُوا (التوبة ٦٩) -

'خاضوا' is a plural verb and 'كالذي' is its relative pronoun, so should be 'كالذين'.

Subject (مبتدا) should not be Mansoob

ثُمَّ قَفَّيْنَا عَلَى آثَارِهِم بِرُسُلِنَا وَقَفَّيْنَا بِعِيسَى ابْنِ مَرْيَمَ وَآتَيْنَاهُ الْإِنْجِيلَ وَجَعَلْنَا فِي قُلُوبِ -
الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً وَرَهْبَانِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ إِلَّا ابْتِغَاءَ رِضْوَانِ اللَّهِ فَمَا
رَعَوْهَا حَقَّ رِعَايَتِهَا فَآتَيْنَا الَّذِينَ آمَنُوا مِنْهُمْ أَجْرَهُمْ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ (الحديد ٢٧)

This verse has several textual errors. Firstly: ‘رَهْبَانِيَّةٌ’ was added (معطوف) to the previous objects (مفعول) of ‘جعلنا’, so ‘رَهْبَانِيَّةٌ’ is subject (مبتدا) therefore should be Marfoo’a. This is a clear grammatical error. Commentators tried hard to whitewash this error. For example it was said that the verb ‘ابتدعوا’ has been before ‘رَهْبَانِيَّةٌ’ but was omitted.¹ Even if we accept this suggestion it can not solve the problem, since omission of ‘ابتدعوا’ resulted in the mentioned error, so this omission was very unwise. Also it results in the phrase "ابتدعوا رهبانيه ابتدعوها" which is both ugly and ambiguous. Secondly: addition (عطف) of ‘رهبانية’ to objects of ‘جعلنا’ resulted in a contradiction, since it means that “God put mercy, kindness and ‘رهبانية’ in the heart of Christians” but immediately says that ‘رهبانية’ is made by Christians (is not from God). Thirdly: the exception of “إِلَّا ابْتِغَاءَ رِضْوَانِ اللَّهِ”, is not clear that from what it was excluded. Again it produced great difficulty for commentators so they tried futilely to whitewash it. Some have said that it was excepted from ‘رهبانية’ which results in the meaning “Christians created ‘رهبانية’ for the sake of God.”² But in such case

¹ - Kabir commentary, volume 29

² - Kabir commentary volume 29

exception would be irrational. Also this suggestion is not compatible with “فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا”, since it was said previously that ‘رهبانية’ was made by Christians not God, so God should not expect them to exercise it. Therefore there is no reasonable way to justify this exception. Fourthly: it is not clear that “فَمَا رَعَوْهَا حَقَّ” “رَعَايَتِهَا” to what refers.

Briefly these faults in the verse resulted in multiple suggestions and produced tens of meaning for the verse. This is the maximum ambiguity and least capability to make it understood.

Incorrect use of demonstrative pronoun

(اسم الإشارة)

Example:

فَدَلَاهُمَا بِغُرُورٍ فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا سَوْءَاتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقٍ -
الْجَنَّةِ وَنَادَاهُمَا رَبُّهُمَا أَلَمْ أَنْهَكُمَا عَنْ تِلْكَ الشَّجَرَةِ وَأَقُلْ لَكُمَا إِنَّ الشَّيْطَانَ لَكُمَا عَدُوٌّ مُبِينٌ
(الاعراف ٢٢)

‘الشَّجَرَةُ’ is singular and should precede with the singular demonstrative pronoun ‘تلك’, but ‘تلكما’ is used which is for two things.

Another example:

لَقَدْ جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ وَنُودُوا أَنْ تَتْلُوا الْجَنَّةَ أَوْ رْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ (الاعراف ٤٣)

‘الْجَنَّةُ’ is singular and should precede with the singular demonstrative pronoun ‘تلك’, but ‘تلكم’ is used which is for plural.

Asynchronous verbs in a sentence

In many verses of Qoran, there is no compatibility between the real time of event and the verbs. Also in many cases asynchronous verbs are used in a sentence for explaining an event, for example, Qoran used both past and future tenses to explain a past event. This sort of mistake usually happens in talking of small children.

Example:

الاحزاب: وَأَنْزَلَ الَّذِينَ ظَاهَرُوهُمْ مِّنْ أَهْلِ الْكِتَابِ مِنْ صَيَاصِيهِمْ وَقَذَفَ فِي قُلُوبِهِمُ
الرُّعْبَ فَرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا (٢٦) وَأَوْرَثَكُمْ أَرْضَهُمْ وَدِيَارَهُمْ وَأَمْوَالَهُمْ وَأَرْضًا لَّمْ
تَطُورُوهَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا (٢٧).

Translation: And those of the people of the Scripture who backed them (the disbelievers) Allah brought them down from their forts and cast terror into their hearts, (so that) a group (of them) you will kill, and a group (of them) you will make captives (26). And He caused you to inherit their lands, and their houses, and their riches, and a land which you had not trodden (before). And Allah is Able to do all things (27) (33/26-27).

The above verses were revealed after the mass killing of Jews of Bani-Qoreidhe to support the event, thus all the verbs should be past tenses. But first started with past tenses then used tow future tenses (underlined), then again returned to past tenses. Read the translation carefully to see incoherence resulted from this mistake. As an example, suppose a child wanted to describe a past event, he says “Yesterday I went to school. Teacher asked me a

question; I answered correctly. After the classes I returned home”. Now look if he uses asynchronous verbs: says “Yesterday I will go to school. Teacher asked me a question; I will answer correctly. After the classes I returned home”. *This is what happened in a great number of the verses of Qoran.* It is interesting that Islamic commentators tried hard to whitewash this error and even some claimed that it is a literary prominence!! So we should not correct this mistake in talking and writings of our children anymore, instead we should give them a prize for doing such a prominent writing or talking.

Another example:

إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ (آل عمران ٥٩) -

Translation: Verily, the likeness of Jesus before Allah is the likeness of Adam. He created him from dust, then (He) said to him: "Be!" - and he will be (3/59).

Creation of Adam happened in the past, but future tense was used.

Incompatibility of subject and verb

Example:

هَذَانِ خَصْمَانِ اخْتَصَمُوا فِي رَبِّهِمْ فَالَّذِينَ كَفَرُوا قُطِعَتْ لَهُمْ ثِيَابٌ مِّنْ نَّارٍ يُصَبُّ مِنْ فَوْقِ رُءُوسِهِمُ الْحَمِيمُ (الحج ١٩)

In this sentence, 'خَصْمَانِ' is subject, meaning two enemies, and the correct word is 'اختصما', but 'اِخْتَصَمُوا' is used which is for plural, so is wrong.

Another example:

وَأِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا (الحجرات ٩) -

Here also, 'طَائِفَتَانِ' is subject, meaning two groups, and the correct word is 'اقتتلا', but 'اقتتلوا' is used which is for plural, so is wrong.

Plural numerated

وَقَطَعْنَا لَهُمْ اثْنَتَيْ عَشْرَةَ أَسْبَاطًا (الاعراف ١٦٠) -

'أَسْبَاطًا' is wrong and should be 'سبطًا'. Also 'اثنتي' is wrong and should be 'اثنتى'.¹

Using vowel-less verb incorrectly.

وَأَنْفِقُوا مِنْ مَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ أَحَدَكُمُ الْمَوْتُ فَيَقُولَ رَبِّ لَوْلَا أَخَّرْتَنِي إِلَى أَجَلٍ -

قَرِيبٍ فَأَصْدَقَ وَأَكُنْ مِنَ الصَّالِحِينَ (المنافقون ١٠)

'أَكُنْ' is wrong and should be 'أكون'.²

Changing from third person (absent) to second person (present) and vice versa

In Arabic language when one is talking with another one present before him, pronouns and verbs for second person (present

¹ - Asrar An Alqoran, by Bal J. and Alarabi H.

² -ibid.

person) are used. If one change from second person to third person or vice versa it will result in ambiguity. For example, we may say “Yesterday you were talking with me, and then you went home.” If we say “Yesterday you were talking with me, and then he went home”, it causes great ambiguity and it is an explicit grammatical error. This type of error is frequent in Quran.

Example:

هُوَ الَّذِي يُسَيِّرُكُمْ فِي الْبَرِّ وَالْبَحْرِ حَتَّىٰ إِذَا كُنْتُمْ فِي الْفُلِكِ وَجَرَّتْ بِكُمْ بَرِيحٌ طَيِّبَةٌ وَقَرَّحُوا -
بِهَا جَاءَتْهَا رِيحٌ عَاصِفٌ وَجَاءَهُمُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ وَظَنُّوا أَنَّهُمْ أُحِيطَ بِهِمْ دَعَوُا اللَّهَ
مُخْلِصِينَ لَهُ الدِّينَ لَئِنْ أَنْجَيْتَنَا مِنْ هَذِهِ لَنُكُونَنَّ مِنَ الشَّاكِرِينَ (يونس ٢٢)

Translation: He it is Who enables you to travel through land and sea, till when you are in the ships and they sail with a favorable wind, and they are glad therein, then comes a stormy wind and the waves come to them from all sides, and they think that they are encircled therein, they pray to Allah, making their Faith pure for Him Alone, saying: "If You (Allah) deliver us from this, we shall truly be of the grateful"(10/22).

First starts to talk to second person, then suddenly starts to talk about third person which make the sentence ambiguous.

Another example:¹

الفتح: إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا (٨) لِيُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَنُعَزِّرُوهُ وَنُوَقِّرُوهُ -
وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا (٩)

¹ - Asrar An Alqoran, by Bal J. and Alarabi H.

Translation: Verily, We have sent you (O Mohammad) as a witness, as a bearer of glad tidings, and as a warner (8) In order that you (O mankind) may believe in Allah and His Messenger, and that you assist and honor him, and (that you) glorify him morning and afternoon (9) (48/8-9).

In the verse 8 God is talking with Mohammad; in verse 9 while the reader expects to read more talking to Mohammad, changed talking to people and changed Mohammad to a third person. Also these two verbs 'تَعَزُّوْهُ وَتُوقِرُوْهُ' are not clear whether they are talking about Mohammad or God. Furthermore at the end, changed the third person from Mohammad to God. These unclear and unreasonable changes make the sentence confusing and vague.

Using other meaning instead of the original meaning of a word

In Quran strange words, and in cases with a meaning very different from the original meaning, are used. As an example, Quran called Abraham's religion Hanif (حنيف); also describes the religion of Mohammad as Hanif, like:

مَا كَانَ إِبْرَاهِيمُ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُّسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ (آل عمران ٦٧)

Translation: Abraham was neither a Jew nor a Christian, but he was a true Hanif (right) Moslem and he was not of pagans (3/67).

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ (الروم ٣٠)

Translation: So set you (O Mohammad) your face towards the Hanif religion, Allah's Fitrah (the nature made by Allah) with which He has created mankind. There is no change of Allah's creation; that is the right religion, but most people do not know (30/30).

It is evident from the mentioned verses that by word Hanif, Qoran means right and true, but the real meaning of Hanif is wrong, oblique and deviated.¹ It shows that God (not really, but Mohammad) did not know the correct meaning of the word.

Irrelevant phrases or sentences have been put together

As stated in the first chapter, Qoran is extremely irregular and sporadic. In most Soorahs (chapters) there is no logical flow from one verse to another or from one subject to another. In a huge number of verses, irrelevant subjects, sentences or phrases have been put together making the text confusing:

Example:

مَا جَعَلَ اللَّهُ لِرَجُلٍ مِّن قَلْبَيْنِ فِي جَوْفِهِ وَمَا جَعَلَ أَزْوَاجَكُمُ اللَّائِي تُظَاهَرُونَ مِنْهُنَّ -
أُمَّهَاتِكُمْ وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ ذَلِكَ قَوْلُكُمْ بِأَفْوَاهِكُمْ وَاللَّهُ يَقُولُ الْحَقَّ وَهُوَ يَهْدِي
السَّبِيلَ (الاحزاب ٤)

¹ - Asrar An Alqoran, by Bal J. and Alarabi H.

Translation: Allah has not put for any man two hearts inside his body. Neither has He made your wives whom you declare to be like your mothers' backs, your real mothers, nor has He made your adopted sons your real sons. That is but your saying with your mouths. But Allah says the truth, and He guides to the (Right) Way (33/4).

The meaning of the underlined sentence has no clear connection with the rest of the verse, so that commentators stated ten possible relations and meaning for this part.¹ Even it was suggested that the first sentence has been part of three verses before.²

Another example:

وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ وَإِنْ تَدْعُ مُثْقَلَةٌ إِلَىٰ جِمْلَتِهَا لَا يُحْمَلْ مِنْهُ شَيْءٌ وَلَوْ كَانَ ذَا قُرْبَىٰ إِنَّمَا تُنذِرُ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَأَقَامُوا الصَّلَاةَ وَمَنْ تَزَكَّىٰ فَإِنَّمَا يَتَزَكَّىٰ لِنَفْسِهِ وَإِلَى اللَّهِ الْمَصِيرُ (الفاطر ١٨)

Translation: And no bearer of burdens shall bear another's burden, and if one heavily laden calls another to (bear) his load, nothing of it will be lifted even though he be near of kin. You (O Mohammad) can warn only those who fear their Lord unseen, and perform prayer. And he who purifies himself (from all kinds of sins), then he purifies only for the benefit of himself. And to Allah is the (final) Return (of all) (35/18).

¹ - Al-Dorr-ol-Mansoor

² - Al-Mizan

The underlined part explains a concept and the rest goes to other concepts, which makes the verse confusing.

Another example:

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَلَا تَكُن فِي مِرْيَةٍ مِّنْ لِّقَائِهِ وَجَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَائِيلَ -
(السجده ٢٣)

Translation: And indeed We gave Moses the Scripture. So be not you in doubt of meeting him. And We made it (Torah) a guide to the descendents of Israel (32/23).

The first and third parts of the above verse are talking about one thing (Torah), but the underlined part disrupted the logical flow of the concept, mentioning something different which results in ambiguity. Furthermore the pronoun in 'لِقَائِهِ' is not clear referring to whom or to what.

Another example:

قُلْ يَا عِبَادِ الَّذِينَ آمَنُوا اتَّقُوا رَبَّكُمْ لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ وَأَرْضُ اللَّهِ وَاسِعَةٌ -
إِنَّمَا يُؤَقِّي الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ (الزمر ١٠)

Translation: Say (O Mohammad): "O My slaves who believe, be afraid of your Lord (Allah) and keep your duty to Him.- Good is (the reward) for those who do good in this world,- and Allah's earth is spacious. - Only those who are patient shall receive their rewards in full, without reckoning" (39/10).

In the above verse, four concepts have been put together making no collective meaning. Albeit, commentators tried futilely hard to make a collective meaning by adding different phrases to it.

Another example:

جَعَلَ اللَّهُ الْكَعْبَةَ الْغُبَاةَ الْحَرَامَ قِيَامًا لِلنَّاسِ وَالشَّهْرَ الْحَرَامَ وَالْهَدْيَ وَالْقَلَائِدَ ذَلِكَ لِتَعْلَمُوا
أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَأَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ (المائدة ٩٧)

Translation: Allah has made the Ka'bah, the Sacred House, an asylum of security and Hajj and 'Umrah (pilgrimage) for mankind, and also the Sacred Month and the animals of offerings and the garlanded, in order that you know that Allah has knowledge of all that is in the heavens and all that is in the earth, and that Allah is the All-Knower of each and everything (5/97).

It states that God made Hajj pilgrim in order that you know that God is all-knower. Do you see any logical relation between these two parts? These are irrelevant cause and effect!

Another example:

وَالَّذِينَ آمَنُوا مِنْ بَعْدُ وَهَاجَرُوا وَجَاهَدُوا مَعَكُمْ فَأُولَئِكَ مِنْكُمْ وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَى
بِبَعْضٍ فِي كِتَابِ اللَّهِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ (الانفال ٧٥)

Translation: And those who believed afterwards, and emigrated and fight along with you, they are of you. But kindred by blood are nearer to one another regarding inheritance in the decree ordained by Allah. Verily, Allah is the All-Knower of everything (8/75).

The first part of the verse and the second part (underlined) talk about completely different matters.

Another example:

أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ وَيَتْلُوهُ شَاهِدٌ مِّنْهُ وَمِنْ قَبْلِهِ كِتَابُ مُوسَىٰ إِمَامًا وَرَحْمَةً أُولَئِكَ
يُؤْمِنُونَ بِهِ وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ فَالنَّارُ مَوْعِدُهُ فَلَا تَكُ فِي مِرْيَةٍ مِّنْهُ إِنَّهُ الْحَقُّ مِنْ
رَبِّكَ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ (هود ١٧)

Translation: Is he then who has with him clear proof from his lord, - and a witness from him follows him - and before him the book of Moses, a guide and a mercy. - Those will believe in it; - and whoever of the parties disbelieves in it, the Fire will be their promised meeting-place. So be not in doubt about it surely it is the truth from your lord, but most people do not believe (11/17).

Read this verse a few time. What do you understand from it? It is a mess. Various phrases or sentences with different concepts have been put together. Furthermore, this verse has several other textual errors including:

First, incomplete sentence: the sentence “أَفَمَنْ كَانَ” meaning, is he then who has with him clear proof from his lord” is incomplete.

Second, unclear reference of pronoun: “a witness from him follows him”. What does him refers to?

Third, another unclear reference of pronoun: “Those will believe in it”. Who are those?

For these weaknesses, the verse is extremely vague, so each translator or commentator has put some phrases between different parts of the verse (usually in brackets) to make a meaningful concept from it.

Overall, these cluttered talking could not be the act of God. We humans sometimes, in our fast talking with little thinking, produce such a mess, but even when we are writing something with more attention, we avoid such irregularity.

Incompatibility of the ending phrase with the main concept of the verse

There is a phrase at the end of the majority of the verses of Quran, which is related to the main concept and in some cases it is the reason for the main concept. But in many cases *the ending phrase* has no compatibility with the main concept, for example:

إِنَّ اللَّهَ يُمَسِّكُ السَّمَاوَاتِ وَالْأَرْضَ أَنْ تَزُولَا وَلَئِنْ زَالَتَا إِنْ أُمْسِكَهُمَا مِنْ أَحَدٍ مِّنْ بَعْدِهِ إِنَّهُ -
كَانَ حَلِيمًا غَفُورًا (الفاطر ٤١)

Translation: Verily! Allah grasps the skys and the earth lest they fall down and if they fell down, there is not one that could grasp them after Him. Truly, He is Ever Most Forbearing, Oft-Forgiving (35/41).

It is clear that the ending sentence (underlined) is completely irrelevant to the early part of the verse.

Another example:

خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ يُكَوِّرُ اللَّيْلَ عَلَى النَّهَارِ وَيُكَوِّرُ النَّهَارَ عَلَى اللَّيْلِ وَسَخَّرَ -
الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى أَلَا هُوَ الْعَزِيزُ الْغَفَّارُ (الزمر ٥)

Translation: He created the heavens and the earth with the truth; he makes the night cover the day and makes the day overtake the night, and he has made the sun and the moon subservient; each one runs on to an assigned term; now surely he is the mighty, the great forgiver (39/5)

Forgiver is irrelevant to the previous concept.

Another example:

الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ وَيَكْتُمُونَ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَأَعْتَدْنَا لِلْكَافِرِينَ -
عَذَابًا مُهِينًا (النساء ٣٧)

Translation: Those who are miserly and enjoin miserliness on other men and hide what Allah has bestowed upon them of His Bounties. And We have prepared for the disbelievers a disgraceful torment (4/37).

The first sentence of the verse is incomplete. Also the ending sentence is not compatible with the first part, because both Moslems and infidels could be miserly. Furthermore sending people to the Hell for miserliness is unjust.

Another example:

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ وَجَعَلْنَا لَهُمْ أَزْوَاجًا وَذُرِّيَّةً وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ إِلَّا -
بِإِذْنِ اللَّهِ لِكُلِّ أَجَلٍ كِتَابٌ (الرعد ٣٨)

Translation: And certainly we sent messengers before you and gave them wives and children, and it is not in (the power of) a messenger to bring a sign (verse or miracle) except by Allah's permission; for every term (time, death) there is a book (13/38).

Three different concepts have been put together and the final sentence is irrelevant to the previous parts.

Incompatibility of subject and predicate

This type of error is frequent in Quran, herein, just one example is presented.

ذَلِكَ وَمَنْ يُعِظْ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ (الحج ٣٢) -

Translation: That (shall be so); and whoever respects the rules (pilgrims) of Allah, then this is surely of the piety of hearts (22/32).

Whoever (من) is subject (مبتدا) and the pronoun 'ها' in 'انها' is not compatible with 'من'. The correct form of the sentence is "whoever respects the rules (pilgrims) of Allah, he is pious"

Incompatibility of the condition with answer to the condition

إِنْ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا وَإِنْ تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيلُ وَصَالِحُ الْمُؤْمِنِينَ وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ (التحریم ٤) -

Translation: If you both turn in repentance to Allah, then indeed your hearts are deviated; and if you back up each other against him, then surely Allah it is who is his guardian, and Gabriel and -the good believers, and the angels after that are the helpers (66/4).

The first underlined part is condition and the second one is answer to the condition. Read the whole underlined sentence; it has unreasonable meaning. The answer to the condition is opposite to what it should be. The correct answer is "If you both turn in repentance to Allah, then indeed your hearts are pious (not deviated)". Could be such an explicit mistake from God?

Redundancy

As stated in the first chapter, Qoran is full of repetitions, as the whole materials of Qoran could be incorporated in ~20% of the present volume. Even there are unnecessary repetitions (redundancy) of the words or phrases in one verse or in consecutive verses.

Example:

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ عَمَلُوا السُّوءَ بِجَهَالَةٍ ثُمَّ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا - لَغَفُورٌ رَحِيمٌ (النحل ١١٩)

Translation: Then, verily! Your Lord for those who do evil in ignorance and after that repent and do righteous deeds, verily, your Lord after that is Oft-Forgiving, Most Merciful (16/119).

In this verse your lord (ان ربك) and after that (من بعد) were repeated unnecessarily.

Another example:

النور: يَا أَيُّهَا الَّذِينَ آمَنُوا لِيَسْتَأْذِنَكُمْ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ - مَرَّاتٍ مِنْ قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِنَ الظَّهْرِ وَمِنْ بَعْدِ صَلَاةِ الْعِشَاءِ ثَلَاثُ عَوْرَاتٍ لَكُمْ لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَ هُنَّ طَوَّافُونَ عَلَيْكُمْ بَعْضُكُمْ عَلَى بَعْضٍ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ (٥٨) وَإِذَا بَلَغَ الْأَطْفَالُ مِنْكُمُ الْحُلُمَ فَلْيَسْتَأْذِنُوا كَمَا اسْتَأْذَنَ الَّذِينَ مِنْ قَبْلِهِمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ (٥٩)

Translation: O you who believe! Let your legal slaves and slave-girls, and those among you who have not come to the age of puberty ask your permission (before they come to your presence) on three occasions; before Fajr (morning) prayer, and while you put

off your clothes for the noonday (rest), and after the 'Isha' (late-night) prayer. (These) three times are of privacy for you, other than these times there is no sin on you or on them to move about, attending (helping) you each other. Thus Allah makes clear the Ayat (the Verses of this Qoran, showing proofs for the legal aspects of permission for visits, etc.) to you. And Allah is All-Knowing, All-Wise (58) And when the children among you come to puberty, then let them (also) ask for permission, as those senior to them (in age). Thus Allah makes clear His Ayat (Commandments and legal obligations) for you. And Allah is All-Knowing, All-Wise (59) (24/58-59).

The verse 59 has nothing new; it is the repetition of the meaning of the first part of the verse 58.

Another example:

- يَعْلَمُونَ ظَاهِرًا مِّنَ الْحَيَاةِ الدُّنْيَا وَهُمْ عَنِ الْآخِرَةِ هُمْ غَافِلُونَ (الروم ٧)

Translation: They know only the appearance of the life of the world, and they of the Hereafter they are heedless (30/7).

They 'هم' is repeated unnecessarily.

Improper omissions

Omission of a word or a small phrase is frequent in some languages especially in Arabic, but if an omission damages the meaning of the sentence or makes it ambiguous, it is obscene and

inappropriate. Omission is very frequent in Quran¹, and many of them make the sentences difficult to understand and ambiguous. Herein a few examples of these inappropriate omissions are presented.

Example:

Translation: وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى
(الزمر ٣)

Translation: And those who take Auliya' (friends, protectors and helpers) besides Him (say was omitted): "We worship them only that they may bring us near to Allah." (39/3).

First read the verse as it is, without the word 'say' (underlined), you will see something is wrong. After reading a few times you realize that a word 'say' (قالوا يا يقولون) should be added in the designated place to make the verse understandable.

Another example:

- إِنَّ الْمُصَدِّقِينَ وَالْمُصَدِّقَاتِ وَأَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا يُضَاعَفْ لَهُمْ وَلَهُمْ -
أَجْرٌ كَرِيمٌ (الحديد ١٨)

Translation: Surely the charitable men and the charitable women, and lent to Allah a goodly loan, it shall be increased manifold, and theirs shall be an honorable good reward (57/18).

Anyone reads this verse realizes that something is wrong. Either the underlined part is an incomplete sentence, i.e. a major

¹ - Look at Etqan by Soyooti, to find many more omissions.

part of the sentence was omitted, or the words ‘those who’ (الذين) was omitted before the word ‘lent’. In any case, inappropriate omission made the sentence incomprehensible.

Another example:

وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِسْرَافًا وَبِدَارًا أَنْ يَكْبَرُوا (النساء ٦).

Translation: And do not consume it (property of orphans) wastefully, and hastily that they grow up (4/6).

The meaning of “that they grow up” is not clear. Also its relation with the previous part of the verse is unknown. It is clear that some essential words were omitted here. Commentators suggested various words to be added before the underlined part to make it meaningful. For example some suggested ‘حذرا’, resulting in a meaning like this: “do not consume the wealth of orphans wastefully, and hastily fearing that they grow up and claim back their wealth”. You see the underlined parts should be added to make the sentence barely meaningful. Problem is that none of the suggestions of the commentators are for sure; therefore after all amendments we do not know for sure that what the meaning of this part of the verse is.

Another example:

وَعَلَى الَّذِينَ (لَا) يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ (البقره ١٨٤) -

Translation: And those who are (**not**) able to do it (fast) may effect a redemption by feeding a poor man (2/184).

In the above verse the bold underlined word ‘لا’ (not) was omitted reversing the meaning of the sentence which is a great deficit, so that commentators have had to add ‘لا’ (not) to make the sentence meaningful.

Another example:

وَأَلْقَى فِي الْأَرْضِ رَوَاسِيَ أَن (لا) تَمِيدَ بِكُمْ (النحل ١٥).

Translation: And He has put into the earth mountains, that (earth) **(does not)** shake you (16/15).

Again in the above verse the bold underlined word(s) ‘لا’ (does not) was omitted reversing the meaning of the sentence which is a great fault.

Another example:

وَمَا كُنْتَ بِجَانِبِ الطُّورِ إِذْ نَادَيْنَا وَلَكِنْ رَحْمَةً مِّن رَّبِّكَ لِتُنذِرَ قَوْمًا مَّا أَتَاهُمْ مِّن نَّذِيرٍ مِّن قَبْلِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ (القصص ٤٦)

Translation: And you (O Mohammad) were not at the side of the Toor (Mount) when We called. But as a mercy from your Lord, to give warning to a people to whom no warner had come before you, in order that they may remember or receive admonition (28/46).

There are two inappropriate omissions in this verse. In the first part, it is not clear who was called. Probably the word ‘Moses’ was omitted. In the second part, it is not clear what mercy from Lord is. Qoran, Mohammad, informing Mohammad about Moses or something else? All these, are probable. Even these two parts may have no relation.

Inappropriate omissions in Qoran are very many, so that translators of Qoran have had to add some words or phrases in brackets to make each verse understandable. If you do not read the added phrases, understanding of a great many of the verses is difficult.

Incomplete sentences

One of the causes of ambiguity in Qoran is incomplete sentences, which are very frequent in Qoran. Herein several examples are presented.

Example:

أَفَمَنْ هُوَ قَائِمٌ عَلَى كُلِّ نَفْسٍ بِمَا كَسَبَتْ وَجَعَلُوا لِلَّهِ شُرَكَاءَ قُلْ سَمُّوهُمْ أَمْ تُنَبِّئُونَهُ بِمَا لَا -
يَعْلَمُ فِي الْأَرْضِ أَمْ بظاهرٍ مِّنَ الْقَوْلِ بَلْ زُيِّنَ لِلَّذِينَ كَفَرُوا مَكْرُهُمْ وَصُدُّوا عَنِ السَّبِيلِ
وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ (الرعد ٣٣)

Translation: Is then He (Allah) Who takes charge of every person and knows all that he has earned? And they ascribe partners to Allah. Say: "Name them! Is it that you will inform Him of something He knows not in the earth or is it (just) a show of false words?" Nay! To those who disbelieve, their plotting is made fair-seeming, and they have been hindered from the Right Path, and whom Allah sends astray, for him, there is no guide (13/33).

The underlined sentence is incomplete, a question with no answer, so it is not understandable.

Another example:

أَفَحَسِبَ الَّذِينَ كَفَرُوا أَنْ يَتَّخِذُوا عِبَادِي مِنْ دُونِي أَوْلِيَاءَ إِنَّا أَعْتَدْنَا جَهَنَّمَ لِلْكَافِرِينَ نُزُلًا -
(الكهف ١٠١)

Translation: . Do then those who disbelieve think that they take My slaves Auliya' (lords, gods) besides Me? Verily, We have prepared Hell as dwelling for the disbelievers (18/102).

In this verse the underlined part is a question with no answer or has an inappropriate omission, making the sentence incomprehensible.

Another example:

أَفَمَنْ زُيِّنَ لَهُ سُوءُ عَمَلِهِ فَرَآهُ حَسَنًا فَإِنَّ اللَّهَ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ فَلَا تَذْهَبْ -
نَفْسُكَ عَلَيْهِمْ حَسْرَاتٍ إِنَّ اللَّهَ عَلِيمٌ بِمَا يَصْنَعُونَ (الفاطر ٨)

Translation: Is he, then, to whom the evil of his deeds made fair-seeming, so that he considers it as good? Verily, Allah sends astray whom He wills, and guides whom He wills. So destroy not yourself (O Mohammad) in sorrow for them. Truly, Allah is the All-Knower of what they do!(35/8).

Underlined part is an incomplete sentence, making the meaning ambiguous.

Another example:

أَمَّنْ هُوَ قَانِتٌ آنَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُو رَحْمَةَ رَبِّهِ قُلْ هَلْ يَسْتَوِي -
الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُوا الْأَلْبَابِ (الزمر ٩)

Translation: Is one who is obedient to Allah, prostrating himself or standing (in prayer) during the hours of the night, fearing the Hereafter and hoping for the Mercy of his Lord? Say: "Are those who know equal to those who know not?" It is only men of understanding who will remember (39/9).

The underlined part is a question with no answer making it meaningless. Also, the rest of the verse is not related to the first part.

Another example:

وَقِيلَ يَا رَبِّ إِنَّ هَؤُلَاءِ قَوْمٌ لَا يُؤْمِنُونَ (الزخرف ٨٨)-

Translation: And his saying: “o my lord! surely they are people who do not believe” (43/88).

His saying (قِيلَ) is a subject with no predicate making the sentence completely incomprehensible. Commentators tried hard to whitewash this fault (as other faults). For example it was said that this verse should be added (عطف) to objects of eight verses before (43/80).¹ We should ask the commentators, if an ordinary person talks or writes like this, do you still say “it is correct”. Even primary school children write and talk more correctly than Qoran.

Another example:

¹ - Tafsir Tabari 25/106

الَّذِينَ يَخُلُونِ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ وَمَنْ يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ (الحديد ٢٤) -

Translation: Those who are misers and enjoin upon people miserliness. And one who turns away, then Allah is rich, worthy of all praise (57/224).

There are two incomplete sentences in this verse, first: “الَّذِينَ” (first underlined), second “وَمَنْ يَتَوَلَّ” (second underlined), both are subjects with no predicates. “Those who are misers and enjoin upon people miserliness” what? Also “one who turns away” what? No body knows. Furthermore there is a third fault in this verse which is the omission of the object of “turns away”. “One who turns away” of what? Not mentioned. It is very strange that Moslem scholars claim that writing of Qoran is a miracle!! *Belief makes people stupid.*

Another example:

وَالَّذِينَ يُنفِقُونَ أَمْوَالَهُمْ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَمَنْ يَكُنِ الشَّيْطَانُ لَهُ قَرِينًا فَسَاءَ قَرِينًا (النساء ٣٨)

Translation: And those who spend of their properties hypocritically, and do not believe in Allah and the Last Day, and whoever takes Satan as an intimate; then what a dreadful intimate he has!(4/38).

The underlined part is an incomplete sentence. What happens to the hypocrites? Not clear.

Another example:

أَهْوَلاءَ الَّذِينَ أَقْسَمْتُمْ لَا يَنَالُهُمُ اللَّهُ بِرَحْمَةٍ ادْخُلُوا الْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَلَا أَنْتُمْ تَحْزَنُونَ -
(الاعراف ٤٩)

Translation: Are they those, whom you swore that Allah would never show them mercy? "Enter Paradise, no fear shall be on you, nor shall you grieve."(7/49).

Again, the first underlined part is a question with no known object and no answer. The second underlined part is also incomplete.

Conditional sentences with no answer to the condition

Example:

وَلَوْ لَّا فَضَّلَ اللَّهُ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ تَوَّابٌ حَكِيمٌ (النور ١٠).

Translation: And had it not been for the Grace of Allah and His Mercy on you! And that Allah is the One Who accepts repentance, the All-Wise (24/10).

The underlined part is a condition with no answer making it incomprehensible. The same verse with little change in wording was repeated in 24/19.

Another example:

وَقِيلَ ادْعُوا شُرَكَاءَكُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ وَرَأُوا الْعَذَابَ لَوْ أَنَّهُمْ كَانُوا يَهْتَدُونَ (القصص ٦٤).

Translation: And it will be said (to them): "Call upon your partners (of Allah), and they will call upon them, but they will give no answer to them, and they will see the torment. If only they had been guided! (28/64).

The underlined part is a condition with no answer. "If only they had been guided" what? Every commentator generated a response to complete the sentence.

Another example:

فَإِنْ تَوَلَّيْتُمْ فَمَا سَأَلْتُكُمْ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى اللَّهِ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ - (يونس ٧٢)

Translation: But if you turn away. Then no reward have I asked of you, my reward is only from Allah, and I have been commanded to be one of the Moslems (10/72).

"If you turn away", what? Not mentioned; it is a condition with no answer.

Another example:

وَلَوْ أَنَّ قُرْآنًا سُيِّرَتْ بِهِ الْجِبَالُ أَوْ قُطِعَتْ بِهِ الْأَرْضُ أَوْ كَلِمَ بِهِ الْمَوْتَى بَلْ لِلَّهِ الْأَمْرُ -
جَمِيعًا أَقْلَمُ يَنَاسُ الَّذِينَ آمَنُوا أَنْ لَوْ يَشَاءُ اللَّهُ لَهْدَى النَّاسَ جَمِيعًا وَلَا يَزَالُ الَّذِينَ كَفَرُوا
تُصِيبُهُمْ بِمَا صَنَعُوا قَارَعَةٌ أَوْ تَحُلُّ قَرِيبًا مِّنْ دَارِهِمْ حَتَّى يَأْتِيَ وَعْدُ اللَّهِ إِنَّ اللَّهَ لَا يُخْلِفُ
الْمِيعَادَ (الرعد ٣١)

Translation: And if there had been a Quran with which mountains could be moved, or the earth could be cloven, or the dead could be made to speak. But the decision of all things is certainly with Allah.

Have not then those who believe yet known that had Allah willed, He could have guided all mankind? And a disaster will not cease to strike those who disbelieve because of their deeds or it settle close to their homes, until the Promise of Allah comes to pass. Certainly, Allah does not fail in His Promise (13/31).

The underlined part is a condition with no answer in the rest of the verse.

Another example:

قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَنْتَهُوا يُغْفَرْ لَهُمْ مَا قَدْ سَلَفَ وَإِنْ يَعُودُوا فَقَدْ مَضَتْ سُنَّةُ الْأَوَّلِينَ -
(انفال ٣٨)

Translation: Say to those who disbelieved, if they cease their past will be forgiven. But if they return, then the tradition of those before them preceded (8/38).

The underlined part is a condition with no answer. If they returned, what happens? Not mentioned. It was said that the answer should be deducted from “the tradition of those before them preceded”. But what happened to the previous generations was diverse. Some were dead due to natural causes, some were affluent, some were poor, some died in war, some died by diseases and some by disasters and so on; which of these is the aim of the verse?

Another example:

وَلَوْ لَا أَنْ تُصِيبَهُمْ مُصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ فَيَقُولُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ -
آيَاتِكَ وَنَكُونَ مِنَ الْمُؤْمِنِينَ (القصص ٤٧)

Translation: And were it not that there should befall them a disaster for what their hands have sent before, Then they will say “Our Lord! Why did you not send us a Messenger? We should then have followed Your Ayat (Verses) and should have been among the believers" (28/47).

The underlined part is an incomplete conditional sentence making the verse incomprehensible. Also no relation between this part and the rest could be found.

Pronouns with no clear references

In Qoran, pronouns were used a lot and a great number of them have no clear noun to refer to. This makes the sentences hard to understand, ambiguous and controversial.

Example:

وَكَذَلِكَ أَنْزَلْنَا إِلَيْكَ الْكِتَابَ فَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يُؤْمِنُونَ بِهِ وَمِنْ هَؤُلَاءِ مَنْ يُؤْمِنُ بِهِ وَمَا -
يَجْحَدُ بِآيَاتِنَا إِلَّا الْكَافِرُونَ (العنكبوت ٤٧).

Translation: And thus We have sent down the book (Qoran) to you (O Mohammad), and those whom We gave the Scripture (Torah and Gospel) believe in it. And some of these believe in it, and none but the disbelievers reject our verses (29/47).

The reference of pronoun ‘هَؤُلَاءِ’ (these) is not clear, making this part vague. Since the nearest noun to this pronoun is people of scripture, some commentators claimed that “people of scripture” is

the reference noun. But it produces a greater fault, since in the previous sentence Quran says that “people of scripture believe in Quran”, meaning all or at least most of them will believe in Quran, and then says that some of these (people of scripture) will believe. It means that at first, God did not know that all people of scripture do not believe in Quran, then realized this fact and corrected his mistake. It is possible for a human but not for God.

Some commentators said that ‘these’ refers to pagans, but there is no mention of pagans in this verse and several verses before it. Therefore amendments of commentators are futile.

Another example:

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَلَا تَكُن فِي مِرْيَةٍ مِّنْ لَّقَائِهِ وَجَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَائِيلَ -
(السجده ٢٣)

Translation: And indeed We gave Moses the book. So be not you in doubt of meeting him (it). And We made it a guide to the descendents of Israel (32/23).

The reference of underlined ‘him or it’ (لَّقَائِهِ) is not known, which confused the commentators. They suggested several probable nouns including God, Moses, Torah, troubles of Moses and the resurrection day. Is it God who talks so incomprehensible?

Another example:

وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِّنْهُمَا اذْكُرْنِي عِنْدَ رَبِّكَ فَأَنَسَاهُ الشَّيْطَانُ ذِكْرَ رَبِّهِ فَلَبِثَ فِي السَّجْنِ بِضْعَ سِنِينَ (يوسف ٤٢)

Translation: And he said to the one whom he knew to be saved: "Mention me to your lord." Then Satan made him forget to mention his Lord, then (Joseph) remained in prison a few years (12/42).

In this verse the reference of underlined 'him' (فَأَنسَاهُ) is not clear, whether it is Josef or the released prisoner. Also the meaning of the underlined 'Lord' (ربه) is not clear, whether it is God or the king. Therefore it resulted in two controversial meanings: first: "Satan made Josef forget to mention his God, then (Joseph) remained in prison a few years as a punishment by God". Second: "Satan made the released prisoner forget to mention (story of Joseph) to his king, then (Joseph) remained in prison a few years".

Incompatibility of pronoun with its noun

Example:

قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ وَأَبْصَارَكُمْ وَخَتَّمَ عَلَى قُلُوبِكُمْ مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِهِ -
انظُرْ كَيْفَ نُصَرِّفُ الْآيَاتِ ثُمَّ هُمْ يَصْدِفُونَ (الانعام ٤٦)

Translation: Say: have you considered that if Allah takes away your hearing and your sight and sets a seal on your hearts, who is the god besides Allah that can bring it to you? See how we repeat the communications, yet they turn away (6/46).

The singular pronoun 'ه' (it) in 'به' refers to plural noun 'سَمْعَكُمْ وَأَبْصَارَكُمْ' (your hearing and your sight), which is wrong.¹

¹ -Al Shakhshiat ol Mohammadi, Maarrof Alghani Alrassafi

Improper words

Example:

وَسِيقَ الَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ زُمَرًا ۖ حَتَّىٰ إِذَا جَاؤُوهَا فَتَحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَبْلُغُونَ عَلَيْكُمْ آيَاتِ رَبِّكُمْ وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا قَالُوا بَلَىٰ وَلَٰكِنْ حَقَّتْ
كَلِمَةُ الْعَذَابِ عَلَى الْكَافِرِينَ (زمر ٧١)

Translation: And those who disbelieve shall be driven to the hell in companies; until, when they come to it, its doors shall be opened, and the keepers of it shall say to them: did not there come to you messengers from among you reciting to you the communications of your lord and warning you of the meeting of this day of yours? they shall say: yes! But the sentence of punishment was due against the unbelievers (39/71).

‘لكن’ (But) in the above verse is improper, ‘ثم’ or ‘ف’ (then, so that) should have been used instead, since the last sentence is the result of the previous sentences.

Another example:

لَنَلَّا يَعْلَمَ أَهْلُ الْكِتَابِ أَلَّا يَقْدِرُونَ عَلَىٰ شَيْءٍ مِّن فَضْلِ اللَّهِ وَأَنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ (الحديد ٢٩)

Translation: So that the people of the book **not** know that they do not have power over the grace of Allah, and that grace is in Allah's hand, he gives it to whom he pleases; and Allah is the lord of mighty grace (57/29).

Note that the underlined part has no reasonable meaning. To solve the problem, commentators replaced ‘لَنَلَّا’ with ‘لَ’, which is

the removal of ‘لا’ (bold no) reversing the meaning to “So that the people of the book know that they do not have power over the grace of Allah”. In fact by using improper word, Quran reversed that aimed meaning. Even with this modification the verse is not reasonable yet. Because ‘ل’ means for (so that) and the sentence should be the result of some previous concepts, but there is nothing related to this verse in its previous verse. Therefore this verse is not repairable.

Another example:

قریش: لِإِيلَافِ قُرَيْشٍ (١) إِيْلَافِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ (٢) -

Translation: For (in order to) the taming (being friend) of the Quraish, (1) Being friend during winter and summer travel (2) (106/1-2).

Note that a Soorah (chapter) was started with ‘ل’ (for, in order to), so it should be the result or consequent of something said before, but this is new Soorah and there is nothing before ‘for’. These two verses are among the most ambiguous phrases of Quran. To solve the problem almost all translators and all commentators added a preparatory sentence before this Soorah.

Another example:

الانعام: وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَلِكُمْ -
وَصَّاكُم بِهِ لَعَلَّكُمْ تَتَّقُونَ (١٥٣) ثُمَّ آتَيْنَا مُوسَى الْكِتَابَ تَمَامًا عَلَى الَّذِي أَحْسَنَ وَتَفْصِيلًا
لِّكُلِّ شَيْءٍ وَهَدَىٰ وَرَحْمَةً لِّعَلَّهُمْ بِلِقَاءِ رَبِّهِمْ يُؤْمِنُونَ (١٥٤)

Translation: And verily, this is my Straight Path, so follow it, and do not follow paths, for they will separate you away from His Path. This He has ordained for you that you may become pious (153) **Then**, We gave Moses the complete Book (Torah), upon those who would do right, and explaining all things in detail and a guidance and a mercy that they might believe in the meeting with their Lord (154) (6/153-154).

The word ‘ثم’ (bold then) is not suitable here. After what? Nothing is in the previous verses as preparatory concept. The correct word to use here is ‘قبل’ (before, not then = after), since in the verse 153 is talking about Islam and in verse 154 is talking about religion of Moses that was before Islam, not after Islam.

Another example:

كَمَا أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ بِالْحَقِّ وَإِنَّ فَرِيقًا مِّنَ الْمُؤْمِنِينَ لَكَارَهُونَ (الانفال ٥) -

Translation: Similar to that, your Lord made you (O Mohammad) exit from your home with the truth, and verily, a party among the believers disliked it (8/5).

‘كما’ means ‘similar to that’ but there is nothing similar or comparable in the previous verses. Therefore ‘كما’ is an extra and redundant word used at the beginning of this verse.

Another example:

لِيَمَيِّزَ اللَّهُ الْخَبِيثَ مِنَ الطَّيِّبِ وَيَجْعَلَ الْخَبِيثَ بَعْضُهُ عَلَىٰ بَعْضٍ فَيَرْكُمَهُ جَمِيعًا فَيَجْعَلَهُ فِي جَهَنَّمَ أُولَٰئِكَ هُمُ الْخَاسِرُونَ (الانفال ٣٧) -

Translation: In order that Allah may distinguish the wicked from the good, and put some wicked over other (wicked), heap them together and cast them into Hell. Those! they are the losers (8/37).

‘ل’ (in order that) at the beginning of ‘لِيَمِيزَ’ is an extra redundant word, since it means that the concept of this verse is the result or consequent of something said before, but there is nothing as such in the previous verses.

Another example:

فَلَمَّا ذَهَبُوا بِهِ وَاجْمَعُوا أَنْ يَجْعَلُوهُ فِي غِيَابَةِ الْجُبِّ وَأَوْحَيْنَا إِلَيْهِ لَتُنَبِّئَهُمْ بِأَمْرِهِمْ هَذَا وَهُمْ -
لَا يَشْعُرُونَ (يوسف ١٥)

Translation So, when they (brothers of Josef) took him (Josef) away, and they agreed to put him down to the bottom of the well, **and** We inspired in him: "Indeed, you shall inform them of this their affair, when they know not." (12/15).

The first sentence is incomplete; when they took and put him in the well, what happened? Not clear. Some commentators added a phrase to make it reasonable. But it seems that the letter ‘و’ (and) is extra (redundant).¹

Another example:

القيامة: لَا أُقْسِمُ بِيَوْمِ الْقِيَامَةِ (١) وَلَا أُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ (٢) أَيْحَسِبُ الْإِنْسَانُ أَنْ لَنْ نَجْمَعَ -
عِظَامَهُ (٣)

¹ - Asraron An Alqoran , Sal J and Alarabi H.

Translation: I do not swear by the Day of Resurrection (1). And *I do not swear* by the self-reproaching person (2). Does man think that we (God) shall not assemble his bones? (3) (75/1-3).

As seen, it is said “I do not swear”, what is the use of not swearing? Commentators repaired this problem by saying that the meaning of “I do not swear” is “I swear”. In other words, the word ‘لا’ in ‘لَا أَقْسِمُ’ is redundant. Some other commentators amended the verse by considering ‘لا’ as an independent word, so that the meaning would be “No, I swear”, but it produces another problem, No what? In other words, the word ‘لا’ (No) still is redundant from another point of view, since there is nothing before it to have relation with.

Another fault of these verses is that, it did not state the answer of swear. I swear, What? Not mentioned.

Another example:

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا - وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ (البقرة ٣٠)

The verb ‘نقدس’ is transitive itself and should not be made transitive again by ‘ل’ in ‘لك’, thus ‘ل’ is redundant.¹

Another example:²

¹ - Asraron An Alqoran , Sal J and Alarabi H.

² - Al Shakhshiat ol Mohammadi, Maarrof Alghani Alrassafi

الفاطر: وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ (١٩) وَلَا الظُّلُمَاتُ وَلَا النُّورُ (٢٠) وَلَا الظِّلُّ وَلَا -
الْحَرُورُ (٢١) وَمَا يَسْتَوِي الْأَحْيَاءُ وَلَا الْأَمْوَاتُ إِنَّ اللَّهَ يُسْمِعُ مَن يَشَاءُ وَمَا أَنتَ بِمُسْمِعٍ مَّن
فِي الْقُبُورِ (٢٢)

Translation: Not alike are the blind and the seeing (19). Nor are the darkness and nor the light (20). Nor are (alike) the shade and nor the sun's heat (21). Nor are (alike) the living and nor the dead. Verily, Allah makes whom He will hear, but you cannot make hear those who are in graves (22) (35/19-22).

There are three redundant 'لا' (nor) in the verses 20-22; they should be similar to the verse 19. Also 'الظلمات' should be 'ظلمه', so that singular 'نور' be compared with singular 'ظلمه'.

Unreasonable exceptions

Example:

الصفات: إِنَّكُمْ لَذَائِقُو الْعَذَابِ الْأَلِيمِ (٣٨) وَمَا تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ (٣٩) إِلَّا عِبَادَ -
اللَّهِ الْمُخْلَصِينَ (٤٠) أُولَٰئِكَ لَهُمْ رِزْقٌ مَّعْلُومٌ (٤١) فَوَآكِهِ وَهُمْ مُّكْرَمُونَ (٤٢).

Translation: Verily, you (pagans) are going to taste the painful torment (38) And you will be punished nothing except for what you used to do (39) Except the servants of Allah (good Moslems), the purified ones (40) For them there will be a defined provision (41) Fruits; and they shall be honored (37/38-42).

From several verses before is talking about infidels who will go to the hell, then good Moslems were excepted from infidels! This is obviously wrong, since good Moslems are not part

of infidels to be excepted. It is like saying “all birds fly except cat!”.

Exactly the same mistake is present in the following verses:

الانشقاق: بَلِ الَّذِينَ كَفَرُوا يُكْذِبُونَ (٢٢) وَاللَّهُ أَعْلَمُ بِمَا يُوعُونَ (٢٣) فَبَشِّرْهُمْ بِعَذَابٍ -
أَلِيمٍ (٢٤) إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ (٢٥)

Translation: But, (on the contrary), those who disbelieve, belie (22) And Allah knows best what they gather (23) So announce to them a painful torment (24) Except those who believe and do righteous good deeds, for them is a reward that will never come to an end (84/22-25).

Another example:

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ وَمَا مِنْ إِلَهٍ إِلَّا إِلَهٌ وَاحِدٌ وَإِنْ لَمْ يَنْتَهُوا عَمَّا يَقُولُونَ -
لَيَمَسَّنَّ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ (المائدة ٧٣)

Translation: Surely, infidels are those who said: "Allah is the third of the three (in a Trinity)." But there is no god but One God (Allah). And if they do not cease from what they say, verily, a painful torment will befall the infidels of them (5/73).

Note that the verse firstly says, those who believe in trinity are infidels, and then infidels of them were excepted! If all are infidels it is nonsense to make infidels an exception of them.

Another example, exception of majority from minority

In a reasonable exception, always minority are excepted

from the majority. For example “women can get pregnant except a small number of them”. But if you say this in reverse “women can not get pregnant except great majority of them”, would be funny and ridiculous. This unreasonable exception was used in several verses in Qoran, such as:

الصافات: فَإِنَّكُمْ وَمَا تَعْبُدُونَ (١٦١) مَا أَنْتُمْ عَلَيْهِ بِفَاتِنِينَ (١٦٢) إِلَّا مَنْ هُوَ صَالِ الْجَحِيمِ (١٦٣) -

Translation: So, verily you (pagans) and those whom you worship (idols) (161), can not lead astray [turn away people from him (God or Mohammad)] (162), except those who are going to Hell! (37/161-163).

It means that you (disbelievers) can not make people astray except those who are going to the hell. Thus most people must be Moslem and a minority must be non-Moslem. This is exactly opposite to many other verses of Qoran, claiming that the majority of people will not be Moslem, like:

لَقَدْ حَقَّ الْقَوْلُ عَلَى أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ (يس ٧) -

Translation: Certainly the word of God has proved true for most of them, so they do not believe (36/7).

Therefore the verse 37/163 is an exception of majority from minority.

Incorrect restriction

The following verse restricts the forbidden foods:

قُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا مَسْفُوحًا -
 أَوْ لَحْمَ خِنْزِيرٍ فَإِنَّهُ رَجْسٌ أَوْ فَسَقًا أَهْلَ لِغَيْرِ اللَّهِ بِهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ
 رَبَّكَ غَفُورٌ رَحِيمٌ (الانعام ١٤٥)

Translation: Say (O Mohammad): "I find not in that which has been inspired to me anything forbidden to be eaten by one who wishes to eat it, except it be a dead animal or blood poured forth, or the flesh of swine (pork) for that surely is impure, or impious (unlawful) meat (of an animal) which is slaughtered as a sacrifice for others than Allah (or has been slaughtered for idols, etc., or on which Allah's Name has not been mentioned while slaughtering). But whosoever is forced by necessity without willful disobedience, nor transgressing due limits, (for him) certainly, your Lord is Oft-Forgiving, Most Merciful."(6/145).

Underlined 'لا' (not) and 'إلا' (except) indicate restriction, meaning that the only forbidden foods are the four types mentioned in the verse, but it is not the case, forbidden foods are many more as some (not all) are mentioned in the following verse:

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أَهْلَ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ -
 وَالْمُتَرَدِّيَّةُ وَاللَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا
 بِالْأَزْلَامِ ذَلِكَ فُسْئُ الْيَوْمِ يَبْسُ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنَ فَمَنْ
 اضْطُرَّ فِي مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ لِإِثْمٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (المائدة ٣)

Translation: Forbidden to you (for food) are: the dead animals, blood, the flesh of swine, and the meat of that which has been slaughtered as a sacrifice for others than Allah, or has been slaughtered for idols, etc., or on which Allah's Name has not been

mentioned while slaughtering, and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns - and that which has been (partly) eaten by a wild animal - unless you are able to slaughter it (before its death) - and that which is sacrificed (slaughtered) on An-Nusub (stone altars). (Forbidden) also is to use arrows seeking luck or decision, (all) that is Fisqun (disobedience of Allah and sin). ..But as for him who is forced by severe hunger, with no inclination to sin (such can eat these above-mentioned meats), then surely, Allah is Oft-Forgiving, Most Merciful (5/3).

Furthermore some foods are forbidden by Sonnat, like majority of sea animals, meat-eater birds, meat-eater animals, rats and many others.

Therefore restriction in the verse 6/145 is wrong, confirming that it is the word of a person who had no knowledge about all forbidden foods that could not be God.

Referring to missing proverbs

ذَلِكَ بِأَنَّ الَّذِينَ كَفَرُوا اتَّبَعُوا الْبَاطِلَ وَأَنَّ الَّذِينَ آمَنُوا اتَّبَعُوا الْحَقَّ مِنْ رَبِّهِمْ كَذَلِكَ يَضْرِبُ
 اللَّهُ لِلنَّاسِ أَمْثَالَهُمْ (محمد ٣)

Translation: That is because those who disbelieve follow falsehood, while those who believe follow the truth from their Lord. In this way Allah sets forth for mankind their proverbs (47/3).

In this verse, in the previous verses and latter verses, there is no proverb to be referred to. It seems that Mohammad wanted to say a proverb but forgot it. Anyway this mistake could not be the act of God.

Error in allegory

وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءَ وَنِدَاءَ صُمُّ بُكْمٌ عُمْيٌ فَهُمْ لَا يَعْقِلُونَ (البقره ١٧١) -

Translation: And the example of those who disbelieve, is as that of him who calls that hears nothing but calls and cries. Deaf, dumb and blind. So they do not understand (2/171).

The correct form of the underlined part is “the example of those who call disbeliever to Islam” is as...Translators and commentators of Qoran have helped Mohammad by putting the necessary phrases in brackets to whitewash this error.

Some other textual errors

Example:

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ... (البقره ١٧٧)

Translation: It is not righteousness that you turn your faces towards east and west (in prayers); but righteousness is the one who

believes in Allah, the Last Day, the Angels, the Book, the prophets.. (2/177).

The error is clear, look at the underlined part; righteousness is not a person (one) but it is the characteristics of a person.

Another error:

وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ أَنْ تَبَرُّوا وَتَتَّقُوا وَتُصْلِحُوا بَيْنَ النَّاسِ وَاللَّهُ سَمِيعٌ عَلِيمٌ -
(البقره ٢٢٤)

Translation: And do not make Allah's (Name) a tool in your swears to do good and acting piously, and making peace among mankind. And Allah is All-Hearer, All-Knower (2/244).

Error and ambiguity are evident in the verse. It seems that Mohammad wanted to say “do not make Allah's (Name) a tool in your swears to do wrong (not good) and not acting piously, and making enmity (not peace) among mankind”, as some people do to deceive others. In other words, Mohammad wanted to say “do not make swearing to God a voucher for your wrong doings”. To whitewash this error, translators and commentators put three ‘not’ (لا) before the above three verbs.

Another error:

الانسان: هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُن شَيْئًا مَّذْكُورًا (١) إِنَّا خَلَقْنَا الْإِنْسَانَ -
مِنْ نُطْفَةٍ أَمْشَاجٍ نَّبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا (٢)

Translation: Has it passed over man a period of time, when he was nothing to be mentioned? (1) Verily, We have created man from

Nutfah drops of mixed semen in order to test him, so We made him hearer, seer (76/1-2).

When a concept is self-evident, to get confess from the reader or listener, one ask a reverse question. For example one may ask “isn’t 2 multiplied by 2 equal to 4?”, or say “isn’t sugar sweet? The answer to these types of questions is the reverse of the question, so the answer to both questions are ‘yes’. Qoran used this sort of questions frequently such as:

قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ بَغْتَةً أَوْ جَهْرَةً هَلْ يُهْلِكُ إِلَّا الْقَوْمَ الظَّالِمُونَ (الانعام ٤٧) -
Translation: Say: "have you considered if the punishment of Allah overtakes you suddenly or openly, will anyone be destroyed except the wrong-doers?" (6/47).

هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ (الانعام ٥٠) -
Translation: Are the blind and the one who sees equal? (6/50).

The answer of both the above questions is obviously no.

Now returning to the verse 76/1, which states “Has it passed over man a period of time, when he was nothing to be mentioned?” Based on grammatical principle, just mentioned, the answer to this question would be NO. But it is evident the Qoran expects a YES answer from the reader. Therefore this question should have been presented negatively. To amend this weakness, most translators and commentators of Qoran have presented the question negatively, without informing the reader.¹

¹ - Asraron-an-Alqoran, sal J, Alarabi H.

Another fault

قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ بَعْتَةً أَوْ جَهْرَةً هَلْ يُهْلِكُ إِلَّا الْقَوْمَ الظَّالِمُونَ (الانعام ٤٧) -

Translation: Say: "have you considered if the punishment of Allah overtakes you suddenly or openly, will anyone be destroyed except the wrong-doers?"(6/47).

'بَعْتَةً' (suddenly) could not come with 'جَهْرَةً' (openly); 'سراً' (hidden) should have come instead of 'بَعْتَةً' (suddenly).¹

Another fault: claim of blessing after mentioning bad things

In Soorah Al-Rahman, after mentioning one or two good things the phrase "فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ" (Then which of the blessings of your Lord will you both deny?) is repeated. But in several verses, after mentioning bad things or punishments, the same phrase was repeated which is inappropriate, such as:

الرحمن: يُرْسَلُ عَلَيْكُمَا شَوَاظُ مِّنْ نَّارٍ وَنَحَّاسٌ فَلَا تَنْتَصِرَانِ (٣٥) فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (٣٦)

Translation: There will be sent against you both, smokeless flames of fire and (molten) copper, and you will not be able to defend yourselves (35). Then which of the blessings of your Lord will you both deny? (36) (55/35-36).

Certainly "sending flames of fire and (molten) copper against someone" are not blessing.

الرحمن: هَذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمُجْرِمُونَ (٤٣) يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ أُنْ (٤٤) فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (٤٥)

¹ - Al Shakhshiat ol Mohammadi, Maarrof Alghani Alrassafi

Translation: This is Hell which the Mujrimun (polytheists, criminals, sinners, etc.) denied (43). They will go between it (Hell) and the boiling hot water!(44) Then which of the Blessings of your Lord will you both deny? (45) (55/43-45).

Again punishment with fire of the hell and boiling water is not blessing. It seems that Mohammad had been so obsessed with saying these beautiful poem-like verses that he did not notice this mistake.

Conclusion

There are hundreds of textual errors and weaknesses in the Qoran, parts of which were presented in this chapter. It is impossible that these errors be the words of God; Qoran is sayings of Mohammad and he, like any other human being, made mistakes.

A considerable part of work of commentators is amending and whitewashing these errors and weaknesses. It is astonishing that despite such great amounts of mistakes in writing of Qoran, Islamic scholars still claim that writing of Qoran is miracle.
Religious belief makes people stupid!

Chapter 21

The sources of Qoran

In the previous twenty chapters, it was verified that it is impossible that Qoran be the word of God. Now it is time for this question that, what the sources of Qoran were. Throughout this book the sources of some materials of Qoran were mentioned, here the subject is more elaborated and summarized. Also, since several books are available answering this question, herein it was explained briefly.

In Mohammad's era, Mecca was a place of interactions of various cultures. On the one hand, Ka'abeh (a holy place in Mecca) was placed there, and every year a huge number of people were gathering there to do religious ceremonies, creating a suitable place

for multicultural interactions. On the other hand, there were great merchants in Mecca, traveling to other countries like Iran and Rome. Even Mohammad was the head of the trade caravan of Khadijeh for 15 years, finding the opportunity to see and know many cultures and religions. Furthermore several tribes of Christians (such as Christians of Najran) and Jews (such as Jews of Madinah) were living in proximity to Mohammad and their beliefs and customs were well known in that area. Therefore there was lots of information available about other nations such as two great empires, Iran and Rome, and about other religions like Judaism, Christianity and Zoroastrian, and this information was more than enough for developing Qoran. There is nothing beyond the history and geography of that time in Qoran; in other words, Qoran was the product of the culture of 1400 years ago of Arabia.

Herein the sources of various materials of Qoran are discussed.

Concepts about nature

In an extensive chapter “Scientific errors of Qoran”, various ideas of Qoran about nature like, animals, plants, sky, earth and so on were discussed and it was shown that exactly similar and even more advanced ideas about nature were available during Mohammad’s era in Arabia and in neighboring countries.¹It is

¹ - see Boloogh-ol-Arb, vol. 3

evident that most of concepts about nature in that time were based on guesses, so were wrong, and for this reason almost all of the ideas of Qoran about nature are wrong. Just as a few examples, the Qoranic ideas of seven skies, Arsh (throne of God), Korsi (another not well known concept), Louh (a book or something with lots of knowledge of God written in it), Falak (the course of stars), two east and two west, all were well known in Arabia before Mohammad.¹ Also the fictions of Jinns (some claimed unknown non-materialistic creatures), and shouting of Satan and Jinns by falling stars were prevalent in Arabia of that time.²

Stories about creation and prophets

These types of stories of Qoran almost completely were taken from Torah and other books of Old Testament. These stories were also prevalent among Arabs of that time as seen in poems of pre-Islamic Arabia. Even slight differences with Torah in some stories (like ruling of Solomon over Jinns, Satan, wind and so on) were known in Arabia before Mohammad.³

If one reads Qoran and Torah at least one time, one will be astonished by great similarities between them. In Qoran, all the materials about creation of human, Noah, Abraham, Jacob, Josef, Moses, descendents of Israel, David, Solomon and other prophets'

¹ - see Boloogh-ol-Arb, vol. 2, page 224 onwards.

² - Oyoon-ol-Asar FelMaghazi and Alseiar. By Ibn Sayyed Alnas.

³ - see AlQoran Fi She'ar el Jaheli, by Motovali N.

stories are very similar to Torah. Albeit, there are few small differences in some stories that may be due to forgetting by Mohammad or in my view, some are intentional. For example, Mohammad intentionally added the story that Abraham and his son Ishmael came to Mecca and founded Ka'abeh (the holiest shrine in Islam), to show that his religion is a continuum of Abraham's religion and to show that he (Mohammad) is the descendent of Ishmael. Also in the story of scarification of Isaac by Abraham, Mohammad replaced Isaac by Ishmael to show the superiority of his claimed ancestor (Ishmael) over other sons of Abraham.

Qoranic stories that are not present in Torah like stories of Hood, A'ad, Kahf, Raqim, Zol-qarnain, Loqman and Sho'eib were present in poems of pre-Islamic Arabia.¹

It is interesting that in Qoran, nothing is said about non-Arab or non-Jewish prophets, like Zarathustra of Iran or Indian prophets showing that knowledge of Mohammad were mainly dependent on Torah and Arabia.

Oneness of God and resurrection day

Various religions like Hanafi (believe in one unseen God), Judaism, Christianity, Paganism, worshiping sun, Seabee, materialists, worshiping stars etc. had been present in pre-Islamic

¹ - see AlQoran Fi She'ar el Jaheli, by Motovali N.

Arabia. It is very interesting from humanistic point of view, that so many religions were living together in peace and tolerating each other. Rarely a war happened due to religion per se. But Islam destroyed this tolerance. People of Hanafi believed in one unseen God and in resurrection day. They believed that God is one, omnipower, omniscient, reasonable and just, similar to the attributes of God in Islam. Many elites and poets of Arabia were Hanafi like Varaqat Ibn Noofel, Omayyet Ibn AbiSalt, Zeid Ibn Amr, and Qass Ibn Sa'edah.¹ Therefore Mohammad was not the founder of the belief in oneness of God, and in resurrection day, he barrowed these ideas from his environment.

Ordinances

Similar to other nations, there were laws and customs in Arabia, 1400 years ago, about buying and selling, mortgage, rent, trade, lending, marriage, divorce, custody of children and other aspects of life. Mohammad mainly barrowed these laws, in some cases modified them and brought them in Islam. In Islamic Feqh (knowledge of Islamic ordinances), the laws of Islam are divided into two main groups: Tasvibi (endorsed laws) and Ta'asisi (newly established laws). The majority of Islamic rules are endorsement laws, meaning that these laws were prevalent among Arabs and

¹ - Boloogh-ol-Arb, vol. 2, pages 194-286

Mohammad applied them as they were or with little modifications, so these laws were endorsed by Mohammad as the laws of Islam forever. Just as an example, the name and types of divorces in Islam (Thalath, Ila'a, and Zehar) are the same as them before Islam and so on.¹

Most judicial laws of Islam were also prevalent among Arabs, were present in Torah and in other nations.

Worshiping rules and forms like prayer, fasting and Hajj were also present in Arabia² and some were present in Torah. Mohammad brought them to Islam with some modifications.

Concepts and phrases of pre-Islamic poetry in Qoran³

In this part, some pre-Islamic poetry is shown having similar concepts, similar words and even similar sentences to Qoran. It shows that how much Mohammad had been under the influence of Arabia environment in composing Qoran.

¹ - See Boloogh-ol-Arb, vol. 2

² - ibid

³ - see AlQoran Fi She'ar el Jaheli, by Motovali N.

Sermons at the same level as small Soorahs of Quran

Qass Ibn Sa'edah AlAyadi¹ said:²

"اسمعوا وعوا فإذا وعيتم فانتفعوا إنه من عاش مات ومن مات فات وكل ما هو آت آت
مطر ونبات وأرزاق وأقوات وآباء وأمهات وأحياء وأموات جميع وأشتات وآيات بعد
آيات إن في السماء لخبرا وإن في الأرض لعبرا ليل داج وسماء ذات أبراج وأرض ذات
رتاج وبحار ذات أمواج مالي أرى الناس يذهبون فلا يرجعون أَرْضُوا بِالْمَقَامِ فَأَقَامُوا أَمْ
تَرَكُوا هُنَاكَ فَنَامُوا تَبَا لِلرَّبَابِ الْغَفْلَةِ مِنَ الْأُمَمِ الْخَالِيَةِ وَالْقُرُونِ الْمَاضِيَةِ يَا مَعْشَرَ إِيَادِ
أَيِّنَ الْأَبَاءِ وَالْأَجْدَادِ وَأَيِّنَ الْمَرِيضِ وَالْعَوَادِ وَأَيِّنَ الْفَرَاغَةِ الشَّدَادِ أَيِّنَ مِنْ بَنِي وَشِيدِ
وَزَخْرَفٍ وَنَجْدٍ وَغَرِّهِ الْمَالِ وَالْوَلَدِ أَيِّنَ مِنْ بَغْيٍ وَطَغْيٍ وَجَمْعِ فَأَوْعَى وَقَالَ أَنَا رَبُّكُمْ
الْأَعْلَى أَلَمْ يَكُونُوا أَكْثَرَ مِنْكُمْ أَمْوَالًا وَأَبْعَدَ مِنْكُمْ أَمَالًا وَأَطْوَلَ مِنْكُمْ أَجَالًا طَحْنَهُمُ الثَّرَى
بِكُلِّكَلِهِ وَمَزَقَهُمْ بِتَطَاوُلِهِ فَتَلَاكَ عِظَامُهُمْ بِالْيَةِ وَبَيُوتُهُمْ خَالِيَةٌ عَمَرْتَهَا الذَّنَابُ الْعَاوِيَةُ كَلَّا بَلْ
هُوَ اللَّهُ الْوَاحِدُ الْمَعْبُودُ لَيْسَ بِوَالِدٍ وَلَا مَوْلُودٌ"

Translation: "Listen and think, then when you thought apply it. Whoever lives dies, and whoever died his time past. What is to come will come, rain, daily bread, fathers, mothers, livings, dead, together or one by one, signs after signs. Surely there is news in the heavens and there are lessons (warnings) on the earth: (in) passing night, sky with zodiacs, land with green vegetables, (and) wavy seas. What happened to me that I see people go and won't return, do they liked that place and remained there....Heedless people of

¹ - he was a great orator, believed in one God, died before announcement of prophethood of Mohammad (Al-Esabah 5/551)

² - Dalail Al Nobovvah by Hafez Beihaqi, 2/108

the passed nations and centuries are dead! O group of Ayad, where are fathers and grandfathers, where are patients and their visitors, where are powerful Pharaohs,... Where is who that was deceived by wealth and possession? Where is who that made aggression against others, and collected wealth and saved them, and said I am your great Lord? Didn't they were wealthier, more wishful and lived longer than you?...These are their rotten bones, and their empty homes, which are hosted by yowling wolves. It is not as you think! He (God) is the one, deserving to be worshiped, that is not a breeder and is not a born being.”

This sermon is quite comparable in beauty of text and in concepts to the small Soorahs of Qoran and most of its concepts and even some of its exact wordings are repeated several times in Qoran, as explained below:

- The meaning of “وَكُلُّ مَا هُوَ آتٍ” (what is to come will come), is the fatalism concept of Qoran discussed in chapter” human in Qoran”.

- The meaning of “إِن فِي السَّمَاءِ لَخَبْرًا وَإِن فِي الْأَرْضِ لَعِبْرًا” (Surely there is news in the heavens and there are lessons (warnings) on the earth) is a very much repeated concept in Qoran, for example:

"وَكَايْنِ مَنْ آيَةٍ فِي السَّمَاوَاتِ وَالْأَرْضِ يَمُرُّونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ (يوسف ١٠٥)"

Translation: And how many a sign in the heavens and the earth which they pass by, yet they turn aside from it (12/105).

- The phrase “وسماء ذات أبراج” has come similarly in Quran as “والسماوات البروج (البروج ١)“

- The concept of “وغره المال والولد” (Where is who that was deceived by wealth and possession?) is repeated many times in Quran, for example:

و غرتهم الحياه الدنيا (الانعام ٧٠)

Translation: And deceived them life of this world (6/70).

And

الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا
(الكهف ٤٦)

Translation: Wealth and children are the adornment of the life of this world. But the good righteous deeds that last, are better with your Lord for rewards and better in respect of hope (18/46).

- The phrase “وجمع فأوعى” is exactly present in Quran in 70/18.

- The phrase “وقال أنا ربكم الأعلى” is exactly present in Quran in 79/24.

- The phrase “ألم يكونوا أكثر منكم أموالاً” with little difference in wording is present in Quran:

كَالَّذِينَ مِنْ قَبْلِكُمْ كَانُوا أَشَدَّ مِنْكُمْ قُوَّةً وَأَكْثَرَ أَمْوَالًا وَأَوْلَادًا (التوبة ٦٩)

Translation: Like those before you, they were mightier than you in power, and more abundant in wealth and children...(9/69)

- The phrase “هو الله الواحد” is exactly present in Quran in 39/4.

- The concept of “ليس بوالد ولا مولود” (God is not a breeder and is not born) is a major concept of Quran and it is present in Quran with little difference in wording as “لم يلد و لم يولد” (112/3). It is

interesting to know that the wording of the above sermon “ليس بوالد” “لم يلد و لم يولد” is more correct that the wording of Qoran “ولا مولود”. Since the verbs of Qoranic phrase are future verbs, meaning that “God will not breed and will not be born”, which is not quite right. God is not a breeder and is not a born being in any time: past, present and future, as is the meaning of the phrase of the above sermon.

- Also it was narrated¹ from the above sermon that he said “وجبال ورساة”. This sentence has come similarly in Qoran as “والجبال ارسياها” (النزعات ٣٢) (Meaning: and he made mountains the anchor of the earth (79/32)).

- Also it was narrated² that he said in the same sermon “وسقف و المرفوع” which has come with the same wording in Qoran: “والسقف و المرفوع (الطور ٥) (Meaning: I swear by the uphold roof (sky) (52/5)).

In another sermon Qass Ibn Sa'edah AlAyadi said³:

كلا بل هو إله واحد ليس بمولود ولا والد أعاد وأبدى وأمات وأحيا وخلق الذكر والأنثى “ رب الآخرة والأولى أما بعد فيا معشر إباد أين ثمود وعاد وأين الآباء والأجداد وأين العليل والعواد كل له معاد يقسم قس برب العباد وساطح المهادر لتحشرون على الانفراد في يوم التناد إذا نفخ في الصور ونقر في الناقور وأشرقت الأرض ووعظ الواعظ فانتبذ القانط وأبصر اللاحظ فويل لمن صدف عن الحق الأشهر والنور الأزهر والعرض

¹ - Dalail Al Nobovvah by Hafez Beihaqi, 2/102

² - ibid 103

³ - Al Bedayah va Al Nahayah by Ibn Asir 2/233

الأكبر في يوم الفصل وميزان العدل إذا حكم القدير وشهد النذير وبعد النصير وظهر
”التقصير ففريق في الجنة وفريق في السعير“

Translation: It is not such as you think, but he is God who is one, is not born and is not a breeder, he makes things return and starts (creation), makes things die and revives them, created man and woman. He is the lord of this world and hereafter. O group of Ayad, where are Samood and Aad, where are fathers and ancestors, where is patient and visitor, there will be hereafter for all. Qass swears by Lord of people, spreader of plain lands, you will be summoned individually in a day that people call each other for help. When the trumpet is blown, and the horn is sounded, and the earth is enlighten, and the preacher admonishes, and the disappointed is isolated, and the viewer is seeing well. Then woe to one who turned away from known right and evident light and great resurrection, on the day of segregation of right from wrong and the day of just scale, when powerful God adjudicates and warner testifies, and helper is far, and sin is revealed. Then some go to paradise and some go to the hell.

Considering beauty and concepts, this sermon is superior to many small Soorahs of Qoran. The concepts, and in some cases the exact wordings, were brought in Qoran:

- ”وخلق الذكر والأنثى“ (and (God) created man and woman) is exactly mentioned in Qoran in the verse 92/3.

- ”يوم التناد“ (a day that people call each other for help) is exactly mentioned in Qoran in the verse 40/32.

- "إذا نفخ في الصور" (when the trumpet is blown) is exactly mentioned in Qoran in the verse 23/101.
- "ونقر في الناقور" (when the horn is sounded) is exactly mentioned in Qoran in the verse 74/8.
- "وأشرق الأرض" (when the earth is enlighten) is exactly mentioned in Qoran in the verse 39/69.
- "يوم الفصل" (the day of segregation of right from wrong) is exactly mentioned in several places of Qoran, for example in the verse 78/17.
- "فريق في الجنة وفريق في السعير" (then some go to paradise and some go to the hell.) is exactly mentioned in Qoran in the verse 42/7.

Phrases from other pre-Islamic poets in Qoran

Omayyate Ibn Abi Salt said¹:

الا كل شيء هالك غير ربنا

ولله ميراث الذي كان فانيا

Translation: Everything is perishable except our Lord.

And the inheritances of all dying thing are for Allah.

-The first hemistich has come in the verse "كل شيء هالك الا وجهه" (every thing is perishable except his entity: 28/88).

¹ - Boloogh-ol-Arb, by Aloosi, vol 2

- The second hemistich has come in the verse “وَلِلّٰهِ مِيرَاثُ السَّمٰوٰتِ وَ” (And the inheritances of skies and earth are for Allah: 3/180).

Also He said¹:

لَهُ مَا رَأَتْ عَيْنُ الْبَصِيرِ وَ فَوْقَهُ -

Translation: Whatever is seen by the eyes of a seeing person and whatever is above that are possessed by God.

This concept is repeated many times in Quran, for example:

”لَهُ مَلِكُ السَّمٰوٰتِ وَ الْاَرْضِ(البقره ١٠٧)“-

Translation: it is Allah to whom belongs the dominion of the heavens and the earth (2/107).

Also He said²:

سَمَاءُ الْاِلٰهِ فَوْقَ سَبْعِ سَمٰوِيَا -

Translation: The sky (heaven) of God is above the seven skies.

This idea is exactly adopted by Quran as discussed fully in chapter “Scientific errors of Quran”. Quran says that above the seven skies there is Arsh (throne of God) on which Allah resides.

Also He said³:

لَمْ تَخْلُقِ السَّمٰوٰتِ وَ النُّجُومِ وَ الشَّمْسِ مَعَهَا قَمَرٌ يَقُومُ-

¹ - Boloogh-ol-Arb, by Aloosi, vol 2

² - ibid.

³ -Tafsir AlNokat Va AlOyoon by Mavardi

والحشر و الجنة و النعيم قدرها المهيمن القيوم
الا لامر شأنه عظيم.

Translation: sky and stars, and sun and moon and resurrection day and paradise and blessing were not created by God, the sustainer, the guardian over all, except for a great aim.

You see that the main foundations of Islam (creation of universe by one God, purposefulness of the creation and the resurrection day) were mentioned in this poem beautifully. Furthermore the words 'المهيمن' (guardian) and 'القيوم' (sustainer), as the attributes of God, were used in Quran:

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ (آل عمران ٢) -

Translation: Allah, (that) there is no God except him, is ever-living, sustainer (3/2).

هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ (الحشر ٢٣) -

Translation: He is the king, the holy, the giver of peace, the granter of security, the guardian over all (59/23).

Zeid Ibn Amr, a pre-Islamic poet, said¹:

دحاها فلما استوت شدها

بأيدي و ارسى عليها الجبالا

Translation: He (God) flattened the earth with hand and when it was good, made the mountains firm over it.

The concept of flattening earth is adopted by Quran and the word 'دحاها' (he flattened the earth) was used in Quran:

¹ - Sirreh Ibn Hesham, section: poems of Zeid

والارض بعد ذلك دحاها (النازعات ٣٠). -

Translation: and the earth, he flattened it after that (79/30).

Furthermore the phrase “ارسى عليها الجبالا” was used in Quran as:

والجبال ارسيتها (النازعات ٣٢). -

Translation: And the mountains, he made them firm (or made them the anchors of the earth) (79/32).

Ka’ab Ibn Loi a pre-Islamic poet said¹:

.. فاسمعوا و تعلموا و افهموا، ليل ساج، و نهار ضاح، و الارض مهداء، و السماء بناء، -
و الجبال اوتادا و النجوم اعلام..."

Translation: ...Listen and learn, and understand, calm night, bright day, the earth is cradle, the sky is a building, the mountains are nails, the stars are signs...

All the above concepts are present in Quran and the following phrases were exactly brought to Quran:

- “و الارض مهداء” (the earth is cradle) is exactly mentioned in Quran in 78/6.

- “و السماء بناء” (the sky is a building) is exactly mentioned in Quran in 2/22.

- “و الجبال اوتادا” (the mountains are nails) is exactly mentioned in Quran in 78/7.

Abd Altabekhah ibn Sa’alab a pre-Islamic poet said:²

¹ - Tarikh AlKholafa 1/108

² - Boloogh-ol-Arb, by Aloosi, vol 2

و انت القديم الاول الماجد الذى
تبدأ خلق الناس فى اكتم العدم
و انت الذى احللتنى غيب ظلمة
الى ظلمة فى صلب آدم فى ظلم

Translation: You are the oldest (preeminent), the first and grandeur who - commenced creation of people from naught; and you are who put me in a darkness - after darkness in loins of Adam, in multiple darkness.

-The word 'اول' (the first) as an adjective of God is used in Quran in:

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ (الحديد ٣)

Translation: He is the first, the last, the apparent, unseen (57/3).

- Commencing creation is repeatedly used in Quran such as:

اللَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ (يونس ٣٤)

Translation: God started creation then return it (10/34).

- The concept of presence of man in multiple darkness, during his fetal life, was adopted by Quran:

خَلَقَكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ خَلْقًا مِّن بَعْدِ خَلْقٍ فِي ظُلُمَاتٍ ثَلَاثٍ (الزمر ٦)

Translation: he creates you in the wombs of your mothers-- a creation after a creation, in triple darkness (39/6).

Hatam Taei a pre-Islamic poet has many excellent poems with divine, humanistic and moral themes¹, for example:

اما والذى لا يعلم السر غيره

¹ - Boloogh-ol-Arb, by Aloosi, vol 1

و يحيى العظام البيض و هى رميم

Translation: I swear by who that nobody knows the unseen except him- and will give life to the bones when they are rotten.

The second hemistich was brought in Qoran identically in:

- فانه يعلم السر و اخفى (طه ٧) -

Translation: then surely he knows the unseen, and what is yet more hidden (20/7).

- قال من يحيى العظام و هى رميم (يس ٧٨) -

Translation: Said “who will give life to the bones when they are rotten“ (36/78).

Zahir ibn Abi Selmi a pre-Islamic poet said¹:

لقد ناز عتھم حسبا قديما

و قد سجرت بحارھم بحارى

The second hemistich was adopted by Qoran by little change in wording:

و اذا البحار سجرت (التكوير ٦)

Translation: and when the seas are set on fire (81/6).

Emrao Alqeith was a great pre-Islamic poet²; Mohammad said about him “Emrao Alqeith is the leader of poets towards the hell”. He has excellent poems and some of his poems were brought in Qoran identically, like:

¹ - Al Dorr AlMansoor, Soorah Takvir

² - Feiz Alqadir 2/187

يتمنى المرء في الصيف الشتاء
حتى إذا جاء الشتاء أنكره
فهو لا يرضى بحال واحد
قتل الإنسان ما أكفره

Translation: Man crave for winter in summer.

When winter comes, he does not like it.

He does not satisfy with one condition

Be cursed man! How ungrateful he is!

The fourth hemistich was brought into Qoran identically:

قتل الإنسان ما أكفره (عبس ١٧) -

Translation: Be cursed man! How ungrateful he is! (80/17).

In a romantic poem he said:¹

اقتربت الساعة وانشق القمر
عن غزال صاد قلبي ونفر
قلت اذ شق العذار خده
دنت الساعه و انشق القمر

Translation: The hour has drawn near, and the moon has been cleft.

From a gazelle (beautiful lady) hunted my heart and turned away.

When her hanging hairs cleft her face, I said:

The hour has drawn near, and the moon has been cleft.

The first hemistich has been brought into Qoran, exactly:

¹ - Feiz Alqadir 2/187

اقتربت الساعة وانشق القمر (القمر ١)

Translation: The hour has drawn near, and the moon has been cleft (54/1).

It is interesting to know that it was claimed that this verse is about the miracle of cleaving the moon by Mohammad, while it is a part of a romantic poem.

He also said:

إذا زلزلت الأرض زلزالها

وأخرجت الأرض أثقالها

تقوم الأنام على رسلها

ليوم الحساب ترى حالها

Translation: When the earth is shaken with her (violent) shaking, and the earth brings forth her burdens (dead bodies).

People will stand on their feet.

For the day of reckoning, as you see its condition.

The underlined parts were brought in Qoran identically, look:

إذا زلزلت الأرض زلزالها (زلزال ١) وأخرجت الأرض أثقالها (زلزال ٢). -

Translation: When the earth is shaken with her (violent) shaking, and the earth brings forth her burdens (dead bodies) (99/1-2).

وَقَالُوا رَبَّنَا عَجِّلْ لَنَا قِطَّنَا قَبْلَ يَوْمِ الْحِسَابِ (ص ١٦) -

Translation: And they say: o our lord! hasten on to us our portion before the day of reckoning (38/16).

Other than exact wordings the main concepts of the poems of Emrao Alqeith are present in Qoran.

Zobara'a Kaheneh a pre-Islamic lady poet said¹:

والليل الغاسق و اللوح الخالق و الصباح الشارق و النجم الطارق و المزن
الواقد، ان شجر الوادى ليأدو ختلا، و يحرق انيابا عصلا و ان صخر الطود لينذر ثكلا،
لا تجدون عنه معلا...

Translation: I swear by the dark night, by tablet of the creator, by the brightening morning, by the knocker star, by the drizzling cloud, the tree of the desert seems enticing...

You see that the writing is very similar and if not more beautiful is as beautiful as the small Soorahs of Qoran. Exactly similar to Qoran, the poet starts with swearing by seeming of nature then continue with his aimed concepts. This shows that Mohammad learnt this style of writing from his environment and has nothing to do with God. Furthermore the adjective 'طارق' was used in Qoran as well:

وَالسَّمَاءِ وَالطَّارِقِ (الطارق ١)

Translation: Swear by the sky, and by knocker (86/1).

Overall, as shown, the main concepts of Qoran were present in pre-Islamic literature and in many cases the exact wordings of pre-Islamic poems were adopted by Qoran. Also the poetic style of Meccan Soorahs was prevalent in Mohammad's era. These show

¹ - Boloogh-ol-Arb, by Aloosi, 3/288

the great influence of the environment on Qoran. It is natural for us humans to be greatly under influence of our environment but certainly it is not applicable to God. The writings of God should be universal.

Surely some parts of Qoran, like pre-Islamic poems, are beautiful, but certainly the writing of Qoran is not a miracle. Firstly, the beauty of all parts of Qoran is not alike. There is a great range of beauty, from very beautiful Meccan small Soorahs to very messy verses (as some of them were shown in chapter “textual errors of Qoran”). In my view, the Nahj AlBalagheh of Ali (the fourth Caliph) is superior to Qoran in beauty of writing and in concepts and in regularity. Mathnavi of Moulavi is superior to both. Even though prose of Qoran is beautiful, never reaches the beauty of Golestan (by Sa’adi, a great Iranian poet and writer). Even though the poetry of Qoran is beautiful, never reaches the beauty of poetry of Hafez (a great mystic Iranian poet). If there is a miraculous writing in the world, it is the poem of Hafez, which is not really a miracle too.

Satanic verses

Since Mohammad was trying to abolish paganism from Mecca, it produced enmity between him and pagans. Pagans suggested a compromise with Mohammad, so that he respects their

idols and pagans respect Allah. Mohammad was obsessed by this suggestion until one day he revealed the following verses:

النجم: أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ (١٩) وَمَنَاةَ الثَّالِثَةَ الْأُخْرَىٰ (٢٠) تلك الغرائيق العلى -
وإن شفاعتهن لترتجى

Translation: Did you see Latt and Ozza (19) and Manat, the third (20)(53/19-20). These are great birds (Gharaniq) and their intercession is hoped.

Latt, Ozza and Manat were three important idols in Mecca worshiped by pagans. These verses mean that these idols could intercede for sinner before Allah. This was a compromise between Mohammad and pagans; Mohammad had honored their idols and accepted a great position for them. When pagans heard the verses, they got very happy and prostrated along with Mohammad. This narration is called narration of Gharaniq and is well known among commentators of Qoran.

This compromise made Moslems (followers of Mohammad) unhappy and they started to complain and admonished Mohammad for reveal of these verses. Then Mohammad revealed the following verses:

الحج: وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَنَّى أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ -
فَيَنسَخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ ثُمَّ يُحْكُمُ اللَّهُ آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ (٥٢) لِيَجْعَلَ مَا يُلْقِي
الشَّيْطَانُ فِتْنَةً لِلَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْقَاسِيَةِ قُلُوبُهُمْ وَإِنَّ الظَّالِمِينَ لَفِي شِقَاقٍ بَعِيدٍ (٥٣)

Translation: Never did We send a Messenger or a Prophet before you, but; when he did recite the revelation or narrated or spoke, Satan threw (some falsehood) in it. But Allah abolishes that which

Satan throws in. Then Allah establishes His Revelations. And Allah is All-Knower, All-Wise (52) To make what is thrown in by Satan a trial for those in whose hearts is a disease (of hypocrisy and disbelief) and whose hearts are hardened. And certainly, the Zalimun (disbelievers) are in an opposition far-off (53)(22/52-53).

These verses explicitly confirm the reality of satanic verses, as Satan reveals some verses to all prophets while the prophet could not realize that it was from Satan; then God abolishes (abrogates) the satanic verses and supports his verses. By the above verses (22/52-53), Mohammad abrogated the verse “تلك الغرانيق العلى” (These are great birds and their intercession is hoped.) and replaced it with the following verse:

إِنْ هِيَ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَأَبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ - وَمَا تَهْوَى الْأُنْفُسُ وَلَقَدْ جَاءَهُمْ مِنْ رَبِّهِمُ الْهُدَى (النجم ٢٣)

Translation: They are but names which you have named, you and your fathers, for which Allah has sent down no authority. They follow but a guess and that which they themselves desire, whereas there has surely come to them the Guidance from their Lord! (53/23).

The event of Gharaniq is narrated by many great commentators of Qoran, such as Tabari, AlDorr-AlMansoor, Adhva-AlBayan, Kash'af, Rooh-AlMa'ani and Zad-AlMasir. Some commentators tried to deny the narration like Adhva-AlBayan. But this is a futile effort, since Qoran itself said (in 22/52-53 mentioned above) that revealing of satanic verses happened for all prophet

with no exception. Furthermore if revealing of satanic verses had not happened for Mohammad, it was meaningless to send the verse 22/53, saying that the satanic verses are for trial of people.

Satanic verses are clear evidence showing that Qoran is not the word of God: Firstly: the verses of acknowledgment of satanic verses (22/52-53) are in direct contradiction with several verses of Qoran, like:

- إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ ءَامَنُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَالَّذِينَ هُمْ بِهِ مُشْرِكُونَ (النحل ٩٩)

Translation: Verily! He has no power over those who believe and put their trust only in their Lord (Allah) (16/99).

- إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ إِلَّا مَنْ اتَّبَعَكَ مِنَ الْغَاوِينَ (الحجر ٤٢) -

Translation: Certainly, you (Satan) have no authority over My slaves (very devoted Moslems), except those who follow you of the Ghawin (pagans and those who go astray, criminals, polytheists, and evil-doers, etc.) (15/42).

The above verses say that Satan has no authority over devoted slaves of God and certainly prophets are the best slaves of God, so Satan has no authority over them. But induction of satanic verses in mind of prophets is a great authority of Satan over prophets. Therefore there is explicit contradiction between these two sets of verses.

Also, acknowledgment of induction of satanic verses is in contradiction to the following verses:

النجم: مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَى (٢) وَمَا يَنْطِقُ عَنِ الْهَوَى (٣) إِنْ هُوَ إِلَّا وَحْيٌ يُوحَى -
(٤) عَلَّمَهُ شَدِيدُ الْقُوَى (٥)

Translation: Your companion (Mohammad) has neither gone astray nor has erred (2). Nor does he speak of (his own) desire (3) It is only an Inspiration that is inspired (4).He has been taught (Qoranic verses) by one mighty in power (Gabriel) (5) (53/2-5).

The verse 53/2 says that Mohammad never goes astray, but induction of satanic verses is a clear misdirection. Also the verse 53/3 says that what Mohammad says is certainly an inspiration of God, but satanic verses are not from God. Therefore acknowledgment (22/52-53) of induction of satanic verses is in explicit contradiction with the above three sets of verses, and talking contradictorily could not be the act of God. Therefore these verses are not the word of God.

Secondly: a great fault of the verses 22/52-53 is that God is so weak that Satan could talk on behalf of him to his prophets and he realizes later.

Thirdly: testing people by satanic verses (as said in 22/53) is very unjust. As mentioned before, from one side Qoran says that whatever Mohammad says is absolutely the word of God, but on the other side says that some verses are revealed by Satan and even Mohammad himself could not realize it. This contradiction makes any reasonable person doubtful about the righteousness of the prophethood of Mohammad. Why people should go to the hell for such a reasonable doubt? Thus such an unjust and unreasonable

verse could not be the word of God.

The reality is that Gharaniq narration is a true story and is endorsed by Quran (22/52-53). This event shows that Quran is not the word of God. Opposition of pagans was severe in Mecca and Mohammad had got tired and disappointed from his invitation. So he decided to compromise with pagans by accepting some sort of respect for their idols. Then he encountered by objection of his followers and he had to attribute those compromising verses to Satan, and attributed this weakness to God. To overcome the reasonable doubt of his followers, he also claimed that this was done by God to test Moslems for absolute obedience, and claimed that anyone who doubt about it will be sick-minded and will go to the hell. Again, as usual, he used fear to convince his followers. As shown several times in this book, after an unreasonable or a brutal act, Mohammad used to attribute it to God to overcome doubt of his followers and to cleanse himself of any bad deed.

Rejection of Quran by the writer of Quran

When a verse was revealed by Mohammad, he usually asked his writers to write down the verse. Abdollah ibn Sa'ad ibn AbiSarh, was a well known writer of Quran. After some times he realized that Mohammad is a liar, he rejected Islam and escaped to Mecca from Madinah. This event was mentioned in many reliable

Hadith and commentary books, for example Kash'af commentary (2/44) says:

“the person that the verse ‘سَأَنْزِلُ مِثْلَ مَا أَنْزَلَ اللَّهُ’ was about him is Abdollah ibn Sa’ad ibn AbiSarh. He was the writer of prophet, writing down the verses of Qoran. When Mohammad said to him, write ‘سميعاً عليماً’, he wrote ‘عليماً حكيماً’ instead and when was said to him to write ‘عليماً حكيماً’, he wrote ‘غفوراً رحيماً’. (He used to change some words of Qoran while writing them but Mohammad did not realize it). When the verse:

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِّنْ طِينٍ (المؤمنون ١٢) -

Translation: We (God) created human from an extract of mud (23/12).

was revealed, Abdollah astonished from the details of creation of human mentioned in this verse and said ‘تبارك الله أحسن الخالقين’ (Allah is great, the best of creators). Mohammad said, write this phrase, it was revealed as such. Then Abdollah got doubtful and said, if Mohammad is right, the verses are revealing to me too, and if he is a liar, I said the same as he said. Then he rejected Islam and went to Mecca (to save his life).”

After this event, Mohammad ordered Moslems to kill Abdollah wherever found. During conquest of Mecca, Mohammad ordered that four people (including Abdollah) must be killed even if they were hanging to curtain of Ka’abeh. Abdollah took refuge to

his suckling brother¹, Othman. Othman took him to Mohammad and pleaded for him to Mohammad. He converted to Islam and Mohammad forgave him for sake of Othman.²

Consider this event carefully! This is objective evidence showing that Mohammad was not a real prophet. Abdollah used to put some phrases instead of spoken phrases of Mohammad, but Mohammad was not realizing that and even said they had been the revealed phrases. Considering that if Abdollah had continued as the writer of Qoran, he would have had a great position and wealth in Madinah, but he put his life in danger by rejecting Qoran, indicates that Abdollah was sure about lying of Mohammad. Abdollah was an honest person who did not want to take part in deception by Mohammad even by losing his life.

Another important point is the response of Mohammad. If Mohammad was really a prophet, he would not need to kill Abdollah. He should have explained his righteousness to him by sound arguments, and should have convinced him by reasons and help of God. Order of killing Abdollah, shows weakness and unfaithfulness of Mohammad. Mohammad knew that Abdollah was right and if he remained alive, he would reveal lies of Mohammad.

¹ - Two boys who are not brother but used milk of one woman.

² - Al Dorr AlMansoor, 7/282

Summary

Qoran is a product of culture of Arabia and neighboring lands, 1400 years ago. Almost all of the contents of Qoran could be found in Arabia and neighboring countries of that time. Of course, Mohammad was clever and creative enough to learn and write this culture as Qoran during 23 years.

Chapter 22

Conclusion

This book is an impartial study of Qoran. The exclusive sources of this study were firstly Qoran and secondly reliable Sonnat (sayings and behaviors of Mohammad), nothing else. I tried hard to understand Qoran as it was understood by Mohammad and his near companions.

The conclusion of each chapter and finally the conclusion of the whole book are presented here.

In chapter “Scientific errors of Qoran”, it was shown that:

- Contents of Qoran about the nature are very simple so that today’s children know them better and more correctly.

- Most of the contents of Qoran about nature are wrong; except very simple facts such as “day is bright” and “water is essential for life”.
- Almost all of the topics of Qoran about nature are adopted from the environment around Mohammad 1400 years ago; thus as expected most of them are wrong. Rarely Mohammad added something to them such as sun goes under the throne of God during night. In some cases it is worse; the content of Qoran is more wrong than those prevalent in its environment. For example while the Greek philosophers 1000 years before Mohammad thought that the earth is spherical, Qoran still claims that it is flat. Another example is what said about embryo in Qoran, even though it was adopted from the environment but it is weaker and more wrong than the original source. This is clear evidence that Qoran is not from God, but it is written by Mohammad; he heard these things ear by ear from his environment and naturally some of the materials lost or mistaken during narration from person to person.
- There is nothing as scientific miracle in Qoran. Even there is no new correct point about the nature in Qoran. The Moslem miracle-makers, with minds sicken by their belief, claim miracles by changing the meaning of the words and even the sentences of Qoran and most of these claims are against Qoran and Sonnat. The notable claimed miracles were fully discussed in this chapter and was shown that they are really anti-miracles confirming that Qoran is made up by a fallible human being not by God.

-Finally wrongness of most of the contents of Qoran about nature explicitly confirms that Qoran is not the word of God, it is impossible for God to be so stupid and ignorant.

In chapter “Abrogation”, it was shown that:

Both cancellation and modification of Qoranic rules happened in Qoran. Cancellation of a rule is called abrogation (نسخ). Abrogation was a smart method employed by Mohammad to escape from contradictions and incoherencies of Qoranic rules. By this method, any contradiction between two or more Qoranic rules could be covered up.

The major abrogations were avoidable, provided that Qoran was the word of God. None of the Qoranic abrogations is due to gradualism or changing situation of people; all of them are due to irrationality and lack of knowledge, confirming that abrogation is the act of Mohammad not God.

If Qoran is the word of God, its sentences must be absolutely correct so that a predicate includes the correct number of the subjects. It is because, God is omniscient and does not say weak or incorrect sentences. But this is not the case in many sentences of Qoran. In many cases a particular preposition is expressed as universal. Unreasonable generalization of a particular character is logically wrong and is a great weakness of Qoran; so could not be

the act of God. It is the act of Mohammad, who like ordinary people, exaggerates things to be more effective.

In chapter “Ambiguity of Qoran”, it was shown that:

A major characteristic of Qoran is ambiguity. There are lots of ambiguous sentences in Qoran so that Qoran itself accepted the presence of ambiguity in it. An ambiguous verse is called Motashabeh (متشابه) by Qoran. Many Qoranic verses could not be understood without refereeing to Sonnat, and some of them could not be understood even with the help of Sonnat, since there is nothing about them in Sonnat or what is there is unreliable. For example hundreds of Meccan small verses in the 30th part of Qoran are not clear and there are lots of controversies among commentators about them.

Ambiguity of many verses of Qoran, produced three intrinsic contradictions in Qoran, consisted of: 1- contradiction between ambiguity and clarity. In many verses, Qoran claims that it is very clear and understandable which is opposite to ambiguity. 2- Contradiction between ambiguity and being easy to understand. . In many verses, Qoran claims that it is easy to understand which is opposite to ambiguity. 3- Contradiction between ambiguity and guidance. There are tens of verses in Qoran announcing that this Qoran is for guiding people to the right path. However an ambiguous writing could not be a guide, but it is misleading. Thus

at least parts of Qoran are not clear and not easy to understand thus are misleading.

Ambiguous, contradictory and misleading talking could not be the act of God.

In chapter “Ascribing bad traits to God”, it was shown that:

Qoran attributed many appalling characteristics to God, like injustice, oppression, hatred, rage and enmity, which are not compatible with God. Certainly these attributions could not be the word of God, but it is Mohammad who makes a God like a brutal king who does all unreasonable and immoral things.

In chapter “Guiding and Misguiding in Qoran” it was shown that:

If there is a knowledgeable and just God, he is merciful and benevolent to his creatures. He tries to guide people to the right path of goodness, success and happiness. Such a God never misleads people. In Qoran both guidance and misguidance are attributed to God.

In this chapter, guidance and misguidance methods of Qoran were discussed. Guidance methods of Qoran are very weak and ineffective (except fear), while misguidance methods are very strong and effective. The most rational guidance methods are miracle and sound reasoning, but Qoran is empty of both. But on the other hand, God and Satan try hard to misguide humans and send them to the hell by using very effective methods like

deception, blinding, disabling reasoning power and so on. To fulfill his swear of filling the hell, God of Mohammad uses the same methods of Satan more cleverly and in a more habile manner to mislead people and he created Satan to help him. What a sick-minded, unkind, oppressive and sadistic God was introduced by Mohammad? No, real God could not have such bad characters; these are the characters of Mohammad attributed to God; so Qoran could not be the word of God.

In chapter “Mohammad in Qoran” it was shown that:

A real prophet should be ascetic and pious, since his aim is to guide people to God, not fulfillment of his personal interests. Mohammad was inviting people to God, but it was a pretext for many of his inhumane behaviors, like killing, stealing, enslaving, raping and fulfilling his personal interests. In Sirrah books and Qoran, one can see that Mohammad pursued three pleasures: power, wealth and sex. Many verses of Qoran are in service of fulfillment of these three pleasures, as discussed in this chapter.

In chapter “Attributing immoral acts to prophets” it was shown that:

If someone is prophet, at least, he should be the most moral and righteous person in his land. But in Qoran in some cases, bad and immoral acts or characters are attributed to prophets without condemnation, resulting in endorsement of such acts. Attributing

oppressive, deceptive and sinful acts to prophets shows that this book (Qoran) could not be the word of God.

In chapter “Human in Qoran” it was shown that:

Moslems claim that Qoran is the book of anthropology, education and eminence of human being. But Qoran presents a devious and defective image of human. It is defective, since presents some of the human characters imprecisely. For example, human is questioner which is the starting point of knowledge and progress, but it is not mentioned in Qoran. Human is critical; he can segregate wrong from right, weakness from strength, but this character was considered negative as mentioned earlier. Human is explorer especially explorer of science but it is not mentioned in Qoran. Human is creative; he created great civilizations, technology, architecture and so on, but it is not mentioned in Qoran. Human is lover of beauty; he created amazing art, music, poetry, literature, painting and sculpture, but it is not considered in Qoran. Poetry was mentioned in just one case but as a negative character. Human is legislator and organizer, he organized this great civilization based on his created rules; but these characters never mentioned in Qoran. Qoran only acknowledges the rules of God. Human created the most advanced rights as human rights, and lots of other rules respecting and protecting the rights of people, but Qoran only acknowledges the rights and laws presented in Qoran which are mostly unjust, insufficient and against human rights.

Human is moral, he acknowledges and creates moral values, but it is not considered as an independent character in Qoran. Qoran mentioned some moral values which are basically class-based as discussed in chapter “morality in Qoran”. Human has a free-will, but Qoran has a contradictory opinion about it and severely limits the freedom of human. Human is justice-seeking but Qoran mostly considers the oppressiveness of human. Therefore, Qoran did not mention many good characters of human being; so presented a limited image of human.

The image of human in Qoran is devious, since mostly negative characters of human are presented and some of the good characters of human were considered negatively in Qoran. It is devious because human characters are presented superficially and imprecisely in Qoran.

Another important point is that Qoran did not add any valuable idea to our knowledge about human being. What mentioned in Qoran are at the level of knowledge of Arabia in 1400 years ago and much less that what was known in other parts of the world especially in Greece.

Therefore Qoran is not really a book of anthropology; on the contrary Qoran presents a devious and imperfect image of human. This confirms that Qoran is not the word of God. If Qoran was really from God, he would present the most complete and precise image of human, since he knew human completely.

Qoran has a contradictory view about human free-will. Many verses and Hadiths support fatalism while other group of verses and Hadiths support free-will

Qoran does not recognize equal dignity and equal rights for all humans; it has a caste system classifying humans in degrading levels, from the highest dignity and rights to zero dignity and rights. The caste system from the highest rights to zero rights consisted of:

- Descendents of Israel (Israelites)
- Descendents of Mohammad
- Moslem man
- Moslem woman
- Slave Moslem man
- Slave Moslem woman
- People of the book (Jews and Christians)
- Other non-Moslems

It needs no explanation that the caste system is the root of injustice and oppression. As will be explained in the relevant chapters of this book, a huge number of political, economical and judicial Islamic rules are unjust, oppressive and brutal, because they are based on the caste system. As an example, killing, enslaving, stealing all properties of non-Moslems and raping their women are the best and the most rewarded acts for any Moslem. Therefore putting these unjust system and rules into practice

produces one of the most unjust and brutal societies, as seen in Afghanistan (Taliban era) and in Iran under Islamic government.

Qoran is against Human Rights. The essences of Human Rights are freedom, equality and justice. Qoran is opposed to these three principles. Caste system of Islam severely damaged equality and justice. Caste system as well as brutal punishments of Islam severely damaged judicial justice. Dogmatism and intellectual tyranny of Islam severely damaged freedom of belief, thinking and expression. Desired political dictatorship of Islam abolished political rights and freedoms.

Overall, Islam does not support most of the major articles of human rights and just partially supports some of them. So much ignorance of human and his rights, and so much injustice in Qoran could not be the statements of God, these are traditions of Arabia of 1400 years ago brought to Qoran by Mohammad and attributed to God.

In chapter “Barriers to justice, freedom and progress in Qoran” it was shown that:

Many ideas and rules of Qoran produce great barriers to justice, freedom of thinking and progress. Surely, the most important factor of current backwardness of Moslem countries is Islam.

Qoran divides people to various classes with different dignity, rights and duties. This is the main foundation of injustice in Islam which makes injustice an intrinsic part of Islam that never could be rectified. This oppressive caste system had been the basis of many unjust rules. On the other hand Qoran advises Moslem to accept these injustices happily because they are the acts of God.

Obviously, if there is a God in this world, he is a just God and never orders or implements injustice, therefore these unjust caste and rules of Islam could not be from God; these are mainly derived from the Bedouin society of Arabia in 1400 years ago.

Islam deprives human from his main freedoms like freedom of belief, freedom of expression, political freedom, freedom of thinking and criticizing, freedom of women, slaves and non-Moslems. By this, Islam not only deprives human from his rights but also prevents him from advancement in many aspects of his life; since freedom of thinking, criticizing and expression are essential for human progress. Islam creates the most closed and suffocating society as was exemplified in Islamic governments of Taliban in Afghanistan and in Iran.

Many ideas of Qoran are great barriers for development and progress. Ideas like: fatalism, cast system, lack of freedom, valuable knowledge is only knowledge about Islam, Qoran contains everything necessary for every aspect of human life, objection to accumulation of wealth, order to satisfaction with what you have and with poverty and so on.

Injustice, lack of humane freedoms and backwardness are inherent parts of Islam. Do you think these could be the word of God? Is it possible that God prohibits freedom of thinking, makes unjust rules and prevents progress?

For many centuries, Moslems had no positive role in advancement of science, technology, economy, politics, human rights and so on. If you see that being Moslem is positively correlated with backwardness, it is due to the inherent deterrent ideas and rules of Islam. Backwardness is an inherent part of Islam and we Moslems are living inside this culture. If there is a bit of borrowed technology, science and modern administration in Moslem countries, it was bought in by obligation of living in the modern world and mostly brought in by weak believers. In my view there is very little hope to see human rights, democracy and real progress in science and technology flourishing in the Moslem countries in near future. The only little hope for the future is that, Moslems might take lesson from catastrophes produced by Islamic governments like Iran, Taliban in Afghanistan and Pakistan and go for complete separation of Mosque and state.

In chapter “Resurrection day in Qoran” it was shown that:

A huge number of Qoranic verses are about hereafter; you find one or more verses, related to hereafter, in every page of Qoran. In Qoran no subject is emphasized as much as resurrection

day. The reason for so much repetition is that the main method of inviting people to Islam is fear.

In Qoran, tortures of the hell for sinful people are so extraordinary that it is not even possible to imagine. The tortures by all the dictators of the whole world and the whole history are extremely tiny compared to the tortures of God's hell.

Paradise is a great hot spot for Moslems alone. They are eating the best foods, drinking the best wine and having sex with the most beautiful girls forever. Rewarding the right-doers is good, but there remains a question. What an accomplishment for human is these menial rewards?

Resurrection day as explained in Qoran, does not have the two essential conditions of justice:

First: full equality before God. Everyone should be judged without discrimination of any kind, such as race, color, sex, religion, opinion or other status. As described earlier, God abolishes all the good deeds of non-Moslems and sends all of them to the hell forever. This is an extremely unjust discrimination against non-Moslems.

Second: proportionality between sin and punishment. God will toast sinners and non-Moslems in the most unimaginable brutal way. This type of punishment is not even proportional to the worst possible crimes. Also God will burn sinners and non-Moslems forever, which is absolutely overwhelming and not proportional to any crime. No crime is proportional to burning or eternity of

punishment. Therefore Mohammad has attributed infinite brutality, oppression and injustice to God. But a real God could not be unjust and oppressive; therefore these verses are not the word of God. Mohammad wanted people to be absolutely obedient to him and found extreme fear the best way to reach his aim.

In chapter “Caste morality of Qoran” it was shown that:

As explained in chapter “Human in Qoran”, Qoran divides people to different levels with different values and rules. The worst distortion of morality in Islam is dependence of moral codes on the caste level of each person. In other words, moral codes are not the same for all human beings.

Briefly:

1- There is no new moral advice in Qoran compared to what was present in Mohammad era. Principle moral codes have been present from the earliest known history of human being and were present in the early writings like: Hammurabi Codes (3800 years ago), Cyrus inscriptions (2500 years ago) and books of great Greek philosophers (from more than 3000 years ago). Also moral codes were more deeply and reasonably discussed in those books compared to simple advices of Qoran. Therefore moral advices of Qoran were borrowed from the environment and not revealed by God.

2- Compared to the other religions, Islam produced the greatest distortion in morality. Qoran converted human morality to cast

morality. Moral code changed based on the cast of each person; morality in Quran lost its universality. Morality for non-Moslems, slaves and women was distorted and the worst distortion of morality is about non-Moslems. In other words, moral advices about free Moslem men are relatively humane, but those for non-Moslems are immoral and inhumane. Quran ordered Moslems to be very immoral with non-Moslems, like orders to: hatred, backbiting, false accusation, malice, torment, revenge, killing, terror, enslaving, raping of non-Moslems and stealing their properties. A Moslem who does these nasty acts against non-Moslems would be very good Moslem and would have a very high status before God. Based on Quran, these immoral acts are good and moral when done against non-Moslems. This is the reason that, the harshest and the worst killers of non-Moslems (like Aboubakr, Omar and Ali: three Caliphs after Mohammad), gained the highest status in the eye of Moslems.

Also depriving Moslem slaves and women from many of their rights is considered right and moral. While stealing properties of a free Moslem considered immoral, stealing properties of slaves by their master is moral. While raping free Moslem women is a great sin, raping bondwomen is a good act. While home-imprisonment of a free Moslem man is bad, home-imprisonment of free Moslem women is right.

3- As discussed in a previous chapter, Quran attributed some immoral behaviors to God like hatred, rage, revenge and injustice.

It seems that Mohammad wanted God to have the same characters as himself.

4- Morality of Qoran depends on fear from the hell. Real morality, which is an intrinsic part of every human, and people do it not due to fear or for reward, was destroyed by Islam. There is no humanistic affection behind Islamic morality. Therefore, Moslems do whatever which has no fear of the hell behind it, even if it is immoral; like fraud and deception in relationship with non-Moslems, depriving women and slaves from their human rights, producing and distributing drugs (narcotics), violating any non-Islamic rule if they could, evading tax, disregarding copyright, stealing from non-Moslems, killing non-Moslems, as nowadays, Islamic government in Iran, Taliban and Al-Qaeda are the master of the worst terrorism and crimes in the world.

5- After fear of the hell, Islamic morality is based on avidity for paradise, best foods, best wines and best sexes. Moslems do not do moral acts because of their humanistic values but because of fear of the hell and avidity for the paradise. This is great degradation of real morality. Therefore if a moral act has less profit in paradise compared to an indifferent act, Moslems prefer doing the indifferent act. For example, most humans regard helping medical research (or any research in science) a good and moral act, but a Moslem prefer to pay his money for decoration of a mosque instead of paying for research, since he expects higher profit in hereafter.

6- Based on aforementioned points, Non-Moslems could not trust in Moslems, regarding moral codes.

Overall, there is no universal morality in Islam, Islam distorted morality and replaced many moral codes with the worst brutal and immoral codes. This could not be the act of God; this was done by Mohammad who legitimized and eternalized brutal characters of his environment by attributing them to God.

In chapter “Economics in Qoran” it was shown that:

Moslems claim that Islam has the best, most complete and the most just economic system that could provide the highest advancement and economical justice for the whole world forever. This chapter looks at this extraordinary claim by discussing the economic rules of Islam.

Economics is a great professional science. Solving the economical problems of a society depends on the optimized use of this science in harmony with the economical moral values. There is nothing as economic science in Islam and Islam does not recognize most economical moral values like the equality of right of all people over natural resources and the rights of people as human for food, health, residence and so on. Economical, moral, political and judicial rules of Islam are mostly approved rules, borrowed from the primitive society of Arabia, 1400 years ago. For example, Mohammad just included simple economical behaviors of Arabia

in Islam like buying, selling, barrowing, partnership, renting, caravan raid, plundering properties of enemy and so on. *These rules are not enough, many of them are not applicable and many of them are not just.*

In Islam there is nothing (or very little and primitive points) about many fundamental economical subjects like the roles of production tools (technology), the role of capital, work value, investment, money, inflation, economical plans, economical advancement, pricing and many others. In Islam, ownership of natural resources and technology is ambiguous. There is no definition of economical justice in Islam and its most major rules, as discussed earlier, are unjust. During whole history of Islam, the economy of Islamic countries has not been better or more just than contemporaneous countries.

Furthermore, Mohammad has not done any noticeable economical act during his government in Madinah, no different or better or more just agriculture, farming or trading. The most noticeable act of Mohammad was plundering trade caravans and plundering properties of non-Moslems. Almost all the wealth of Madinah during Mohammad's life was plundered assets.

In addition, there are many inhumane and oppressive economical rules in Islam, like slave trade, stealing all properties on non-Moslems, Jezieh and so on.

Also there are lots of anti-development ideas in Islam as discussed in the relevant chapter.

Overall Islam neither has science of economy nor has good, applicable and just moral values for economy. If an Islamic society establishes his economy based on the Islamic rules, it will not progress, will produce more injustice, more poverty, and more oppression; it will go backward as clearly seen during government of Taliban in Afghanistan and in Iran. There could be one exception: military technology, to kill non-Moslems more easily and more massively, as Moslems were ordered by Qoran to prepare the best killing tools for their enemies.

In chapter “Politics in Qoran” it was shown that:

Moslems claim that Islam has the best, most complete and the most just political system that could provide the highest advancement and justice for the whole world forever. This chapter looks at this extraordinary claim.

Qoran and Sonnat are relatively silent about politics; even the most basic principles of politics are not addressed in Qoran or Sonnat For example:

- What is government?
- What type of government is acceptable?
- Who is entitled to rule?
- Who should select the governor?
- Are people eligible to select the governor?
- How long should a governor rule?

- What are the rights and duties of government?
- What are the rights and duties of people?
- What are the political rights and freedoms?

For these sorts of questions, there is no answer in Qoran and Sonnat. Qoran and Sonnat are silent about basic principles of politics, while in Madinah Mohammad was more a politician than a prophet. Mohammad also did not say anything about the government after his death. The only thing existed in Qoran about Mohammad's government is the necessity of absolute obedience to him. It was mentioned and emphasized tens of times in Qoran that Moslems should be unconditionally and absolutely obedient to Mohammad in all aspects of their life.

People have no political rights and freedoms in Qoran. There is nothing as democracy in Islam, and the Islamic government is a harsh religious dictatorship. Religious dictatorship is the most catastrophic type of tyranny. In an ordinary dictatorship, under the shadow of sword, people do what they do not really want. It means that they are against and hate tyranny. People have been suppressed, lost their esteem, and made slave-like, but internally they are still human. But Mohammad wants to change people to a type of creatures, who both externally and internally are slaves, with no esteem and no humanity. Religious tyranny makes people internally menial. Is it God or insatiable love of power of Mohammad that does this?

In chapter “Jihad: killing, enslaving, raping, and plundering non-Moslems” it was shown that:

قال رسول الله أمرت أن أقاتل الناس حتى يقولوا لا إله إلا الله فمن قالها فقد عصم مني -
ماله ونفسه. (صحيح بخارى ج ٢ حديث ١٣٣٥ و صحيح مسلم ٥٣/١)

Translation: Mohammad said “I was ordered (by God) to fight people until they say: “there is no God except Allah”. Whoever says that would save his life and properties from me”¹

Jihad is an offensive war against Non-Moslems or defensive war against any aggressor against Moslems. The above sentence from Mohammad, explicitly shows the way Mohammad treated non-Moslems. As Mohammad gained power in Madinah, his attitude towards non-Moslems changed completely and chose harshness and fighting method. He revealed many verses (especially in Soorah Toubeh) abrogating all the verses of tolerance, forgiveness, and belief freedom. Mohammad ordered Moslems to force non-Moslems to convert to Islam by sword.

Final solution for mass killing of pagans, unbelievers and hypocrites has come in the last Sourah (Toubeh) revealed by Mohammad:

فَإِذَا انْسَلَخَ الْأَشْهُرُ الْحُرُمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخَذُواهُمْ وَاحْصِرُوهُمْ -
وَاقْعُدُوا لَهُمْ كُلَّ مَرْصَدٍ فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ إِنَّ اللَّهَ غَفُورٌ
رَحِيمٌ (التوبه ٥)

¹ - Al-Bokhari 2/1335; Al-Moslem 1/53.

Translation: Then when the Sacred Months (the 1st, 7th, 11th, and 12th months of the Islamic calendar) have passed, then kill the Mushrikun (pagans) wherever you find them, and capture them and besiege them, and sit for them for every ambush. But if they repent and perform (Islamic) prayer, and give Zakat, then leave their way free. Verily, Allah is Oft-Forgiving, Most Merciful (9/5).

Read the underlined part again! This is a universal, unconditional, unlimited command of terrorism. Every pagan should be killed in any possible way if not converted to Islam. If Islamic government of Iran, Taliban, Al-Qaeda, and other Islamic groups are performing the worst terrorist attacks against non-Moslems, do not be surprised, they are just doing their Islamic duties.

Final solution for Christians and Jews came in:

قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ
(التوبة ٢٩)

Translation: Fight against those who do not believe in Allah, nor in the Last Day, nor forbid that which has been forbidden by Allah and His Messenger and those who do not believe in the religion of truth (i.e. Islam) from people of the Scripture (Jews and Christians), until they pay the Jezyah (a tax) with their hands (with humiliation), while they are despicable (9/29).

Therefore, Moslems should fight Christians and Jews, kill them, enslave their children and their women, rape their women,

plunder their assets and capture their land (as example, war with Bani Qoreizeh), until the rest either convert to Islam or accept to live subordinately and with contempt under the Islamic government and pay some extra tax to Islamic government. In the above verse, consider the phrase “وَهُمْ صَاغِرُونَ” meaning while Christian and Jews are despicable, degraded, abject etc.; so *Christians and Jews should live under the Islamic government not as respectable humans but as despicable, degraded and abject people*. Therefore they have very limited rights, could not have an independent country, could not have a military force, could not have weapons, could not have great economy, culture, education, great anything, could not take part in politics, could not govern over themselves, could not advertise their religion and many other restrictions. Examples of these limitations were written

In summary, nowadays, Moslems must slaughter four billions of unbelievers and pagans (like people of China, India, Japan and so on), except those converted to Islam. No unbeliever, pagan or hypocrite (man or woman) should be left alive on the surface of the earth. Also, all the assets and lands of them would be the property of Islamic government. In addition, Moslems should fight and kill two billions of Christians and Jews (all Europe, America, Canada, South America, Australia, Russia..) until they eradicated, or convert to Islam or live despicably under the Islamic government. There must not be any Christian or Jewish sovereign government in the world. In any case, their lands would be part of

territory of Islamic government. Overall, there should be just one Islamic government ruling the world, no pagan, no unbeliever, no hypocrite and a minority of degraded Christian and Jews. *This is exactly what Islamic government of Iran, Taliban and other Islamist groups has in mind.*

Order to slaughter, torture, enslaving, raping women and plundering all properties of non-Moslems forever is the worst criminal order of the entire history. Note carefully that these crimes have no limitations:

- have no limitations in terms of morality and affection. Moslems must not feel sad or guilty but must take pleasure in killing of non-Moslems.
- have no limitations in terms of weapon. Any weapon can be used: regular, chemical, microbial or nuclear.
- have no limitations in terms of type of killing: regular war or terrorist attack.
- have no limitations in terms of geographical territory. All great criminals of the history had a limited territory, but the whole population of the world should be killed if not converted to Islam, then one Islamic government should govern the whole world. From Islamic point of view, if there are humans in other planets, they must convert to Islam or must be killed.

- have no historical limitations. All great criminals acted in a limited period of history, but these Islamic crimes exist as long as humans exist.
- have no limitations in terms of type and severity of harshness. Any type and any level of harassment and torment are permitted.
- have no limitations in terms of stealing. All properties of non-Moslems belong to Islamic government.
- have no limitations in terms of enslaving. Any number of non-Moslems for any period could be enslaved.
- have no limitations in terms of raping non-Moslem women. For example, during Omar that Islam conquered Iran and Roman empires, some companions of Mohammad had more than a thousand slaves and bondwomen.
- And most importantly, Islamic slaughter has no limitations in terms of the number of killed person. The worst criminals of history usually slaughtered a village, a city or a few cities, then were satiated of blood. But in Islamic killing there is no blood satiety. Absolutely no pagan, unbeliever and hypocrites should remain alive, and absolutely any Christian or Jew must be degradedly subordinate to Islamic government. If this aim needs tens of billions of killing, does not matter; the job must be done with any expense.

Overall all criminals and crimes of the history had some sort of limitations, but Islamic killing has no limitation whatsoever.

Now you judge, is Mohammad the worst criminal man and Quran the worst criminal book of the entire human's history?

Finally, the main question of this book; is it possible that these orders of extreme slaughter, extreme enslaving, extreme raping and extreme stealing be the words of God? Or it is Mohammad who attributed his extreme brutality to God? You judge for yourself.

In chapter "Judicial system of Quran" it was shown that:

The majority of the foundations of Islamic law are unjust. Since Islam has categorized people into different levels (cast system, as explained in chapter "Human in Quran"), wherever the two sides of a judgment are from different categories, the judgment will be unjust, because the rights of the two sides are not equal. In other words, they are not equal before law or laws are not similar for both sides. Gender, being free or slave and being Moslem or non-Moslem greatly affect Islamic judgment. It means that many basic laws or foundations of judgment are unjust, obviously resulting in unjust verdicts. *Islam legalized many crimes against lower classes and non-Moslems.* For example:

- If a child has been married by his/her father or grandfather and when grown up, he or she is not consent.
- If a wife was bitten by her husband.
- If a slave was bitten or imprisoned or abused.

- If an unbeliever was killed by a Moslem.
- If a Christian or Jew living as subordinate of Islamic government (people of Dhimmah) was killed or bitten by a Moslem.

In all these cases, the Islamic verdict is pro-offender and against the victim.

If a Moslem rejected Islam, or criticized Qoran or Sonnat, and if anyone insulted Mohammad, there is no need for an official court, every Moslem can and have to kill him.

Therefore Islamic law is based on unjust foundations, resulting in unjust judgments.

In this chapter tens of faults and defects of various Islamic laws were discussed. It was shown that Islamic Law mostly consisted of very primitive, unreasonable and unjust rules taken from the environments of Arabia, in 1400 years ago. They are mostly consisted of brutal punishments like lashing, amputating and killing for simple crimes. These rules are extremely inadequate for modern societies and most of them are not executable today.

In chapter “Fictions of Qoran” it was shown that:

In this chapter, some of the fictions of Qoran are presented as examples. Other than particular faults of each one, these fictions have two major common deficits:

Firstly: almost all of them have no date, no place and no evidence at all. There is no scientific, historical, geographical or

archeological evidence supporting these fictions. With this nothing, Qoran claims that the destroyed cities or other objects of these fictions are present and visible to all people. Could be God so ignorant and stupid to make such a nonsense claim?

Secondly: some of the acts attributed to God in these fictions are unreasonable, unjust and brutal like mass killing of children and other innocent people.

Therefore these fictions could not be the word of God; Mohammad heard them or made them and attributed them to God.

In chapter “Other contradictions of Qoran” it was shown that:

Mohammad resolved some of the contradictions of Qoran by abrogation, so that if the rules of two verses are contradictory, the verse that was revealed later will abrogate the previous verse. But there are lots of contradictions between sentences which are talking about a fact. In these cases, at least one of the sentences is wrong. Many of these contradictions were discussed among previous chapters and many others are discussed in this chapter. These contradictions definitely verify that Qoran is not the word of God, since God knows everything and does not say wrong sentences.

In chapter “Some other errors in Qoran” it was shown that:

Some errors of Qoran which were not included in the previous chapters are presented in this chapter.

In chapter “Textual errors of Qoran” it was shown that:

Qoran claims that it is a miracle. Some Moslems claim that Qoran is miracle in many aspects, including its writing. It means that writing of Qoran is the most eloquent, and the most beautiful text of the entire history, from the start to the end, and nobody can write a text at the same level as Qoran. This chapter (as well as chapter “Ambiguity in Qoran”) challenges this claim, showing that Qoran includes more than a hundred textual weaknesses and grammatical errors. Furthermore as demonstrated in chapter “The sources of Qoran”, writing of Qoran not only is not above the ability of human, but also is much weaker of the writings of the great litterateurs of the world. In addition, in Mohammad’s era many texts were available at the same level of Qoran and some parts of Qoran were barrowed from its contemporary texts.

A considerable part of work of commentators is amending and whitewashing these errors and weaknesses. It is astonishing that despite such great amounts of mistakes in writing of Qoran, Islamic scholars still claim that writing of Qoran is miracle. *Religious belief makes people stupid!*

In chapter “The sources of Qoran” it was shown that:

In Mohammad’s era, Mecca was a place of interactions of various cultures. On the one hand, Ka’abeh (a holy place in Mecca) was placed there, and every year a huge number of people were gathering there to do religious ceremonies, creating a suitable place

for multicultural interactions. On the other hand, there were great merchants in Mecca, traveling to other countries like Iran and Rome. Even Mohammad was the head of the trade caravan of Khadijeh for 15 years, finding the opportunity to see and know many cultures and religions. Furthermore several tribes of Christians (such as Christians of Najran) and Jews (such as Jews of Madinah) were living in proximity to Mohammad and their beliefs and customs were well known in that area. Therefore there was lots of information available about other nations such as two great empires, Iran and Rome, and about other religions like Judaism, Christianity and Zoroastrian, and this information was more than enough for developing Qoran.

In this chapter some of the sources of Qoran are shown based on evidences. Finally it was confirmed that, there is nothing beyond the history and geography of that time in Qoran; in other words, Qoran was the product of the culture of 1400 years ago of Arabia.

Theists should choose either God or Mohammad

As shown, Qoran is full of scientific, rational, moral, historical, and textual errors and defects, which more than one thousand of them are presented in this book. Surely it is impossible that these errors be the word of a reasonable, omniscient and just

God, therefore with no doubt Qoran is the word of Mohammad. So as it is expected from a poet or writer of 1400 years ago in Arabia, Qoran is full of errors. But Mohammad attributed Qoran to God, so:

- God of Mohammad is extremely ignorant and even does not know the alphabets of his creation.
- God of Mohammad is extremely stupid, who could not understand and do reasoning, for example he says contradictory sentences and does not realize it.
- God of Mohammad is extremely unjust, oppressive and brutal, for example burns humans forever for their sins.
- God of Mohammad does not understand that for guidance of human, he should present sound arguments and miracles, but like any tyrant uses fear and sword as the main tools to guide of people.
- God of Mohammad is extremely deceptive and uses various tricks to misguide human and send him to the hell.
- God of Mohammad is extremely unkind, spiteful and revengeful who is continuously trying to take revenge of disobedient people.
- God of Mohammad is continuously thinking of providing unlimited power, the most beautiful women and unlimited wealth for his prophet Mohammad.
- and God of Mohammad is extremely immoral, so that to reach his aims does not avoid any immoral and brutal act like mass killing of innocent people, raping women, stealing and enslaving.

And all of these could not be the attributes of a real God. Therefore anyone who believes in a just, reasonable, and knowledgeable God, has to reject Mohammad and his religion.

Chapter 23

Which religion should we believe in?

As a complementary to this book, I try to answer this question briefly. We realized that Islam is not a religion of God, now what religion should we believe in? The answer is simple; we should accept the real religion of God. But how can we find the real religion? A real religion of God, at least, should have two properties: firstly, it should be absolutely correct; secondly, it should include some visible and reliable miracles. But if someone by tools of science and reason, impartially researches in the present religions of the world, he realizes that there is no such a religion in the world. I performed such research professionally; all the religions are full of superstitions, errors and unreasonable rules. Therefore none of them was revealed by God.

This conclusion may seem difficult to accept. But be sincere with yourself for a moment. How did you accept your religion? Just by imitating your parents and your society. Yes, it is as simple as this. Have you performed any research in your religion to find whether it has the above criterions? Certainly not (at least in more than 99.99% of the cases). Then why you believe so firmly in what heard from your parents or society? You may say “I read some books from the knowledgeable persons (like clergies) of my religion and I found that my religion is right”. Is it (reading books of the supporters of a religion) really a research? Certainly not. What do you expect from a clergyman? The duty of a clergy is to make you stupid. Religions are superstitions and clergies are the guardians of these superstitions. Clergies are competent in several things:

- in whitewashing the errors of religions,
- in exaggerating the positive points of religions,
- in exploiting your affections instead of invoking your reasoning power,
- and finally suckling you, suckling your money, your respect, your power, your sexual beauty and so on.

Briefly, reading the books of supporters of your religion is not really research. If you read the writings of supporters of your religion, read the books of thinkers who criticized your religion as well.

It is worth noting that religion is a strange mental phenomenon of human being. Religion is part of our genetics. It emerged at a special time in human evolution and was naturally selected. The reason of its natural selection is somewhat controversial. The most probable hypothesis is that, religion makes the bondage between coreligionists stronger; unites them and makes them braver for defending their cult. Therefore humans with religion overcame the others and sustained throughout evolution.

Due to this intrinsic inclination to believe in a religion, our mental behavior with religion is very strange and unreasonable. In other words, religious belief is the most and worst harmful bias in human reasoning. In psychology it is called belief bias.¹ Firstly, we simply accept the religion of our parents and society without any reason. Secondly, our belief in our religion is extremely strong, so that in most religious individuals, belief in religion is even stronger than belief in their observations and even stronger than belief in mathematics. Religious belief is so strong that religious people are ready to make self sacrifice and to kill others for the sake of their religion. Thirdly, religious belief is extremely resistant to any opposite evidence. First, a religious person disregards the opposite evidences. If he can not do that, he massages and distorts the opposite evidences so that makes them less conflicting, or he distorts the meaning of the religious words and sentences so that they seem less conflicting to reality and science. This unreasonable

¹ - There are good scientific reviews about belief bias in psychological literature.

behavior is especially evident in writings of religious intellectuals or pro-modernism clergies. Overall, religiosity is the greatest stupidity of human being.

Since religiosity is intrinsic, it is very difficult, if not impossible, for a religious person to impartially investigate about his/her religion. A religious person searches everywhere to find supporting evidences for his belief. He exaggerates the weak supportive evidences and disregards the strong opposing evidences. Thus, if you really want to investigate about your religion you should be aware of this difficulty and take appropriate measures to avoid it. A simple way is to put yourself in place of the opponent party and reconsider the arguments. For example if you are a Moslem, suppose you are a Christian or a non-religious and rethink about your religion, and see if your pro-religious arguments are acceptable for an impartial person or for an opponent party.

Other than falsehood of religions, they are seriously damaging to human life, such as:

- Religions are the most important factor of disagreement, division and quarrel among humans. Religions are the source of hatred and enmity. Religions are the fuel of fighting among people. Hundreds of millions of people have been killed and will be killed by religions. Just as a few examples, look at 3000 years of fighting in Palestine, Crusade wars and unbelievable terrors performed today by Moslems.

- Religion detaches human from realism. Instead of exploring the rules of nature and employing them for solving human's problems, and using them for progress, religion resorts to superstitious ideas, retards and delays advancement of humanity. If it was not for experimental sciences, we still would have resorted to druids to expel evil spirits from patients and so on.

What about God?

Answer to this question is simple and reasonable. It would be excellent, if there was a great, just, omniscient, kind and reasonable God in this world. If so, we as his creatures should love, worship and obey him. But the main problem is that, until now there is no reliable evidence or argument for such a being. None of the claimed arguments can withstand rational and scientific criticism. Therefore God is an illusory being created by human mind. Why should we, as people of reason, worship such an illusion? If there is no God to be the pretext of religions, we will be safe from the harms of religions.

The End

A short glossary of Islamic words

Abbasian: The second great Islamic dynasty after Mohammad

Allah: Name of God in Islam

Amavian dynasty: A dynasty ruled Islamic territory after the Fourth Caliph

Arsh: The throne of God.

Caliph: The successor of Mohammad, a clergy governing an Islamic country.

Dhemmah (People of): Christians and Jews who live subordinatedly and degradedly under the Islamic government.

Feqh: The knowledge of Islamic rules and law.

Ghanimat: plundered assets and women in war against non-Moslems

Habt: nullifying the acts of someone

Hadith: saying of Mohammad.

Hajj: An Islamic pilgrimage.

Halal: permitted, lawful

Haram: forbidden by Islam, unlawful

Hijab: The obligatory veil of women in Islam

Imam: Islamic leader.

Jezieh: a forced tax taken from Christians and Jews who live subordinately and degradedly under the Islamic government.

Jihad: Defensive war against offenders to an Islamic territory or offensive war against non-Moslems to force them to convert to Islam.

Jinn: An unknown and invisible creature claimed by Qoran.

Ka'abah: The most sacred house in Islam, placed in Mecca.

Kafer: infidel, unbeliever

Khomeini: The leader of the Islamic revolution of Iran in 1979

Khoms: a twenty percent tax taken from Ghanimat (stolen properties of non-Moslems), mine and treasure.

Madinah: The second sacred city of Islam in Arabia

Mecca: The first sacred city of Islam in Arabia, The birth place of Mohammad.

Mojahed: Moslem fighter

Mortad: Any Moslem who says or does something showing that he is no further a Moslem

Mosque: The place of worship

Ommah: Moslem society

People of the book: Christians and Jews, inclusion of Zoroastrian is controversial

Qassamah: Multiple swearing

Qazf: Accuse someone falsely of adultery

Qesas: retaliation; equality in punishment; eye for eye, tooth for tooth

Qoran: The book of Mohammad claimed to be the word of God

Ramazán: The month of Islamic fasting.

Sadaqah: Charity, helping poor people.

Salat: Islamic prayer.

Sehah: (singular: Sahih) The most reliable books of sayings of Mohammad like Sahih Bokhari and Sahih Moslem.

Shariat: Law and rules of Islam.

Sirah: Biography of Mohammad.

Sonnat: Sayings and behaviors of Mohammad.

Soorah: A chapter of Qoran.

Sowm: Islamic fasting.

Talaq: Islamic divorce.

Taqva: Being pious, being obedient to the rules of Islam.

Verse: A small part of a Soorah (chapter) of Qoran, usually one or two sentences separated by numbers.

Zakat : a type of Islamic tax.

Zalem: Oppressor, one who committed sins.